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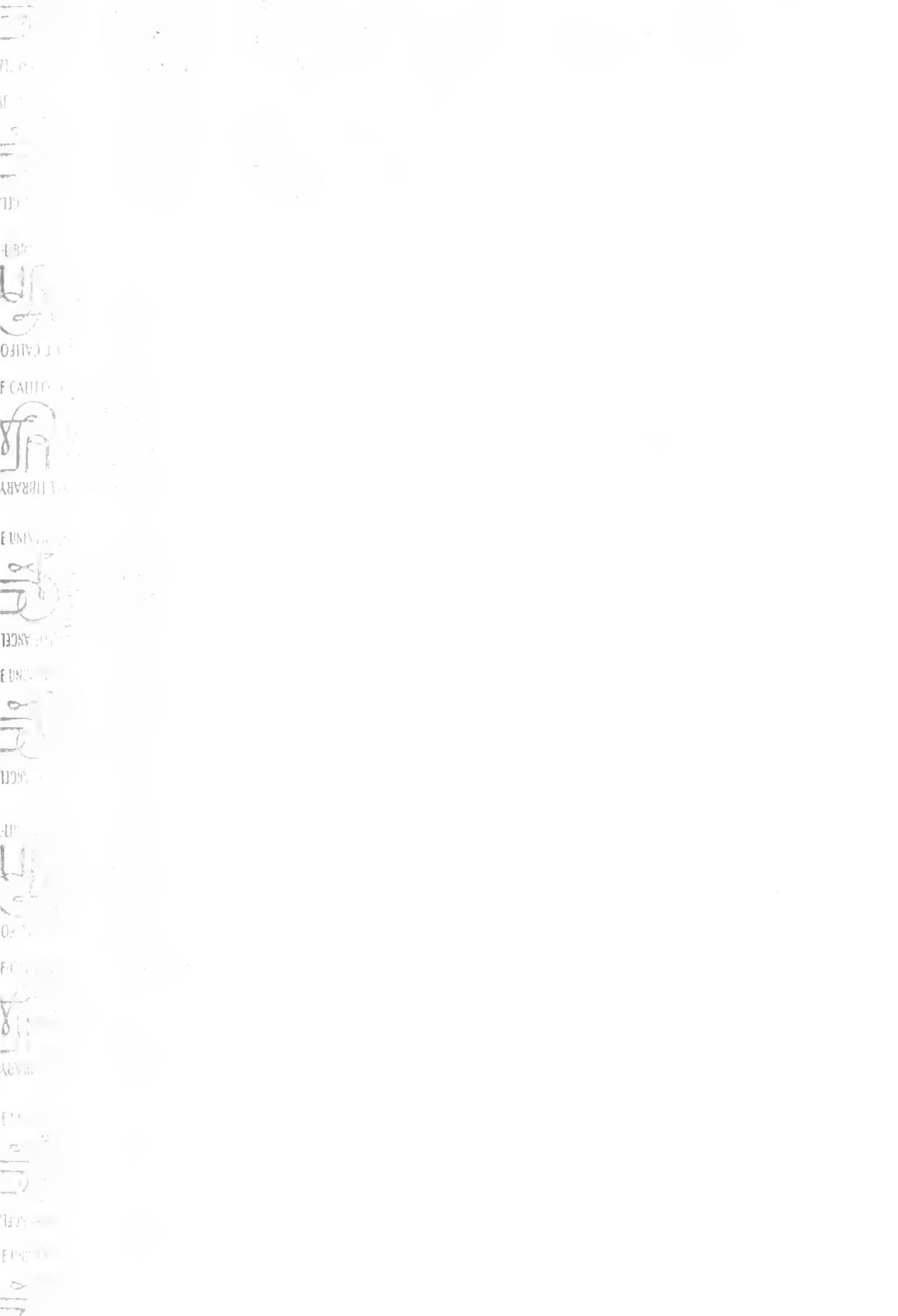
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N O || E S
CRITICAL NATORY
ON
The Books of Psalms and Proverbs;
INTENDED TO
CORRECT THE GRAMMATICAL ERRORS OF THE TEXT
FROM THE
COLLATIONS OF THE MSS. BY DR. KENNICOTT ON THE PSALMS,
AND
BY HIM AND DE ROSSI ON THE PROVERBS;
AND FO
RESTORE AND ELUCIDATE SOME CORRUPT AND OBSCURE PASSAGES,
BY
COMPARING THE MSS. WITH THE ANTIENT VERSIONS,
THE
PARALLEL PLACES OF SCRIPTURE,
PROPOSED EMENDATIONS OF MANY ABLE CRITICS,
AND SUBMITTING SOME
Further Conjectural Readings to the Judgment of the Learned.

BY THE REV. H. DIMOCK, M. A.
RECTOR OF ST. EDMUND THE KING, AND ST. NICHOLAS ACONS, LONDON;
AND LATE OF PEMBROKE COLLEGE, OXFORD.

Non religiosi mihi, sed superstiosi videtur, velle illam ἀναμαρτησίαν tribuere exscriptoribus
Judæis, quam Novi Fœderis exscriptoribus Græcis, vel Latinis assignare non audent.
Vossii Isag. Chronol. Diff. 5. c. 5.

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ПЯТЬИ МИЛЛИОНОВ

СОВЕТСКАЯ РАБОЧАЯ ПРОЛАТИЦИЯ И СОВЕТСКАЯ КОМПАНИЯ

Советская рабочая пролетариатическая партия, союз рабочих и крестьян, подняла под
своим знаменем движение за социализм, за социалистическую промышленность, за социальную
культуру, за социальную справедливость.

СОВЕТСКАЯ РАБОЧАЯ ПРОЛАТИЦИЯ

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P R E F A C E.

THAT the original text of the Bible, containing the *Pentateuch*, the *Hagiographa*, and the *major* and *minor Prophets*,* is come down to us as pure and correct as it was at first penned by its several authors, is a point, which, though till of late years strenuously defended, seems now to be given up. The collation of the MSS. by the late learned Dr. Ken-nicott, to whom we are very highly indebted for that most laborious and useful work, has put the matter out of all dispute. For the smallest variation either by the change, addition, or defect, of any *one* letter sufficiently invalidates the absolute perfection of the *whole*; and the numberless various readings, which every where appear, some of greater, others of less moment, effectually overturn the long prevailing prejudice, that not the least alteration hath taken place.

It will scarcely be denied that the Providence of God never works miracles without the most cogent reasons, but to maintain that it has infallibly guided the hands of the several transcribers of the *Hebrew* Bible from *Ezra's*, or *Nehemiah's* settling the code of it to this present time, is to suppose the most extraordinary miracle that ever was wrought,† which is still greater, if we agree with *Prideaux*, &c. as is most probable, that the canon of Scripture was completed by *Simon the just*.‡

* See Poole's Synops. on Luke xxiv. 44.
p. 58. and Kennic. Gen. Diff. §. 7.

† See Lowth's Prel. Diff. on Isa.
¶ See Connect. Vol. II. p. 816. and Ant. Univ.

Hiſt. Vol. X. p. 237.

Amongst the several parts of *H^ebreu* ^{writ}, those of the *Psalms*, and *Proverbs* seem to have suffered most from the ignorance and negligence of transcribers; for which Meibomius naturally accounts thus, “ certum est *sacros Libros omnibus seculis separatim venditos fuisse, ut tenuioris fortunæ homines Psalms, Salomonis proverbia comparare sibi possent.* Frequenti autem descriptione Librariorum crevere errores, quos etiam agnitos emendare plerunque noluerunt, ne codicis pretio ob lituras aliquid decederet. Omnium autem in manibus *Psalmi* fuisse videntur ob varia argumenta, quæ omni humanæ vitæ statui, et conditioni convenienti. Hinc corruptissimum opus *Psalmi* sunt.”* To restore therefore these valuable parts of Scripture, which contain not only precepts of religious and moral instruction, but predictions of the most interesting nature to the future good and happiness of mankind,† from the several corruptions they have undergone, and to bring them as near as possible to their original perfection has been the employment of many learned persons, particularly in this and the preceding century; but after all their laborious researches, there seems to be a field still open to further emendations; and the collation of the MSS. has afforded ample matter for *verbal* as well as *literal* corrections; and has recovered many readings of the greatest consequence. But even supposing that its use extended only to correcting the grammatical errors of the text, surely this is a very valuable acquisition; it being at least as desirable a thing to have a complete edition of the *Hebrew* Bible, as of the most eminent *Pagan* authors.‡

As the late learned Bishop Lowth observes in his Preliminary Dissertation to his excellent Notes on *Isaiah*, “ the assistance of manuscripts and antient versions united will be found very insufficient perfectly to correct the *Hebrew* text. Passages will sometimes occur, in which neither the one, nor the other, will give any satisfactory sense, which has been occasioned probably by very antient mistakes of the copy, antecedent to the date of the oldest of them. On these occasions

* See also Hare's Proleg. p. 41. and Lowth's Prel. Diss. on *Isai*. p. 58.
xxiv. 44. † See Lowth's Praelect. 2d.

+ See Luke

translators are put to great difficulties, through which they force their way as well as they can : they invent new meanings for words and phrases, and put us off either with what makes no sense at all, or with a sense that apparently does not arise out of the words of the text. The renderings of such desperate places, when they carry any sense with them, are manifestly conjectural ; and full as much so, as the conjectures of the critic, who hazards an alteration of the text itself. The fairest way of proceeding in these cases seems to be to confess the difficulty, and to lay it before the reader ; and to leave it to his judgment to decide, whether the conjectural rendering, or the conjectural emendation, be more agreeable to the context, to the exigence of the place, to parallel and similar passages, to the rules and genius of the language, and to the laws of sound and temperate criticism." How far the proposed alterations in the following work come under this description is submitted with all deference to the decision of the learned.

Indeed with respect to the *poetical* parts of the Bible, which are not inconsiderable, some assistance may be had towards removing interpolations, and supplying defects, by attending to their *metrical* composition ; for though it may not be possible to ascertain the exact number of feet, and the quantity of each, the *seven alphabetical Psalms*, and the *four alphabetical chapters* of the Lamentations of Jeremiah, may sufficiently prove that the lines consisted of a certain metre, and are strong specimens of *long* and *short* verses ;* which amongst other uses were probably intended to preserve, and convey down to future generations the modification of the *Hebrew* poetry. The judicious Bp. Lowth remarks also, " that the lines of the three perfectly alphabetical poems † are remarkably equal to one another in length, in the number of words nearly, and probably in the number of Syllables." In some of these compositions, the beginning of the verses being preserved by the *initial* letter, the apparent defect is in the end of the line, which is particularly

* See Lowth's *Prælect.* and Kennic. *Collat.*

† Ps. cxl. cxii. Lam. iii.

discernible in Ps. cxix. and cxlv. And though this circumstance of the metrical structure of the Psalms, and other parts of the Bible, is not an infallible guide to the correction of the text, as Meibomius flattered himself, and called it his *Cynosura*, yet that it may sometimes lead to the discovery of many unnecessary additions, and improper omissions, can scarcely admit of a doubt. For as eighty-three MSS. some of which are of a very ancient date, have the verses of the Psalms divided into *Hemistichs*, or into three lines, of nearly equal length,* when we see a chasm in one line, and a redundancy in another, though neither versions, nor MSS. assist in removing the exuberancy, or supplying the defect, conjectural criticism may in some measure remedy both errors. The authority of MSS. of at least 400 years standing seems to be a strong presumptive argument in favor of the metre of Dr. Kennicott's collation. But if it should be thought that too much stress has been laid on this point in the course of the ensuing work, the Author hopes, that the fear of doing *too little*, may be an apology for having done *too much*; and what is offered being merely by way of *conjecture*, the reader is perfectly at liberty to admit, or reject, as he thinks fit.

Various have been the opinions with respect to the author, or authors of the Psalms. Chrysostom and others have ascribed the whole of them to David;† but nothing can be clearer than that they were penned by different persons, on different occasions, and at different times;‡ as the subject matter and titles of many of them may evince. Some indeed have maintained that the titles were affixed to them by the authors themselves, or were at least added by Ezra, so that they are authentic; but though it may not be altogether conclusive that they are the authors of the Psalms, whose titles they bear, they may be presumed to be so, unless sufficient reasons can be given to the contrary. As it appears very probable that though the 90th Psalm is ascribed to Moses, he was not the

* See Kennic. Collat. Ps. i. 1.
Calmet's Dict.

† See Poole.

‡ See Hare's Prolegom. and

author of it.* And though the 98th Psalm is by the title given to *Asaph*, there may perhaps be reason to suppose that David was the author of it from the two first verses. There are twenty five which have no title at all : some of which were certainly composed by David. See Matt. xxii. 43. Acts ii. 25. iv. 25. It might be indeed some gratification to the minds of the curious to be able to ascertain the author of each psalm ; but it is a matter of no great importance ; for, as Theodoret judiciously remarks, “ quid meâ refert, *Davidis* omnes, an illorum non-nulli, fint, cum universos Sp. S. afflatu conscriptos fuisse comptum sit ?”† And our blessed Saviour himself has stamped the *Psalms* with the same divine authority with which he has *Moses* and the *Prophets*.‡

They are stiled חֲלִילָם סְפַר, *The Book of Psalms*, or *Hymns*, most of them being songs of praise ; which is one argument that the division of them into five books is a matter of late invention, but a still stronger argument is, what Lorinus observes, “ receptus ab Ecclesia numerus viginti duorum librorum tantum veteris testamenti, juxta numerum litterarum alphabeti Hebraici.” To which Christ also bears testimony, when he calls it the *Book* of *Psalms* ; which he would not probably have done, had this division taken place before his time.§ Some have supposed that David wrote 3,000 *Psalms*, but as they refer to *Chronicles*, this seems to be a mistake arising from Solomon’s having composed 3,000 *Proverbs*, of which express mention is made, 1 Kings iv. 32. but none of the former ; and the number of *Psalms* received into the sacred canon has been 150. For though there is another extant in 6. Syr. Ar. & Æth. supposed to be written by David, according to the title, on his victory over Goliath, it has always been esteemed spurious, except by Athanasius, &c. See Kennicott’s Gen. Diff. Sect. 18. 4.

That there is no particular order in the *Psalms* seems very evident, and the reason assigned by Lorinus for the present position of them from

* See Kennic. Gen. Diff. 80, 3, &c.

† Sec Poole.

‡ Luke xxiv. 44.

§ Luke xx. 42. and Kenn. Gen. Diff. Cod. 41.

Philaster and others may be as good as any, “ cum aliquoties periissent Psalmi, sicut et aliae Scripturæ, potissimum in captivitate *Babylonica*, non omnes statim recuperatos; prout autem recuperabantur, ita dispositos esse.”* And as they are detached compositions, and have seldom much connection with each other, the present distribution of them may be as really useful, as if they stood in their proper order. But they may in general be classed under three heads, *precatory*, *penitential*, and *eucharistical*: and considered in this light they are an excellent system of those great *devotional* duties, *Prayer*, *Confession*, and *Thanksgiving*. In which last respect they have been more particularly used in the *Christian Church* from the very first age of it;† and now make a very considerable part of our public worship. But they are equally adapted to the closet and the Church; and the most *illiterate sinner* may by a due use of them *pray* with understanding in private, as well as the most *enlightened saint* *sing* with understanding in the congregation.

The Psalms of David, as they are generally called, are the most valuable collection of *Lyric Odes* now extant: “ Carmen omne cantioni destinatum, five aſſa voce five fidibus conjunctis canendum, Hebræi שיר, Græci ωδὴ, appellant.—Et *Ode* origo ad ipsum poeſeos initium recurrit, quod cum religionis, hoc est, cum ipsius humanæ naturæ ortu conjunctum videtur.”‡ It is plain, as some learned authors have observed,|| that *Lyric* poetry was in its perfection among the Jews at the time of their departure from Egypt, from that excellent poem, which Moses composed immediately after their paſſage through the *Red Sea*, which was upwards of 200 years before *Orpheus*. This species of poetry has indeed this great advantage above all others, that the authors of it, being

* See Patrick also. † Ephes. v. 19. ‡ Lowth’s Prael. 3. Many Psalms have מוטר, sometimes before, and sometimes after שיר; which coming from נטָר, incidit, amputavit, “denotet carmen in breves sententias concisum, et ab omni verborum luxurie reſectum.” See Lowth. משכיל was another title of some of the Psalms. For which see Ps. xxxii. and xlvi. 8. || Ant. Univ. Hist. whence the following paragraph is chiefly taken.

divinely inspired, seem to have consecrated it wholly to the honor of God, and adapted it to the service of the Temple. And there is nothing so sweet, so tender and pathetick, and at the same time so grand, so majestick, so terrible, and so harmonious, as the *poetical* part of the Bible, to which all the heathen verse is low and flat.

“ What their *Music* was, with which they used to accompany and enliven their poetical performances, we know little of but from conjecture. We have indeed nothing left of it, that can assure us that it was equal to their poetry, and yet if we judge of the one from the other, and if the most elegant and harmonious words and phrases composed upon the sublimest subjects could inspire a musical person with a suitable melody, it will be absurd to suppose their music to have been otherwise than sweet, elegant, and beautifully varied, though attended with a noble gravity answerable to the grandeur of the subject and occasion. And if the excellence of the *Hebrew* music may be inferred from its wonderful effects, such as we find it had upon *Saul* in his most melancholy and distractèd moods *, and in calming the souls of the prophets, and fitting them for Divine Inspiration, we shall be forced to own, that it was equally, if not more, moving than any thing we have now. And indeed what wonder is it that it should have attained to such perfection, if we consider the great distance of time between its first author *Jubal*, and *Moses*, and that from the time of the latter downwards it was in constant use, both in their worship, in their religious and civil festivals, in their publick and private rejoicings, and even in their mournings ?† And since it is generally agreed that there is a very close connection between *Music*, *Poetry*, and *Prophesy*, and the two latter amongst the Jews were under the immediate direction and influence of the *Holy Spirit*, is there any thing absurd or extravagant in supposing that the *invention* of some *musical* instruments, and the *improvement* of others might be suggested by Divine Inspiration ? Or that the *Schools* of the *Prophets* might be also schools

* 1 Sam. xvi. 23.

† Ant. Univ. Hist.

of *Music*, as music had so considerable a share in the religious worship of the Jews!* We know too that the Grecians ascribed the invention of most, if not all, *musical* instruments to the *Gods*. But what improvement it received in *David's* time may be easily guessed, if we consider the great encouragements that Monarch gave it: he was a good *Musician*, as well as an excellent *Poet*, and devoted 4,000 Levites to that province, under the tuition of 288 excellent masters, with *Asaph*, *Heman*, and *Jeduthun* at their head.† The *Rabbins* reckon to the number of 34 musical instruments, by taking the titles of several psalms, such as *Michtam*, &c. for particular instruments. But, setting these aside, there will be still a great number of different sorts left. These were of three kinds, namely, 1. *wind* instruments, such as the several sorts of *flutes*, and *trumpets*; 2. *stringed* instruments, of this kind were the *Harp*, *Lute*, instruments of *three*, *eight*, and *ten* strings;‡ and 3. such as were beaten by the hand, or with a stick as the *Tabor*, *Drum*, and such like.

Those which were most in use amongst the *Jews* are probably mentioned in psalm cl. and according to Muis, (See Poole) they seem to have been *ten* in number, and upon this supposition I have ventured to consider עקנָה as a musical instrument (mention being made of it as such Ezek. vii. 14.) of the *Trumpet* kind, as it is joined with שופר, which was certainly of that sort, as well as the חצצָה, and was used to proclaim the solemn feasts.|| Burney makes the *Trumpet* of the *Jubilee* to have been an *Egyptian* instrument it being used so soon after the flight from Egypt. But whereever, or by whomsoever it might be invented, it seems probable that it was at first suggested by the קרן, *cornu*, or *horn* of dead animals; for, as it has been observed, the *horns* themselves were long used as musical instruments.§

* See Kircher in Bedford's Temp. Mus. p. 50. and Stillingfleet's Orig. Sac. Book II. Ch. iv.

† See 1 Chron. xxiii. 5. xxv. 7. Ant. Univ. Hist. and Lowth's Prael. 25.

‡ See

Calmet, who observes they had those also of *six* and *nine* strings. See Ps. xlvi. and lvii.

|| See Lev. xxv. 9. and Calmet. § See Josh. vi. and Poole.

The next instrument is the נבל, from which came the ναεῖος of the Greeks, and the *Nabulum* of the Latins. The *nebel*, or *nabulum*, is sometimes rendered *Psalterium*, and sometimes *Cithara*, and was a stringed instrument, as Calmet observes, “very near the form of a capital Δ, which was played upon by both hands, and with a kind of bow. It sounded by means of a belly, that was hollow above and was touched below.” “Augustinus ait manibus portari percutientis, et ex superiore parte habere testudinem, illud scilicet concavum lignum, cui chordæ innitentes resonant, sicut Cithara habet inferne.” Lorinus. And that it had a *cavity* seems to be implied in the first sense of the word, which signifies a *bottle*. From which circumstance of its *hollow* form seems to have arisen the fiction that Mercury invented the *lyre* from finding a *tortoise* upon mount Cyllene.* Perhaps in this also consists the difference between the נבל, and the כינור, which is the next instrument mentioned by the Psalmist, and being one of those *two* invented by *Jubal*,† is undoubtedly of the highest antiquity. Some have supposed that under these are comprehended other *stringed*, and *wind* instruments;‡ but it appears probable from other passages of scripture, that they are intended to denote *two* particular instruments, the one a *stringed* instrument, the other a *wind* instrument.

The כינור, *Cinyra*, *Psalterium*, *Lyra*, and *Cithara*, (whence comes the word *Guitar*) were nearly the same. If there was any difference between them, it consisted perhaps only in the number, or disposition of the strings. The *Cinnor*, or antient *Lyra* according to Calmet, had sometimes *three*, sometimes *six*, and sometimes *nine* strings.|| Vossius makes mention of those which had *7*, *10*, *11*, *12*, and *18* strings. But the first kind of harp was probably that of *three* strings, or the *Trichord*; as it is most natural to suppose that the first instrument of the kind con-

* See Thes. Græc. Ant. Vol. IV. p. 46. Burney from Apollodorus makes it to have happened in Egypt. Vol. I. p. 209. † See Gen. iv. 21. ‡ See Poole.

|| See Ps. xlvi. and lvii.

sisted of the smallest number of strings. Diodorus ascribing the invention of the *Lyre* to *Mercury*, observes thus, “*Lyram a se inventam trichordem fecit, anni tempora imitatus, tres enim tonos induxit, acutum, gravem, et medium, acutum ab æstate, gravem ab hieme, medium a vere desumpit.*”* And we have an instrument called שְׁלִשָׁה i Sam. xviii. 6; which might be so denominated from having *three* strings; but if it was so called from its *triangular* figure, (which has been with great probability supposed to be the original shape of the Lyre and Harp) I should be more inclined to suppose with some learned authors,† that it was designed to contain a set of strings one longer than another, in order to be played upon either with *sticks*, as our old *Dulcimers*, or with the *fingers*, as the harp, than to suppose with others,‡ that it was strung with a parcel of rings, so that it being struck with a stick, or shaken by the hand, made the rings strike both against it and each other; which could not produce a very harmonious sound. Whereas the *Cinnor* was not only in very high estimation among the Jews, but when skilfully played, produced the most wonderful effects on the human passions.||

The next instrument is the תּוֹן, or *Tympanum*, under which may be comprehended all kinds of *Drums*, *Tabors*, and *Timbrels*; but the last seems only to have been in use amongst the *Hebrews* as a musical instrument, and was used chiefly by women.§ Whether it was invented by the *Affyrians*, as Burney infers from Gen. xxxi. 26, 27. or whether the *Israelites* borrowed it from the *Egyptians* is a matter of uncertainty; and the name of it affords no help to the discovery of its form; but Calmet conjectures that it was of the same kind as those antient *Tympana* put into the hands of *Cybele*.

The next word מַחְלֵל is rendered, “and with the *dance*.” But I am inclined to think that it signifies a *pipe*, an instrument, which is generally

* See Thef. Rom. Ant. Vol. V. 735.

† See Ant. Univ. Hist.

‡ See

Calmet’s Dict.

|| See i Sam. xvi. 23.

§ See Exod. xv. 20.

Pf. lxviii. 25.

joined

joined with the former.* For both חָלֵל and מְחַול are derived from חָלֵל, *perforare*, which fixes this instrument to be the *Fistula* or *Tibia*, of which there are various sorts, the *Flute*, the *Hautbois*, &c.

The next instrument, which I suppose to be the *seventh*, is called here *Minim*. Some indeed suppose the word to signify a *number* of instruments. But as it is joined with a single instrument, I should rather think that by it is meant the עֲשֹׂר, or *Decachord*,† which having *ten* strings might be called *Minim עֲשֹׂר אֶלְעָשָׂר*, as consisting of the greatest number of strings in use amongst the Jews.

The next is the עֲגָב, which our old version renders according to Ch. the *Pipe*, but our Bib. version here, as in other places, *the Organ*. It is equal in antiquity to the בְּנוֹר, being the invention of *Jubal*, and was probably a *wind* instrument.‡ Nothing can be collected from the name to ascertain either the nature, or the shape of this instrument. As the Greek word ὄργανον, whence comes our word *Organ*, signifies only an instrument of any sort. Calmet supposes it to be one of those antient *Flutes*, composed of several pipes of unequal thickness and length, which gave an harmonious sound, when they were blown in, by moving them successively under the lower lip.|| But the authors of the Univ. Hist. observing that it takes its name from עֲגָב, which signifies *adamavit*, do not think it credible, that, as it was invented before the flood, it should have received so small an improvement in all that time: though therefore, as Burney remarks, it might not be that complicated instrument, which goes by the name of the *Organ*, at present, yet we have the best authority to suppose that it afforded the most pleasing and agreeable sounds.

The two next instruments are the תְּרוּמָה צְלָצָלִי שָׁמָע, and i. צְלָצָלִי שָׁמָע, *Cymbals* of different tones. That these were used on the most solemn occasions may be inferred from 2 Sam. vi. 5. This instrument

ⁱ Sam. x. 5. Isai. v. 12. and Ps. cxlii. 3.

[†] See Ps. xxviii. 2.

[‡] n. iv. 21.

^{||} See Calmet's Dict.

takes its name from צלצל, *tinnire, to tinkle*, and the various tones it produced might be occasioned from the difference of their shape and size: Or perhaps from the difference of the *metals* they were composed of; some being made of *Silver*, others of *Brass*;* and the מצלתים, which are derived from the same radix, and are rendered Cymbals, 1 Chron. xv. 19. might be instruments of a similar kind; though Calmet from comparing Zech. xiv. 20. is inclined to think that this word signifies *Bells*. There is a wide difference in opinion what these instruments were. The common notion is, that they were two *hollow* plates of Brass, made in the form of *caps*, which were held in each hand one, and struck against each other.† But Hammond, thinking that the common Cymbal, by no means answers the description of the psalmist, supposes from Hesychius that they were *wind instruments of brass*. And other authors have observed that שמע, צלצלי הרועה, and צלצלי שמע, were probably more melodious than the common Cymbals.‡ There is mention made in the Psalms of הגדית גת, which some suppose to have been an *Harp of Gath* invented by the inhabitants of that city, or at least found there. But see Ps. viii. 1. It is also supposed by some that שדה and שדות, which occur in Eccles. ii. 8. denote some kinds of musical instruments, but the radix does not favor this opinion, nor do the antient versions give any support to it: for they seem to have read, as Durell observes, שקים and שקוות, *pocillatores et pocillatrices*. But from the uncertainty of their signification in this place,|| together with their great similitude to שרים and שרות going before, perhaps, as one MS. omits them, they may be an interpolation. And this conjecture is corroborated by the concurrence of a friend. The musical band was under the direction of some principal person, styled מנצח, *praefectus, precentor*. Sometimes indeed this word

* See Grot. on 1 Cor. xiii.

† See Lightfoot, Calmet, and Lowth, who renders

בצלציל כנפיהם, *the winged Cymbal*, If. xviii. 1. and supposes it with Bochart, &c. to be the *Sistrum* of the Egyptians. See Jubb on Ps. lxviii. 30.

‡ See Ant. Univ. Hist.

|| See Poole's Synopsis.

seems to denote one, who was the leader or conductor on some particular instruments, as in Ps. iv. 5, &c. but Bedford supposes that it signifies *the chief tune*.

The word נָבָל, which occurs 70 times in the Psalms, and thrice in Habbakuk, but no where else, has occasioned a great variety of opinions both with respect to its sense and use. Some have supposed that it has no signification at all, and is employed merely to fill up the metre; but it appears in many places, where it is wholly unnecessary on that account. Aben Ezra, &c. make it to answer to *Amen*; but then, as Fagius observes, why does it not appear in other places, where it would be equally, if not more, proper? Others therefore with greater probability make it a *musical mark* of some sort or other, to denote either the *elevation* of the *voice*, or a *change* of the *tune*. But Calovius and others make it to signify the *end*, or the *pause**. Which conjecture is strongly countenanced by those Psalms, which are terminated with this word. See Ps. iii. &c.

The manner of singing the Psalms, as now used in our choirs, though supposed by some to be introduced by Flavianus and Diodorus into the Christian Church,† seems to have been of as early a date as the days of the Apostles,‡ who most probably borrowed it from the Jewish custom of *chanting*, or singing *alternately*. Which may be traced up to the time of Moses; for we read Exod. xv. 21. that Miriam and her female companions *answered* Moses and the children of Israel in reciting that divine Hymn, “Sing ye to Jehovah, &c.” where the verb נִגְעַת gives us the exact idea of the *Carmen Amæbaum*; and Lowth observes, “apud Hebræos omne fere carmen responsoriū quodammodo formam habuit.”|| Many beautiful instances of this kind of composition we have in the Psalms, particularly Ps. xxiv. in which sacred *Dialogue* it is difficult to determine, which is most to be admired the sublimity of the subject, or the sublime manner, in which it is treated.

* See Poole's Synop.
Prael. 19.

+ See Patrick.

† See Ephes. v. 19.

|| Lowth's

A new translation of the Psalms was not attempted, because the Author did not flatter himself, that he could have produced one, which would have met with general approbation, and because there are two already publicly authorized, together with two *prose* ones by Mudge and Edwards, and another *metrical* version by the ingenious Mr. Green; from all which together with Dr. Kennicott's translation of some psalms, Mr. Street's late publication of the whole,* and the learned Dr. Geddes's intended version of them,† one hereafter may be composed for public use, whenever it shall be thought fit to set on foot that much wished-for undertaking of a new edition of the *English* Bible. Should any design of this kind be in contemplation, it is presumed that it would be necessary to observe as close an adherence to the received version, as is consistent with the Hebrew verity, and other rules requisite to an exact translation.‡ Under these restrictions there might be no reason to apprehend any ill consequences from the introduction of a new version. For the prejudices of mankind might in time be removed by their being sufficiently convinced that the obscure parts of Scripture were only made more intelligible, and the whole of it better accommodated to their judgment and comprehension. One method to be prosecuted in this arduous task was humbly submitted to the consideration of the learned in a discourse on Matt. v. 18. published a few years ago.|| Yet it may be proper to defer the execution of any such design, till the collation of the LXX MSS. be completed by the learned Dr.

* Which the Author has not seen, the greatest part of this work being printed off before it was published.

† Part of whose laborious work, *A new translation of, and Notes on the Bible*, is already published.

‡ See an Essay for a new Translation, published in the year 1727.

|| At the request of the late learned Dr. Wheeler, Regius Professor of Divinity in Oxford, wherein the following reading of Ezek. xxvii. 17. was proposed,

בְּחִטִּים זַה וּמָג, “with Wheat, the *Olive*, and the *Fig.*” But Meibomius in his Criticism on the passage, (which the Author had not then seen) reads **בְּחִטִּים גַּת וּמָג**, “in frumento : *Gith*, i. e. *Nigella*, et *unguentum*, &c.”

Holmes; as this useful work will probably throw great light upon some dark and intricate passages of the Old Testament, and serve to restore many valuable and important readings, confirming perhaps some of the following conjectural emendations, which may also receive a farther sanction from *Heb.* MSS. not yet collated.*

When the Author mentions the versions without particularizing them, he is to be understood of those contained in *Walton's Polyglott*; and when he quotes the *Syr. Ar.* & *Æth.* versions, not having a knowledge of those languages, he is obliged to rest their authority upon the veracity of that translation, which from some errors in the version of the *Chaldee*, he has reason to think must not always be entirely depended upon.

As Dr. Kennicott's Posthumous Works were not published till the Author had nearly completed his remarks on the Psalms, and De Roffi's Collation of the MSS. on the Psalms, and Dathius's Version and Notes were not come to England before he had finished them, he has not availed himself of them; but if his observations at any time coincide with theirs, they will be greatly corroborated. Nor could he take advantage of the learned Dr. Snurrer's Remarks on the Proverbs through their late arrival from abroad.

For the sake of brevity the MSS. are seldom distinguished from the printed copies; nor are those always mentioned which read so or so *at first*, or *at present*; and in general the distinction of verses according to Dr. Kennicott's order in the Collation is followed, which was in a great measure necessary on account of referring to the authority of MSS. Some abbreviations also of the names of Authors are made use of, particularly of those mentioned in Poole's Synopsis.

The remarks of many eminent *modern* Authors are frequently not specified, because they are agreeable to the critical Observations of those

* See the Bishop of Waterford's Preface to his excellent Notes on the *minor Prophets*, p. 9, 10. to whom the learned world is also indebted for other very valuable works.

who preceded them, or because the Author had no opportunity of consulting them; and he has in many instances dropped his own opinion, as being coincident with that of persons of superior skill and learning.

It may have been expected by some that he would have entered more into the *mystical* meaning of the Psalms; but, besides that this did not fall in with the general plan of this work, the learned labors of Lorinus,* and Dr. Horne,† the present Bishop of Norwich, have rendered it unnecessary.

This Preface cannot be properly concluded without making the most grateful acknowledgments for the honor done the Author, by his Grace, the Archbishop of Canterbury (to whom he is under the highest obligations for many other great and unmerited acts of friendship) in granting him access to Archbishop Secker's Manuscripts; (which contain a very large and valuable treasure of sacred criticism) as it gave him an opportunity of furnishing himself with some Remarks on the Psalms and Proverbs, which do not occur any where else.

He thinks it also incumbent upon him to embrace this opportunity of noticing particular instances of favor conferred upon him by the present learned Bishop of Durham, late Bishop of Salisbury, who at first suggested the undertaking of the work on the Psalms, has since encouraged the prosecution of it, and honored it with his remarks.

He likewise takes this occasion of returning his best thanks to a learned friend for the use of his valuable Notes on the Psalms and Proverbs in Latin and English, of which frequent mention is made in the following work; and also to his friend, Mr. Bradley, Vicar of Hamstead Norris, Berks, late Fellow of C. C. C. Oxford, for the kind communication of his observations.

And now he has only to wish that the integrity of the design may in some measure atone for the many errors and defects in the execution; and if he has contributed the least mite to the treasure of sacred Literature, he shall think that he has not labored in vain.

* See his works in 3 vol. fol. on the Psalms.

+ See his Commentary on the Psalms.

ADDENDA ET ERRATA.

THE most material *errata* are only noticed here; which the Reader is desired to consult, and to correct those of the stops, &c. as occasion may require.

Psalms ii. 4. put the *full stop* after יְהוָה. 7. for *repeated* r. *repeat*. 12. for דָּדָךְ r. **דָּדָךְ**.—Psf. v. 10. r. *seems proper*.—Psf. vii. 5. r. *is probably*.—Psf. xi. 4. for אֲנִי r. אֲנִי. 9. for וְאַנְיִם r. אֲנִי. 6. for אֶת r. אֶת. 5. r. *is most*. 7. for בְּלִיל r. בְּלִיל. 9. put the full stop after נְרוּם, and for 2. r. 25.—Psf. xiii. 1. for *Collations* r. *Collation* here, and elsewhere in the Psalms. 4. for הַבְּשִׁיטִי r. הַבְּשִׁיטִי.—Psf. xiv. before V. 1. and for 6. r. אֶת. and 2. before אֶת. & Syr.—Psf. xvi. in the title for κατ r. κατ, and *is so*. 10. for חַסְדִּיךְ r. חַסְדִּיךְ. 12. for תְּנַחֲתִיךְ r. תְּנַחֲתִיךְ. 4. r. *for the use*, and insert *to* before Isai. lxiii. 10. 15. for וְאַנְיִם r. וְאַנְיִם. 5. for חַבְלִי r. חַבְלִי. 12. r. *are probably*. 46. for יְמָהְלוּ r. יְמָהְלוּ. 8. for *is* r. *are*.—Psf. xx. in the title after *succes* r. *are*. 4. for טְנַחֲתִיךְ r. טְנַחֲתִיךְ. 22. for משעתי r. משעתי, and מישעתi r. מישעתi. 2. for 8 MSS. r. 31 MSS. 30. for הַיָּה r. הַיָּה. 1. for וְתַלְיוֹתָה r. וְתַלְיוֹתָה. 2. for הַכְּלִוּתִי r. הַכְּלִוּתִי. 6. for וְאַסְבָּבָה r. וְאַסְבָּבָה. 7. for חֻודָה r. חֻודָה. 12. 13. for 6. r. אֶת. 5. dele *but*, *&c.*—Psf. xxix. 4. for the Ch. *read* r. Ch. *reads*. 9. for אֵילּוֹת r. אֵילּוֹת. 16. r. the first line thus, 47 MSS. *read*. *and Syr. as Secker observes*.—Psf. xxxii. 5. See Appendix.—Psf. xxxiii. 14. for הַצָּר r. הַצָּר. 15. for הַיּוֹרֵד r. הַיּוֹרֵד. 14. for לְשׁוֹנוֹן r. לְשׁוֹנוֹן. 22. after *destruction* r. *of*.—Psf. xxxvi. 4. for מָבוֹב r. מָבוֹב. 3. for לְהִיטִיב r. לְהִיטִיב. 20. for טָבוֹב r. טָבוֹב. 7. for כְּזֹב r. כְּזֹב. 5. for כְּזֹב r. כְּזֹב. 8. 13. for לְרָאוֹתִי r. לְרָאוֹתִי. 9. dele *unless*, *&c.*—Psf. xli. 7. for עֲנוֹתִי r. עֲנוֹתִי. 19. for ei 1st read *te*.—Psf. l. 5. for favors r. favor. 9. After *properly* add לְכָלּוֹת r. לְכָלּוֹת. 15. for יְמַשְׁכוּ r. יְמַשְׁכוּ. 15. for מְמַלְאֹותִיךְ r. מְמַלְאֹותִיךְ. 20. for אֲחַלְצָךְ r. אֲחַלְצָךְ.

20. for נָדַף r. נָדַף.—Pf. lli. 2. before *Houb.* r. 3.—Pf. iv. 14. after *MSS.*
 r. See Appendix Pf. lxxxviii. 9.—Pf. lvi. 2. for 9. for יְלַחְמֵנִי r. יְלַחְמֵנִי 9. for
 10. for 9 *MSS.* with 27 *Marg.* r. 35 *MSS.* 14. dele 8, and
 for טוֹחִים r. בָּאֲרֻחוֹת r. בָּאֲרֻחוֹת 15. for
 r. וּמְוֹת.—Pf. lxvii. 5. After 13 add, This is a mistake occasioned by Cala-
 fio's Conc.—Pf. lxviii. 31. for xxii. r. xxi.—Pf. lxix. in the title r. attributes it.
 23. for וְלִשְׁלֹמֶת r. וְלִשְׁלֹמֶת 3. for *inimice* r. *inimici.*
 14. After *Ezek.* xxix. 3. add, לְוִיתָן in the literal sense probably denotes
 here the *Crocodile*. See Boch. &c. In Pf. civ. 16. it may signify the
Whale; See Grot. &c. Job xli. 1. and by it in *Isai.* xxvii. 1. is to be
 understood the *Serpent*. See Durell and Lowth.—Pf. lxxix. 2. for r. לְהִית
 יְבוֹשׂ r. יְבוֹשׂ—Pf. lxxxiii. 15. for *and herbas* r. *et herbas.* 18. for
 —Pf. lxxxv. 7. for r. שׁוֹבֵב r. שׁוֹבֵב 11. for *and r. et.*—Pf. lxxxvii. 4. for
 9. dele 10. before יְהִי ר. יְהִי 46. for *Vulg.* 6. r.
Vat. 6. and in cxix. 49. cxl. 11.—Pf. xcii. 10. dele 10 *MSS.* 2d.
 —Pf. xcv. 6. put the space before the last *and.*—Pf. xcvi. 13. for *Mich.* 8.
 r. 7.—Pf. xcvi. 1. for xxxviii. r. xxxvii, and xxiii. for xxii.—Pf. civ. 3.
 after *waters* 3d add, *Or who covereth*, &c.—Pf. cv. 12. dele *with* after
place. 19. for r. דְּבָרָו r. דְּבָרָו 10. r. *hendiadyn.*—Pf. cviii. 11.
 r. will have it.—Pf. cix. 18. after *Muis* add *and Lowth's Notes on Isai.* p.
 7. and for r. בְּחָדְרֵי.—Pf. cx. 3. for in two places r. וּבָוֹא
 and for observing r. it appearing.—Pf. cxiv. 5. dele 6. after *sublime.*—Pf.
 cxvi. 7. for 29. r. 19.—Pf. cxx. for *montanus* r. *Montanus.*—Pf. cxxvii.
 2. for r. עַנְנָו r. עַנְנָו.—Pf. cxxxv. r. V. 1. be-
 fore הַלְלוּ.—Pf. cxxxvii. 2. for r. כִּינְרוֹתֵינוּ r. כִּינְרוֹתֵינוּ
 in the title for διασκορπά r. διασκορπά. 8. for r. שָׁאֵל r. שָׁאֵל.—Pf. cxli. 4. for
 xxxiii. r. xxiii.—Pf. cxliv. 2. for r. הַרוֹדָה r. הַרוֹדָה. In Append. Pf.
 cxxxv. 2. for שְׁעֻמְדִים r. שְׁעֻמְדִים 5. for *nauticum* r. *nauti-
 cam.*—ii. 16. for r. זָרָה r. זָרָה 28. for *participle* r. *participial.*—xiii. 2.
 for *inecabit* r. *enecabit.*—xxvi. 18. for *mortiferas* r. *mortiferas.*—xxx. 2.
 before *As Secker* r. 3.

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CRITICAL AND EXPLANATORY REMARKS

ON THE

PSALMS OF DAVID.

PSALM I.

THE first Psalm, without a title, seems to have been written by the author of Ps. cxix. who probably was David. See Poole's Synopsis. &c. compare Ps. i. 2. with Ps. cxix. 97; as he might speak of himself, in the third person. See Lowth, Ps. xci. 1.

Verse 1. אָשֵׁר, wherever this word occurs, connected with a noun in the sing. number, Meibomius would by a transposition read אָשִׁיר; but as it never appears in this form elsewhere, and the word אָכֹזֶר is often used as a participle, this position of the ' may be, as a learned friend suggests, idiomatical; and this supposition is favoured by the versions, which seldom translate it as in regim, see Prov. iii. 18. וּבְמִשְׁבַּח the full and true reading is וּבְמִשְׁבָּח as ninety MSS. have it, which my learned friend, Mr. Bradley, Fellow of C. C. C. Oxford, renders thus, "and in the habitation of scorers hath not dwelt."

2. יְהוָה should, I think with Edwards, be rendered, *Jehovah*, throughout the Psalms.

4. "Like the chaff." an image frequently used by the sacred poets. Lowth.

6. יְדַע, *approveth*. Grotius. See Exod. ii. 25. Part. Ben. See Ar. Vers. " Shall cause to be known." It being the causative passive voice. Mr. Bradley.

PSALM II.

THAT David was the author of this Psalm is expressly asserted by St. Peter and St. Paul, Acts iv. 25. and xiii. 33. The rebellion mentioned

2 Sam. viii. 10, probably gave occasion to it. The Jews and Socinians understand it of *David* only; Grotius and others suppose it spoken of *David* and *Christ*; and some with Calovius refer it solely to *Christ*, but for the double sense, see the late learned Bp. Lowth. &c.

v. 1. לְאַמִּים, perhaps some of the tribes of Israel conspiring with other nations against David. St. Peter in his application of this passage seems to favour this sense. See Acts iv. 25.

v. 2. וּרְוֹזְנִים, may be spoken of the *princes* of the tribes, who revolted against David; and is applicable to the Jewish Sanhedrim, which conspired with the Roman governor against Jesus.

3. נָנַתָּק, One MS. reads more regularly עֲבוֹתֵינוּ. נָנַתָּק, as 24 MSS. is more usual.

4. אֶדְנִי. 66. MSS. have יְהֹוָה. See Ps. lix. 9. and it is observable once for all, “that the Ch. has uniformly.” Houbigant reads according to 6. שְׁחַקְתִּי with the affix.

5. בְּהַלְמֹד, shall strike them with a panic.

6. וְאַנְּיִ, “But I”, with Mudge, or “For I.”

7. For אל, Gejerus and others read אתה, which the grammatical construction requires; and 6 Ar. & Aeth. repeated יהוָה, “I will declare the decree of Jehovah.—Jehovah, &c.” 6. MSS. have חוק.

8. The metre seems to require another word; perhaps ואתנה. One MS. repeats it; “even I will give.”

10. May not שְׁפֵטִי אֶרְצִי be understood of the rebellious princes of some of the tribes of Israel? See verse 2.

11. The metre appearing deficient, and one valuable MS. reading at first גָּלוּלוֹ, as 6. Syr. Vulg. and Ar. have the pronoun, perhaps the true reading is גָּלוּלוֹ לוֹ.

12. As the kiss was undoubtedly, among the eastern nations, a mark of veneration, נשְׁקָנוּ is probably the right reading. Yet the ant. interp. (except Syr.) seem to have read נשְׁגָנוּ; which however appears to give but a forced interpretation. בר. “the Son.” Houbigant retains this sense, and though he makes David the author of this Psalm, yet in Ps. lxviii. 18, he says,

says, “ quod nulla erat Judæis cum Chaldacia gente ac lingua, Davide regnante, societas : and the learned Dr. Geddes would render it, *the chosen one*. But if the Chaldaism be not here admitted, though we have it in Prov. xxxi. 2. I should be inclined to read בָנָו, kiss *his Son*, i. e. David or Christ ; see v. 7. and Acts iii. 13 ; I had once conjectured that we should read בְוֹ “ kiss him ;” but the verb never occurring with this preposition, a learned friend suggested that נשְׁקַע might be the right reading, “ *kiss him* ;” the final י serving both to distinguish the person of the verb, and as the pronominal suffix (which is frequently the case) and that some commentator, when the Jews used the Syriac language, put בָר in the margin to indicate that adoration was to be paid to the same person, who in v. 7, was called בֶן ; and he is the more inclined to this opinion, because the Syriac is the only antient version which says any thing about the Son. Perhaps rather גִשְׁקוּהוּ ; see Gen. xxxiii. 4, 1 Sam. x. 1, הַו not being much unlike בָר. דָדָך, &c. Houbigant transposes these words, “ etenim incedit & ardescet ;” Hare would read בְדָרָך. Green. Might not the word originally be בְדָרְכֶם, “ and ye perish *in your way* ;” i. e. the way of the wicked ? See Ps. xvi. and cxlvi. 9. Two MSS. probably read חֲוִסִים. See Calaf. Concord.

P S A L M III.

HAD this Psalm been written by David, as the title imports, *when he fled from Absalom*, might we not have expected some more pointed expressions on such an unhappy event ?

V. 3. ó Vulg. Æth. and Arab seem to have read בְאֱלֹהֵינוּ, *in his God*; more emphatically ; so our oldest version.

6. Twenty-two MSS. have הַקִּצְתִּי, as in Ps. cxxxix. 18, but the great number of MSS. there confirm the text.

9. יְהֹוָה. Houbigant would read לְךָ יְהֹוָה, to avoid the change of persons. As the word סָלָה terminates this Psalm and some others, Hammond infers that it was not a musical note, which it is generally supposed to be ; see Poole.

P S A L M IV.

S U P P O S I N G, בְּנִינֹת, to be some sort of stringed instrument, might not the title be thus rendered, *To the leader of the stringed instruments?*

V. 3, לְכַלְמָה. The reading of וְלֵב לְמָה, *how long will ye be hardened in Heart,* is approved by Muis, Houbigant, Lowth, &c. חֲבָקָשׁו, better וְחֲבָקָשׁו, *and seek,* with וְסִירֵלְוּ, some would read חֶסְדָוּ לְיֻ, as Ps. xxxi. 22.

5. Compare the first part of this verse with Ephes. iv. 26, אָמַרְוּ some would read וְאָמַרְוּ, consider this. Houbigant המרו, *be sorry,* but perhaps we might read לא טרו, וְדַמּו, *but be ye silent;* “*rebel not in your hearts upon your beds; but be ye silent.*” i. e. utter no more treasonable speeches.

7. רַבִּים, *many* of David’s friends perhaps; who had despaired of his success; and to whom, not to David, may be ascribed the prayer, “*lift up, &c.*” For one MS. and Ch. have נְשָׂא, which compared with Numb. vi. 26, seems to be the right reading.

8. May not נְחַתָּה here bear a future sense *Thou shalt put gladness, &c.?*

9. The metre of this verse is thrown by Hare and the late learned Dr. Kennicott into three very irregular lines; but if with one antient MS. we omit יְחִרְוָן, and with another לְבָדְךָ, (both which seem unnecessary) it may be reduced into two lines nearly equal in length. “*I will lay me down in peace, and take my rest—For thou, O Jehovah, makest me to dwell in safety.*” Houbigant reads and divides otherwise.

P S A L M V.

נְחִילֹת probably signifies *wind instruments*; in contradistinction to the stringed instruments, mentioned in the preceding Psalm, see Poole’s Synops. and Edwards; but perhaps we should read with two MSS. הַנְּחִילֹת, or מְחִילֹת, see Ps. liii. 1.

V. 4. **אָעַרְךָ**, “In the morning *I will prepare* for thee, and will watch,” i.e. for thy appearance in the Shechinah; which avoids the ellipsis. See Prov. xvi. 1.

6. For perhaps rather **חֲוֹלְלִים** *prophane* shall not stand in thy sight.”

7. One MS. reads with ó and Ar. “**כָּל דְּבָרֵי**” “all them that speak,” or as three MSS. **דְּבוּרֵי**.

9. **הַוְשֶׁר** 20 MSS. with Houbigant, but if a variation is necessary, perhaps **הַוְשִׁיר** is most regular.

10. Hare divides this verse into four lines, and Kennicott into three, but might it not be better to make only two of it by adding קרבן הות to the end of the first?

11. Are not the lines in this verse more naturally divided thus,

הָאַשְׁרִים &c.

בְּרַב &c.

כִּי ————— יְהֹוָה ?

added by Hare for the metre's sake, is countenanced by 6. Vul. & Ar.

P S A L M VI.

הַשְׁמִינִית. Some make it an instrument of *eight strings*; others a tune of *eight notes*; but Vatablus not improbably supposes it to be a tune, wherein the *octave note* is prevalent. See Poole's Synops.

V. 4. Houbigant with 52 MSS. for **וְאַתָּה** reads **וְאַתְּ**, which is more grammatical.

“**מַתִּי תִּאֲנַפְּךָ, מַתִּי**,” should we not read “And how long *wilt thou be angry, Jehovah?*” See Ps. lxxix. 4.

10. Hare rejects the second יִבְשׁוּ; Houbigant reads יַיְשְׁבָנּוּ; but a learned friend takes the first verb in a frequentative sense; see other places. Several MSS. read the radical וּ in both verbs.

P S A L M VII.

1. “ שָׁגֵן ” Cantio erratica; i. e. multiplex Cantu, quæ omnibus rationibus Musicæ decantabatur simul, quam Tullius græca voce dixit *Synodiam*.” Junius. Gejerus makes some reproachful speeches, uttered against David by Cush, a Benjamite, to be the occasion of this psalm.

2. מִכֶּל רְדָפִי. From every one that persecutes me.” Mudge. 8 MSS. רְדוֹפִי.

3. A learned friend conjectures with great probability, that ó Vulg. Syr. & Ar. read by a metathesis פָּרָק וּמְצִיל, “ There is no rescuer or deliverer.” See Cocceius for this sense of the first verb. 12 MSS. have פָּרוֹק.

4. This and the following verse probably contain the specific charge of Cush against David, which was a suspicion of his design against Saul’s life, founded on 1 Sam. xxiv. 10.

5. וְאַחֲלָצָה. Houbigant with others ingeniously conjecture, that we should read et oppressi agreeable to the Ch. and Syr., “ And if I have oppressed him, that without any cause is mine enemy.”

6. שְׁלָמִי. Edwards probably right in reading לְשָׁלָמִי; but then I would give the words this sense agreeable to ó Syr. & Ar.. “ If I have repayed evil to him that hath done it to me.” For this sense of שְׁלָמִי, see Grot. on Is. xliv. 26.

6. Muis, with many others, renders, וְכִבּוֹדִי, “ and my soul.” See Ps. xlii. 26.

7. יִשְׁפַּךְ. Houbigant reads יַשְׁפַּךְ, projiciat.

7. בְּעִבְרָת. 6 MSS. צָוָרִי may refer to Cush, “ Lift up thyself against the fury of my enemy.”

ט. Perhaps אל מְשֻׁפֵּט, “and awake to my judgment.” See Ps. xxxv. 23. ó render אָלִי מְשֻׁפֵּט ο Θεος μη.

8. שובה seems to be written for שבת, sede; and Mudge’s sense of the words appears to be the best, “and set on high over it.” i. e. in judgment over it. As a learned friend observes, the Targum gave this sense of the words, “and on their account return to thine habitation on high.” i. e. the Shechinah.

9. Piscator, followed by Houbigant and Lowth, supplies גַּמֵּל in the last line of this verse, which the metre and construction require, “and reward me according to my integrity.” See Ps. xiii. 6.

10. Is not the proper order of the words, which Hare and Le Clerc allow to be disturbed, restored best in reading thus,

גַּמֵּר &c.

וְתִכְונֶנֶן צְדָקָת צְדִיקִים

אֱלֹהִים &c.

“ Let now the wickedness of the wicked come to an end—but let the righteousness of the righteous be established—O God, who triest the hearts and reins”?

11. מגני על אלהים. Durell renders על, “most high,” and quotes Hos. xi. 7. for it. Gejerus and others suppose על redundant; but perhaps מן על אלהים is the true reading, “God is a Shield to me.”

12. Green, by supplying רְשָׁע with the ch. after ואל, removes all the difficulties. See Hare. “God judgeth the righteous man, and with the wicked he is angry every day”.

14. לדליך. Houbigant reads לדליך, “ad inflammandum eos.” Better perhaps לדליך, “For my persecutor.” i. e. Cugh. See the next verse.

P S A L M VIII.

V. 1. if we might read הגתית, “against the Gittites,” it would strengthen the opinion of Hammond and others, that this psalm was composed on David’s victory over Goliath.

2. **תְּנִנָּה**. Certainly irregular as Lowth observes; he would read with Houbigant **תְּנִתָּה**. Perhaps **נוֹתָן**. See Ps. cxlv. 14.

3. David and his men might comparatively speaking be styled *babes*. See Patrick and 1 Sam. xvii. 32.

63 MSS. read more regularly וַיְנִיקִים, for וַיְנִיקָם. Some render יְעֻזֵּב, or as 19 MSS. יְעֹזֵב, *praise*; for which they refer to ו here, Ps. lxxviii. 25, and Matt. xxi. 16.

4. Hare with ó and Ar. שמיַם, *the Heavens*. A learned friend
says, שמיַם, *the Sun*.

5. In conformity to Ps. cxliv. 3. יהוה should be added here.

6. וְתַחֲסֶרוּ. The prefix *ו-*, which Hare omits, is here conversive, and its force extends to the verb beginning the next verse.

8. **שְׁנָה**. 11 MSS. have **שְׁנָנָה**, but the true reading is **שְׁנָה**, or **שְׁנָתָה**; as Houbigant.

9. Either read וְדַג in the sing., or with Secker agreeable to ö and Syr. עֲבָרִי in the plur. Several MSS. have עֲוָר more regular.

P S A L M IX.

לְבָנָה. Some suppose this to be the name of a prince or chief in the enemy's army, whose death David celebrates. See Poole's *Synop.*

2. The ó. Ar. and Æth. Vers. together with the context justify Houbigant's reading, אָוְדָךְ for אָוְדָה, "I will praise thee, O Jehovah."

7. &c. Lowth favors Merrick's construction of these words, "Desolations have consumed the enemy for ever." Green, by a transposition similar to Ps. xviii. 41. renders them, "The desolations of the enemy are ceased for ever." Perhaps we might read **האיב בחתם**, "The houses of the enemy are desolations for ever." Two MSS. read **הנה האיב** ó. Vulg. Ar. and Æth. probably read, **בכהנה**, "with a sound." Houbigant reads with our Bib. Vers. **בהם**. A learned friend reads **כהנה**, "like themselves."

8. The Ch. supplies שָׁב after בְּשָׁמֵי, “ But Jehovah dwelleth for ever in the Heavens.”

10. בָּצָרָה. The Ch. and Syr. probably read הַצָּרָה, both here, and Ps. x. 1.

12. צִוָּן. Hare, &c., with one MS., read בְּצִוָּן; but it strikes me that we should read with another MS. יֹשְׁבֵי, “ Sing unto Jehovah, ye inhabitants of Zion.” See Is. x. 24. 77 MSS., have more regularly הַגִּידו.

13. אֲוֹתָם, or rather as 34 MSS. אַתָּם, may refer to more properly, “ For he that requireth blood remembereth it.” i. e. taketh an exact account of all that has been shed.

14. דָּרְשׁ. 19 MSS. more grammatically.

15. תְּהִלָּתֶךָ. 39 MSS. better, תְּהִלָּתְךָ. See Deut. x. 21.

16. אֲשֶׁר probably dropped before עֲשָׂו, “ Which they made, See the Ant. Verf.

17. עֲשָׂה. Lowth in conformity with ó & Vulg. reads עֹשֶׂה, “ Jehovah is known, when he executeth Judgment. And the participle Ben. in the latter part of the sentence countenances this sense. “ Snaring the wicked, &c.”

18. גּוֹיִם might be some soft toned instrument. See Ps. xcii. 4.

18. A learned friend considers גּוֹיִם as in regim., omitting the ה final in לְשָׁאָלָה as redundant, and prefixing it to כִּי, “ The wicked shall go down to the receptacle of all those that forget God.”

19. MSS. 18 read with the keri עֲנָיִם for one MS. with all the versions reads here לֹא תָאֶבֶד. “ The expectation of the afflicted shall not perish for ever.”

P S A L M X.

ó and Vulg. make this a continuation of the former Psalm; but it seems to begin a new subject, relative either to *domestic* enemies, as Piscator thinks; or to *foreign* ones, as Mudge supposes.

V. 1. חַלְמָם. Houbigant with one MS. הַעֲלָם “*absconditus es.*” Hare חַתְלָם, as in Ps. iv. 2. The latter probably right. For the last word in this verse, see Ps. ix. 10.

3. Might not the words in this verse bear this construction, “ For the wicked applaudeth himself upon the desire of his soul,—and *bleffing his gain despiseth Jehovah*”?

4. בְּגִבָּה. ó here read כֶּרֶבֶה κατα το πλευρα. 14 MSS. have בְּגִבָּה, which is better; perhaps we should also read יְדֹרוֹשׁ, “ The wicked *in the pride of his countenance* *wilt not seek him.*” i. e. Jehovah. For כָּל read with Houbigant בָּבֵל. 13 MSS. יְדֹרוֹשׁ.

5. חַילוּ דְרָכָו. Read for the construction’s sake with 53 MSS. the keri, and most of the versions דְרָכָיו; or with Durell according to the Ar. in the sing. חַיל, “ He hath polluted his way continually.” But reading the verb without the ו, with Pilcator, &c. and 2 MSS. seems to be most regular, and conformable with ó. “ His ways are always polluted.”

6. נְרוּמָה. ó. Vulg. and Æth. read הַרְמָנוּ, plur. in Hoph. or in Niph. The Ar. נְרִים, abstulit; “ *He hath removed thy judgments from his sight.*” i. e. he doth not consider or regard them. But a learned friend with one MS., and Syr. reads מִשְׁפָטָךְ, “ Thy Judgment is removed &c.”

6. אִישָּׁר. Durell derives this word from שָׂוֹר, and renders the words thus, “ *I shall not see evil.*” Houbigant, followed by Lowth, makes it the first pers. fut. from אִישָּׁר, “ *incedam sine malo.*” Some considering it as a conjunction render it, “ *because he hath not been in adversity;*” or perhaps it may be rendered, “ *being happy, without any misfortune.*” But the versions omit it. Syr. with one MS. omits the negative particle; or perhaps by a change of the letters read אַל, “ He contemplates, or meditates upon evil.”

7. וְתַךְ. Perhaps an interpolation, neither the sense nor metre requiring it, “ His mouth is full of cursing and deceit—and under his tongue is mischief and iniquity.” One MS. reading וְתַחַת.

מְרַמָּה ó interpretantur “ *acerbitas.*” Houb. vid. Pro. xii. 20.

8. חֶצְרִים. Houbigant, approved by Lowth, reads “ *In the snares of the pits.*”

וַיַּצְפֵּנוּ. Hammond justifies the present -text from Ps. lvi. 7.

10. This verse is not only corrupt, as Hare and others have observed, but probably defective; this emendation the efore is submitted to consideration, several MSS. reading וַשׁוֹחֵת וְשֻׁׁחוֹת בְּמַעֲוָנוֹ :

דְּכַה וְשֻׁׁחוֹת בְּמַעֲוָנוֹ

וַנִּפְלֹא בְּעַזְמֵינוֹ חַלְבִּים :

“ He boweth himself down, and croucheth *in his den—And the feeble fall* by his mighty ones.” חַיל נָאִים authorised by 3 MSS. is adopted by two learned friends. Houbigant’s reading לְחַכְמִים is preferred by Lowth, “ *in Laqueos.*” But with deference to these great authorities does ever signify laqueus? Durell, from various readings, gives this construction, “ The oppressed is cast down; and the whole band of the afflicted falleth, when he prevaleth over them.” But see Poole.

12. אַל. Is not אַל better, “ Arise, O Jehovah, *against him, lift up* &c. ?

14. רָאִיתָ 26 MSS. read רָאִיתְךָ, still more grammatically. Houbigant reads לִתְחַטֵּם, “ *to requite them.*” ó & Vulg. read לִתְחַטֵּם “ *Orphano.*”

15. שָׁבֵר. 48 MSS. having שָׁבֵר the præt. in puh. and reading with Hare, &c. רְשֵׁעַ וּבֵל, the words give this sense, “ The arm of the ungodly and the wicked is broken.—Thou shalt seek the wicked, but shall not find him.” See Ps. xxxvii. 36. Houbigant reads רְשֵׁעָתוֹ, “ *require ejus iniquitatem.*”

17. MSS. 3 conformably to the vers. read עַנְיִם “ *The desire of the poor, or the afflicted.*”

P S A L M XI.

SOME suppose this Psalm composed by David, in consequence of the advice of his *friends*; others, in answer to the reproach of his *enemies*. See Crit. fac.

V. 1. נָדוֹן 58 MSS. with the Keri read נָדֵי, and the reading of ó. Syr. and Ar. חֲרִים כַּפּוֹר is adopted by Lowth, &c. “ Flee as a bird to the mountains.”

2. חֲצִים. The true reading seems to be חֲצִים or חֲצִיָּהֶם, “ *the arrows*,” or “ *their arrows*.” See the vers.

3. הַשְׁתָות. Durell and others agreeable to ó. Vulg. Syr. Ar. and Æth. with one antient MS. הַשְׁתָת; “ Although thou establishest, they will destroy. What can the righteous do?” One MS. returns an answer to this question in the same words which we have in Ps. cxxix. 4. “ The righteous Jehovah cutteth asunder the cords of the wicked.”

4. Lowth supplies עַנְיָן, after עַנְיָן, agreeable to 6. Vulg. and Ar. and the metre and sense require it. See the Collat. “ His eyes behold the poor.”

5. וַרְשָׁע. One MS. reads רַשְׁעַ; which affords a very good sense, “ *The righteous Jehovah trieth the wicked*.” Green transposes the verb, “ *The Lord, rather Jehovah, searcheth out both the righteous and the wicked*.”

6. פְחִיכָּס. Hare supposes this word to be an interpolation. Houbigant and others would read פְחִמִּי “ *prunas*,” which must be the sense of the word, as Lowth observes, in this place. See Ps. cxix. 53.

7. צָדִיק. Perhaps צָדָק in pih. 3 MSS., read וַיָּשֶׂר, and Houbigant for פָנִיתוֹ; “ But Jehovah will justify him that loveth righteousness; (in opposition to him that loveth violence)—*And his countenance will regard him that is upright*.”

P S A L M XII.

FOR the title see Ps. vi. For the subject Muis and others refer to 1 Sam. xxii. 23.

V. 1. 6. Vulg. Ar. & Æth., followed by Hare &c., read “**הוֹשִׁיעַנִי**.” “Save me.”

1. פָּסְנוּ. Secker would read **סָפַנוּ**. One MS. has **פָּצַן**; both of which verbs occur frequently.

2. שְׁפָת. Houbigant, &c. read with the ant. versions **שְׁפָתִי**. see the next verse.

4. לְשׁוֹן. One MS. reads **וּלְשׁוֹן**, with most of the versions, “And the tongue.”

5. Hare's division of this verse most natural.

6. יְפִיחַ לוּ. Houbigant reads with Syr. & Sym. “*Et lux erit.*” One MS. omits them, as a friend observes. Mr. Bradley would read with Fenwick, “I will cause refreshment.” from **נְפָח**. Perhaps we should read **יְחִילֵל**, “I will put in safety him that trusteth in me.” Since this reading was proposed, I find some inclined to read **אִיחָלוּ**, which they think might be the reading of 6., “I will make him to hope.”

7. בָּסָף. Hare observes that **בָּ** is dropped before this word; see also Ar. & Æth. Vers. For **לְאַרְצָן** Houbigant and Lowth read **וְחַרְזָן**, rather **כְּחַרְזָן**; and for **בְּלִיל**, which occurs only here, perhaps we might read adverbially; “As the silver *entirely* refined—*As the fine gold* purified seven times.” But see the learned Bishop Watson's Chym. Essays. Vol. III. p. 319.

8. One MS., with 6. Vulg. Ar. & Æth. Houbigant, &c., reads **תְּשֻׁמְרָנוּ**, which the context requires; “Thou O Jehovah, *shalt keep us.*” or **תְּשֻׁמְרֵנוּ**.

9. 2 MSS. read with Hare **בְּרוּם**, “In the exaltation of the vilest of the sons of men.”

P S A L M XIII.

T H I S psalm probably composed by David in a state of persecution ; and if we might read **עד אנה** before **עגון**, which the metre of the collations very strongly countenances, we have a most beautiful anaphora in the five first lines.

3. Some propose **עזות** for **עזב**, according to Syr. & Æth., and read **וַיָּגֹן**, “ How long shall I indulge *grief*, or *anxiety* in my soul—*and* daily sorrow in my heart ? ”

4. **הַבְטִיחָה עֲנֵנִי**. As one MS. reads **וְעַנֵּנִי**, perhaps we should read **הַבְטִיחָה**. **הַבִּיט**. “ *Behold me, and hear me, &c.;* ” or with one MS. **הַבִּיט**.

5. **הַמָּוֹת**. 6. Syr. & Æth. with Houbigant, &c. read **לְמוֹת**. Vulg. with Hare. **בְּנֵית**. Ar. probably **הַמִּת**, mortuus ; but Merrick supports the present text, “ *Left I sleep death.* ”

6. A friend supplies **טוֹב** after **גַּמֵּל** with the Ch. & Vulg. ; but see Ps. cxvi. 11. Lowth from 6. concludes this psalm with the Hemistich, which ends Ps. vii.

P S A L M XIV.

L E C L E R C and others suppose this psalm from the last verse to have been written during the Babylonish captivity. Grotius, &c. make David the author of it, as the title sets forth ; see Green on verse 6.

עֲלֵילָה, 6 read **עֲלֵילָות** ; in Ps. liii. we have **עַיל** ; neither of which accords well with the preceding verb ; and as 2 MSS. omit the former, and one the latter, might we not read **כָּלִיל**, “ They are *altogether* become abominable ? ”

6 & Syr. with Houbigant read **וְהַתְשִׁיבוּ**, and 16 MSS. **דוֹרֶשׁ**, which is more grammatical.

V. 3. MSS. 2 have recovered those verses which we have in 6. Vulg. Æth. & Ar. and in Rom. iii. 13—18. See also Kennic. Gen. Disq. Sect. 84. 9. but Mr. Bradley thinks St. Paul cited from several passages.

4. אוכלי. 2 MSS. read more grammatically.

5. אכלו. Hare's reading, preferable; “*Eating up* my people, as they eat bread.” See Vulg.

6. פחד לא היה. 6. Vulg. Ar. & Æth. with one MS. supply, as in Ps. liii.,

Correct Ps. liii. 6. by this.

7. חבישו. Rather with one MS. and Houbigant “*They have shamed,* &c.

8. וישראל שמח. All the ant. versions, except the Ch., read with one MS. “*And Israel shall be glad.*”

P S A L M XV.

THIS seems to be a counter part to the preceding psalm; and as in the former Saul and his adherents might be described, in this Jehovah, to whom David solemnly appeals, may delineate *him*, whom he condescends to call the man after his own heart.

2. MSS. 23. read זובע, and זובר, more agreeable to the preceding participle.

4. להרע. Whether we render this word with most of the antient versions, *proximo suo*, or with Hammond and others, *ad suum damnum*, the true reading probably is לרעָהו.

MSS. 57 have יטיר. more grammatically.

P S A L M XVI.

טכנתָב. This psalm so called *טכנתָב*, as Pythagoras's verses ; (see Poole's Synops.) proved to be David's from Acts ii.

2. אמרתָא. 21 MSS. with all the versions, except Ch., and Houbigant with others read אמרתִי, “ *I said unto Jehovah, &c.* ”

טובתִי בְלַעֲלֵךְ. Secker gives up these words as inexplicable. Houbigant with Lowth, following the Syr. & Ch., read בְלַבְלָעַדְךְ, “ Nihil boni mihi est *sine te.* ” But one MS. has probably restored the true reading כָל, which had been before suggested by an ingenious writer, mentioned by the present learned Bishop of Norwich. “ *All my goodness is with thee, or from thee.* ” Mr. Bradley has communicated this reading כָל עַדְךְ, connecting these words with what follows, “ *All thy testimonies, which are on the earth, are holy.* ” Reading also in the next verse for הוּא יָדֵיר אֶת־הָמָה וְאֶת־רוֹן, “ *He will magnify all them that delight in them.* ”

3. For the various readings, and senses, put upon these words consult Houbigant, Mudge, Lowth, &c. The emendation I would offer is to read יָאֶבְדוּ for וְאֶבְדוּ, and by a catachresis understanding לְקֹדְשִׁים to signify *false Gods*, I would give the words this construction, “ As for the holy ones, that are on the earth, these shall destroy all that delight in them.”

4. Hare, with others, supposes the word אלהים to have been dropped after אחר ; but by reading with Houbigant אחריהם, the difficulty is removed, if the remark above be admitted, “ They shall multiply their sorrows, who hasten *after them.* ” i. e. the false Gods. But a friend justifies from Is. i. 4. and observes, that Chald. renders the first part of the verse, “ They have multiplied their *idols*; they have gone backward hastily.”

5. הַוְנִיךְ 23 MSS. with ó read הַוְנִיךְ, probably right.

9. ó. Vulg. & Ar. render כבודי, “*lingua mea.*” See also Acts ii. 26.

10. לשאול. “Hæc vox de corpore proprie dicitur, & loca sign. intra terram, & plerumque Sepulchra visui hominum subducta; inde ad animum humanum facta translatione, pro ea regione ponitur quæ spiritus humanos ad tempus judicii servat, tum eorum qui *bene*, tum eorum qui *male*, vixerunt: nullum enim hac voce est ejus rei Discrimen. Vid. Matt. xi. 23.” Grot. in Numb. xvi. 33. And Secker infers from this passage in the text, Ps. lxxxix. 49., Prov. xxiii. 14., that שָׁאֹל is the place of נֶפֶש, *the Soul*; and that some conjunction or vicinity between the place of dead bodies and souls was apprehended. He also considers as a person in these places, and the text may be more literally rendered, “Thou shalt not leave my Soul *to Hell*.” Which, as he observes further, is the same as *Hole*; and is called שָׁאֹל, because it is always *craving*. See Prov. xxx. 16.

180 MSS. read חסידיך. A remarkable instance of the utility of the collation of the MSS.: See also gen. Dissert. Sect. 17. and Acts. ii. 27.

11. שבע. Houbigant with Syr. 26 MSS. שׁובע, which may be considered as the Part. Ben. in Pyh.

שמחות את. probably את שמחת, “being filled with the joy of thy countenance.” One MS. reads שמחת.

P S A L M XVII.

THIS psalm generally allowed to be David's.

V. 1. צדק. Lowth reads with ó. Vulg. & Ar. צדק'.

3. לילה. Perhaps בְּלִזְוֹת, “Thou hast tried my heart; thou hast visited my reins. Houbigant reads לִילָה, with Syr. & Ch.

4. בַּל. ó. Vulg. & Ar.obel. “And shalt not find mine iniquity.” Durell as equivalent to זמה בֵּי renders זמת, “no *crime in me.*” 3 MSS.

4. Lowth affixes a non liquet to this verse. Mudge and others connect the first part with the words preceding. Houbigant for **לפְעָלוֹת** reads by a metathesis **לעֲפָלוֹת**, “ Non transibit os meum *ad simulationes* Adam.” A friend gives this version of the text. “ My mouth shall not transgres, according to the practices of men, (i. e. as men generally do) the word of thy lips.” referring to the use of the Prepos. **ב** after **עַבְר**, Is. lxii. 10.

5. **נִמְטוּ**. 44 MSS. more regularly **נִמְטוּ**; and 54 have **אֲשֻׁרְיוּ**. Perhaps we should read **וְלֹא**. See Vers.

6. ó. Vulg. Syr. Ar., with 4 MSS. and Hare, read **וְשָׁבֵעַ**.

7. **הַפְלָחָה**. Houbigant with 35 MSS. **אַחֲרָה**.

8. ó. Syr. Vulg. Ar. & Æth., with Houbigant, &c., **חָסִיךְ**. “ Of them that trust in thee.”

8. **בַּת**. The learned Dr. Blayney reads **בֵּית**, with perhaps one MS.; but may it not be redundant? See Deut. xxxii. 10.

9. **בְּנֶפֶשִׁי**. Hare with others, which is favoured by the Vulg. & Ar., connecting **עַלִּי** with the following verse. Others read **נֶפֶשִׁי**, rather perhaps **הַנֶּפֶשִׁי**, in construction, “ The enemies of my Soul watch for me.

10. **הַלְבִּינוֹ**. Houbigant, followed by Lowth and others, reads **חַבְלִינוֹ**, “ *rete suum clauerunt.*” Durell with a friend, “ **הַלְבִּינוֹ** ”, “ *contra me eorum cor clauerunt.* ” And the metre of the collations being defective, perhaps **עַלִּי** may have been dropped from the end of the line, the preceding terminating with the same word, which see; or retaining the word in the text, **הַלְבִּינוֹ** may have been omitted through its great similitude to it, “ *their hearts are inclosed in their own fat.* ” See Ps. cxix. 70.

11. **אֲשָׁרָנוּ**. Mudge with Green, “ *We have gone on prosperously.* ” Edwards, “ *How happy are we!* ” and MSS. 19. favor this reading. Houbigant and Lowth, **אֲשָׁרוּנִי**, “ *incedunt in me.* ” Hare with Secker, **אֲשָׁרִינוּ**, “ *Their steps have now encompassed me,* ” which seems as probable as any, or rather **אֲשָׁרִינוּ**. See MSS. **לְנִטּוֹת**. The Syr., followed by Hammond and others, might perhaps read according to one MS. **לְנִטּוֹת**,

or

or rather לְנִטּוֹשֵׁי, “ *ut prosternerent me in terram.*” but the present text may describe their close watching him, least he should escape.

12. דָמִינָה. There can be little doubt but we should read with Durell according to ó. Vulg. Ar. & Æth. דָמָנוּנִי, but deriving it from דָמַת. I would render it, “ *They watch for me, as a lion, &c.*” See MS. 35.

14. The sense, if not the metre, seems to require another word, perhaps צִילִי, “ *Let thy Hand, O Jehovah, deliver me from the men.*”

מְחַלֵּד. Perhaps for מְהֻלֵּד, “ *From the men, to whom their portion is in this life.*”

וַצְפּוֹנֶךָ. 42 MSS. וַצְפּוֹנֶךָ.

15. אַנְיָ. One MS., with ó. Vulg. Syr. Ar. Æth. & Houbigant, וְאַנְיָ. “ *But I.*”

בְּהַקְיָץ, “ *In waiting for thy likeness.*” i. e. the appearance of the Shechinah ; or perhaps we should read בְּהַבִּיט, “ *In beholding thy likeness.*” See Numb. xii. 8. ó. Vulg. & Ar., which also probably read כְבוֹדךְ for חַמוֹנָתךְ, “ *Thy Glory.*”

P S A L M XVIII.

THIS psalm, and 2 Sam. xxii., to be corrected by each other exigentia loci :

V. 3. אֱלֹהִי. rather אלֹהִי ; See 2 Sam. xxii. 3. ; where לֵי is probably redundant in v. 2. ó. & 2 MSS. וּמְשַׁגֵּבִי.

5. MSS. 5 supply בְּ, at the beginning, as 2 Sam. 22.

7. חֲכָלִי. as in 2 Sam., avoids the tautology ; see Ps. cxvi. 3.

7. לְפָנָיו, probably redundant ; see 2. Sam., & Hare. הַבּוֹא. 38 MSS.

9. מְפִיעִ. Hare, with others, reads according to ó. Vulg. & Æth. מְפִיעִ ; but in the parallel passage ó & Vulg. agree with the text ; and no MS. authorizes the alteration : See Ps. cxliv. 5.

11. וַיַּרְא. This reading is confirmed by the number of MSS. in 2 Sam. and many of the versions.

12. The words probably transposed; reading then with 2 MSS., as in 2 Sam., and חִשְׁרַת with Houbigant and others for חִשְׁכַת, as in Sam., the whole may be rendered thus, “*And he made darkness his covert,—round about him was a girdle of waters,—and his covering the clouds of Heaven.*” 6. Vulg. & Æth. with 2 MSS. read יִשְׁתָ.

13. 14. For the correction of these two verses, See Kennicott’s first Diff.; but for בֵּיתֵי־הַמֶּלֶךְ, 2 MSS. with 6. Vulg. Ch. Ar. & Æth. read, as in parallel place, מִשְׁבְּצָם, “*Out of Heaven.*” 53 MSS. קוֹלֵן.

16. מִפְּנָס. 4 MSS. read פְּנָס, as in 2 Sam.; “*Alludit ad detectionem maris rubri.*” Gejerus. “*And the channels of the sea were seen.*”

28. As this psalm relates particularly to David, פְּעֻלָּת seems to be written for אַת, “*For thou shalt save the humble.*”

Read רְמִיסָם as in the parallel place.

29. אֲרוֹן. 52 MSS. more regularly אֲרוֹן.

30. Rather שָׁר, Princeps. “*And by my God I shall leap over.*” (i. e. subdue) *a prince*, viz. Saul. See Kennicott and others on Gen. xlix. 6.

34. Rather בְּמִזְבֵּחַ. “*Upon the high places.*” See Hare, &c.

35. והנותן. Houbigant, Lowth, &c. with 6. Vulg. & Æth. וְנַתְתָּה, “*And thou makest.*” But if an alteration be necessary, perhaps we should read וְכַתָּה, “*And mine arm shall break a bow of brass.*” See 2 Kings. xviii. 4.

37. Several MSS. here and 2 Sam. xxii. 37. read קְרָסָוִי.

38. אַיִבִי. 42 MSS. read אַיִבִי; as this noun is usually written.

41. Lowth reads with 2 MSS. מִשְׁנָא' וְאַצְטִיחָס.

43. אַרְיִקְס. 10 MSS. with Lowth and others read אַדְיִקְס, as in 2 Sam.

45. יְכַחְשׂו. If we retain this word, it must bear the sense, which Cast. gives it in Niph. “*Subjicientur.*” See also the Syr. & our Bib. Version; but Houbigant reads, יְכַבְּשׂו. See also Ps. lxvi. 3. and lxxxii. 16.

46. יְבַלּוּ. Houbigant, יְבַלּוּ, “*shall be dismayed.*” But the present text may be rendered with the Ch. “*shall be consumed;*” or deriving it from בְּלַל, “*shall be confounded.*”

47. אלֹהִי. 59 MSS. have אלֹהִי, as it is written elsewhere.

48. וַיֹּאמֶר, Cocceius and others defend this sense of the word from Ps. lxvii. 4. See also 2 Chron. xxii. 10; but in the parallel passage, as Buxtorf observes, it is חָבֵד.

49. The metre appearing to be defective, perhaps אָל from its similitude to the preceding word may have been dropped, “ *My God delivereth, &c.*” or אהָה, “ *Thou deliverest me, &c.*” which answers better to the following Verb. See ó. & Vulg. “ *My deliverer from mine enemies, &c.*” Durell.

“ *From the violent man.*” i. e. Saul.

50. אֱלֹהִי. perhaps wanting at the end of this verse, “ *And sing praises unto thy name, O my God.*” See Ps. xcii. 2.

51. מְגַדֵּל. 35 MSS. with Hare and Houbigant, read מְגַדֵּל; as in 2 Sam.

14 MSS. with Syr. & Ch. sing. יְשׁוּעָת.

5 MSS., which agrees better with the preceding participle.

The last words refer to *Christ*, the son of David. See Poole.

P S A L M XIX.

To the Conductor of the Music.

V. 3. MSS. 28 read אָוֹמֵר, “ *Verbum.*” nempe, *de Deo*, quod per Zeugma hic repetendum. Genebrard.

4. בְּלִי. Green reads with Hare, דְּבָרִים בְּלִי; but for might we read וּבְלִי, “ *There is neither speech nor language, where their voice is not heard?* ”

5. קָוָם. Bellarmine thought this word a sufficient proof of the corruption of the text; but Pocock with others, borrowing its signification from the Ar., renders it, “ *vociferatio eorum.*” Muis, who is followed by Patrick and others, gives the word this sense, “ *linea eorum,*” i. e. scriptura, qua tanquam volumine, Dei gloria omnibus legenda proponitur. However קָוָם, the reading of ó. Syr. Vulg. & Ar., approved by Glaflius and many others, seems to be preferable, “ *their voice.*”

6. ó. Vulg. Ar. Aeth. & Syr. with 22 MSS. read אָצַל, “ And he, as a bridegroom going forth out of his chamber,—rejoiceth, &c.

7. This verse may refer both to the annual and diurnal motion of the sun, or rather the *earth*, by which every part of the globe is warmed and enlightened.

8. The expressions in this, and the following verses, shewing the superior influence of the *law* upon the *soul* to that of the *sun* upon the *earth*, is very beautiful.

10. זְדֻקָן. Hare reads זְדַקָה, undoubtedly right; “ The judgments of Jehovah are truth, *and Righteousness* together.”

12. There is a play upon the words in this and the preceding verse, and בְּזַבֵּחַ there seems to be opposed to עַקְבָּה here; though Meibomius would read עַקְבָּה עד, “ even unto the end.” See Ps. cxix. 33.

13. שְׁגִיאוֹת seems to denote *fins of infirmity*; נְסָתְרוֹת *wilful sins* committed secretly; and זְדִיכָה *overt acts* of iniquity. See Poole’s Synops. Hare probably right in reading שְׁגִיאוֹתוֹ, “ *his errors*.”

14. אֲתַתָּם. Hare, with others, reads תָמָם; but the Lexicographers, with Houbigant and 5 MSS., read אֲתַתָּם in Niph.; which answers better to the following verb, for which Edwards would likewise read וְנָקֵי; but Jud. xv. 3. may justify the text.

P S A L M XX.

THE prayers and wishes of the priests, and people, for David’s success, the subject of this psalm. Muis, & Crit. sac. See the preceding title.

V. 2. שְׁמָךְ. Hare considers it as an interpolation; but see Lowth on Isaiah. Rather with a friend, “ *exalt thee*.”

3. מִקְדָּשׁ. Houbigant with Syr. מקדשו, “ *out of his sanctuary*.”

4. יְזִכּוֹר. 14 MSS.

טְנַחֲתִיךְ We should either read with 17 MSS. ; מנוחתיך or with 23 מנחתך, Eng.

ידשנה. The best sense of this word is that of Vatablus and others, “*redigat in cineres.*” See our Marg. Vers. unless with Hammond we borrow it from the Ar. “*acceptabit.*” perhaps it is written by mistake for **רצחה.** See Ps. li. 18.

6. **נדגל.** Lorinus and others read according to the ó Vulg. & Æth. **נדל,** “*magnificabimur.”*

7. Mudge supposes these to be the words of the *High Priest.* Junius more probably to be the words of *David.* Hare supplies the defect of the first line by reading **אני** after **עתה**; but perhaps **יעד** may have been dropped, from the similitude of the words, before or after **יעדעתך.** “Now know I *assuredly.*” See 1 Sam. xx. 3, xxviii. 1.

MSS. xix. with Syr. and Ar. **גבורת.**

8. The sense, if not the metre, is defective in the first line of this verse; as therefore many with our versions supply, *confidunt*, see Lorinus, may not the word **חוסים** have been dropped after **בטומם**, from their similitude?

נוביר. Lowth, with others, reads according to ó and Syr. But Josh. xxiii. 7. Isai. xlvi. 1, seem to justify the text.

9. This and the preceding verse are probably a chorus.

וועננו. Houbigant, with many others, reads according to ó. Vulg. Syr. & Æth. **וועננו.** “May Jehovah save the King.—and hear us, &c.!”

P S A L M XXI.

THE subject of this psalm nearly the same with that of the foregoing; and in its sublimest sense relates to Christ, the Son of David. Some refer it solely to Christ. See Cocceius, &c.

1. **מה** probably an interpolation, as Hare and others suppose, it being found only in the Ch. but see Lowth’s Prel. Diff. on Isai. Houbigant rejects this with **מאך**; the last improperly. 58 MSS. have **יגיל** for **יגול.** The true reading probably **יגול.** See Prov. xxiii. 24, though it is often found in Hiph.

3. אָרֶשֶׁת. This word, being an *απάξ λεγομένον*, may be written for וְשַׁאֲלָת. See v. 5. Houbigant borrows the sense of the text from Samar.

4. Hare's conjecture probable, that the preposition בְּ is dropped before בְּרָכָה, or as 7 MSS., with Syr. בְּרָכָת, sing.

5. The last words of this verse are literally true only of the *spiritual* David.

וְנִתְחַתָּה. All the versions, except the Ch., read וְנִתְחַתָּה; which is better, or rather וְנִתְחַת; see the MSS.

7. לְעֵד. "Nam posuisti eum *in secula benedicendum.*" Houb. and Lowth. Perhaps לְעֵד, "For thou shalt make him a blessing *to the people,*" which is truly characteristic of the Messiah.

10. בְּחִנּוֹר. Perhaps better with 3 MSS. בְּחִנּוֹר, "Thou shalt put them in a furnace of fire, &c."

בְּעָלָם. Secker reads with the Syr. בְּעָלָם, "Shall burn them in his anger;" which the context favors. Gejerus thinks that here is an allusion to the overthrow of the Sodomites; and the words may be prophetical of the destruction of Jerusalem.

13. שְׂכָם. The various senses put upon this word make the present text suspicious. Mudge reads כְּשִׁכְמָה, "as Shechem," which became a proverbial expression; See Ps. ix. and cviii. Secker refers to Syr. which renders the text, "*turpititudinem.*" Hare and others suppose that חַצְיָם has been omitted in the last line; See also our Bib. Vers. Durell would read שְׂכִים, "Thou shalt make them thorns," or מְשֻׁבָּס, "thou wilt place their abode in the cords (or nets), &c." perhaps rather שְׂמָמָה, "Thou shalt make them a desolation." See Jerem. ix. 11. but Cocceius renders the text, "Thou shalt make them a mark." i. e. to shoot at, which, if the word will bear this sense, agrees better with what follows.

P S A L M XXII.

אילת. For the different interpretations of this word, see Poole's Synops. &c. Grotius thinks that ó. read אֹזֶרֶת, *Tης αντιστροφεως*. Might it not be originally לילת, “ *For a morning lamentation?* ” Calovius and others refer this psalm solely to Christ.

V. 2, 7 MSS. read with Hare and others משעת, “ being far from my cry.” Houbigant, following Symmachus, for רחוק reads רחקו, “ The words of my crying are far from helping me.”

3. **דומיה.** Houbigant, “ quietem das.” But a friend, with several MSS. omits ו in 2d, “ Et nocte non est silentium mihi.”

4. A friend renders with ó, “ And yet thou dwellest in the sanctuary, O thou praise of Israel.” Or, by an ellipsis of the preposition ב, “ among the praises of Israel. But see Lowth in Merr. 4 MSS. read with ó. Vulg. & Ar. תהילת, sing. or rather תהלה.

5. MSS. 33. have אבותינו. The usual reading.

6. MSS. 46. בשׁו.

8. From this verse to the 20th, the words are prophetical of Christ, and literally fulfilled in him. See Matt. xxvii. 39. 11 MSS. and 23. ילוּנו. See 2 Sam. xvii. 15. and Calas. Concord.

10. This verse was fulfilled in the miraculous birth of Christ. See Genebrard, &c. בגַּחְיִ. Several MSS. גַּחֲנִ; “ *Eductor meus.* ” Metaphora ab obstetricibus. Riv. and we have the Verb in this Sense Job. xxxviii. 8. See Ps. lxxi. 6. 127. 3.

11. MSS. with ó. Vulg. Syr. & Ar. Mudge and others read מבטח, “ *Spes mea.* ”

12. See Matt. xxvi. 56. For כ אין, Syr. and Ar. read ו אין. One MS. מאין, “ without any helper.”

13. Horned beasts were amongst the antients emblematical of power, and may be here descriptive of the Jewish rulers, and the Roman governor, who conspired against Jesus. See Poole's Synops.

14. טורף ארייה. One MS. reads with all the versions 22 MSS. ; and 20 ושוואג. See the Vers.

17. 6. Vulg. Ar. & Æth. read with Hare רבים after כלבים “ for many dogs, &c.”

18. 4. בארו MSS. read בארו, and one MS. reads כרו, which is a strong proof of the utility of the collations, as it restores an eminent prediction of the singular death of Christ, which the Jews pretend that the Christians have forged; notwithstanding 6. Syr. Vulg. Ar. & Æth. read so. See Kennicott's first dissert. and Poole.

18. אספְר. 6. Vulg. Ar. and Æth. read ספְרו, “ they numbered all my bones.” as it was customary, say Le Clerc and others, to expose the body in crucifixion quite naked. See also John xix. 31—33. A friend reads with 6. ויראו. See our Bib. Vers.

19. These words were so literally fulfilled in Christ, that infidelity, one would think, could not withstand their force. 6. Vulg. and one Ed. read חלקו, which is more proper.

20. אילותי. Notwithstanding the great authority of Lowth and Secker; Mudge and others, reading אלהי, are probably right; “ O my God, haste thee to help me.”

21. יחיזתִי. From comparing Ps. cxliii. 3. is it not probable that we should read here and Ps. xxxv. 17. חיתי, “ My Life from the power of the dog ?” A friend thinks it might be, “ Thy only begotten;” See 6.

21. מידן. 3 MSS. read with 6. Vulg. Syr. Ar. & Æth. ומיד.

22. רמים. Durell renders it, “ from the horns of the mighty ones.” referring to Job. xxi. 22. and observing that horns are figuratively attributed to men. Ps. lxxv. 10. &c. But 8 MSS. read with Houb. and 6. Vulg. Ar. & Æth. ראמים, which seems to be right; See Numb. xxiii. 22, &c. Though in Job. xxxix. 9. it is written רים, and whatever beast this

was,

was, it was probably so called from its height. Bootius supposes it to be the *Urus*, or wild bull. Bochart understands it of the *Oryx*, a species of the wild goat, which abounded in Judea. The Bishop of Norwich supposes it to be of the *deer* kind. See Calmet also. That it is not a *one horned* beast may be inferred from Deut. xxxiii. 17., and this verse.

“ *And thou wilt hear me.*” 1 at the beginning of the sentence affecting the verb. Lowth.

24. Is not the metre better divided thus,

וַיַּרְאֵי &c.

כָּל &c.

וְגֹרְרוּ ? &c.

כִּי לֹא &c.

וְלֹא &c.

וּבְשׁוּעָן ? &c.

25. And again,

Some would read the affix in the first pers. “ Neither hath he hid his face from *me*; and when *I* cried unto him, he heard me.” Supposing the Messiah to speak. See Heb. v. 7.

26. יְרָאֵין. Houbigant reads יְרָאֵיךְ, “ before them *that fear thee*”; more agreeably to the context.

27. לְבָבָם. One MS. reads with all the versions and Houb. “ *their heart.*” Some read with וְ. & Vulg. עֲנִיִּים, “ *pauperes.*”

28. לְפָנֵיךְ. One MS. reads with וְ. Syr. Vulg. Ar. & Æth., “ *before him*”; which is better.

29. Hare reads וְהָוָא. Lowth inserts הָוָא after וְמוֹשֵׁל, that one of them is right appears from וְ. Syr. Vulg. & Æth. 142 MSS read וְמַשְׁלֵךְ. See וְ Vulg. & Syr.

30. דְּשַׁנִּי אֶרְצִין. Houb. concludes that Syr. read כְּפָנִי, “ *famelici*,” which he is inclined to follow. “ I must own, I am wholly at a loss to explain this to my own satisfaction without admitting the rendering of these words given by Mr. Fenwick, “ *all that are fattened*”; i. e. sustained and fed with or from the Earth; i. e. all mortals, parallel and synonymous with *all that go down to the dust* in the other part of the verse,”

Lowth. Would it be too bold a conjecture to read אֲכָלוּ עַבְדֹו for אֲכָלּוּ, and דִּשְׁנֵי רָאשֵׁנִי for דִּשְׁנֵי, “ all the *chiefs* of the earth *shall serve* and worship ;” these two verbs being often joined together ; but if we retain אֲכָלּוּ, it must refer to the peace offerings ; and *the chiefs* of the earth may be opposed to those that go down to the dust to shew that rich and poor shall become the subjects of Christ’s kingdom. See Ps. Ixxii. 10, 11.

ונפשו לא חייה. Lowth and others, reading with 6. Vulg. Syr. & Ar.; and connecting these words with the following verse, give them a *positive* sense. Hare and others, joining them to the preceding words, give them a *negative* meaning. Following then Dr. Kennicott’s division of the metre in the three last verses, and reading with 34 MSS. לְאַהֲנִי לִיהוָה for יְבוֹא, and with all the versions, except the Syr, Randolph and others for יְבוֹא, יְבָאוּ, I submit the following reading to the consideration of the learned ;

ונפש לא היה זרע זרים יעבדנו
ספר ליהוה לדור יבוא :

“ *And the Soul not living, the seed of strangers, shall serve him—It shall be counted unto Jehovah for a generation to come.*” referring, as Randolph observes, to the calling of the Gentiles. Others following the reading of e., which is countenanced by MSS., “ *but my Soul liveth unto him,*” understand it of the Resurrection of Christ. But see Houb:

32. נולד ; some give this participle the future sense, “ *populo, qui nascetur,*” understanding it of the Gentiles. Others the past, “ *populo, qui natus est ;*” See Poole’s Syn. following then the latter, the words may be thus rendered, “ *And they, i. e. the Heathens, shall declare his righteousness to the people, which is born ; for he, i. e. Jehovah, hath done it.*” See Isai. xliv. 23. where עשה is so used : and they may relate to the final conversion of the Jews, *the people of God,* through the salvation of the Gentiles. See Rom. xi. 11, 31.

P S A L M XXIII.

QUID concipi potest suavius & venustius quam illa Dei Pastoris Effigies.? Lowth.

V. 2. several MSS. מנוחת, plur.; but ó. Vulg. Ch. Ar. and Æth. have the sing. and the true reading is probably מנוחה. See 1 Chron. xxviii. 2.

3. Syr. read וַיְנַחֵנִי “ and leadeth me.”

4. 47 MSS. יְנַחֲמֹנִי, which all the versions and the construction justify.

5. MSS. 40. צוֹרָרִי.

6. וַיְשַׁבְתִּי. Meibomius probably right in reading. See Pooie also.

P S A L M XXIV.

IT is generally agreed, that this psalm refers to the transaction recorded, 2 Sam. vi. Rivet. Lowth, &c. but see ver. 7. Habet etiam hæc Ode forma dramatici Carminis. Prælect. 27.

13 MSS. read וּמְלֹאת וּטְלוֹאת as it is written elsewhere.

3. The singers on each side of the ark might severally ask these questions; see Lowth's Prælect. 27. But Delany &c. suppose the king to speak these words, when he was at the foot of the mount.

4. לְשׁוֹא is here opposed to לִיהוֹה, and might be perhaps better rendered, “ to vain idols;” see Jerem. xviii. 15. There seems to be a play upon the words in this, and the following, verse.

6. Hare, Lowth, &c. agree, that this verse is corrupted, and the following reading may be admitted on the authority of 6. and MSS.

זה דור דורשׁו
מבקשי פנִי אל יעקב :

" This is the generation of them *that seek him*;—of those that seek the face of the God of Jacob." or with Syr. " thy face, O God, &c."

7. The Sublimity of the dialogue in this and the following verses is not equalled in any other author. See Lowth. " Dicuntur Portæ *attollere capita*, quum ita ædificantur, ut sursum versus eleventur. Tales ang. *Portcullis* vocamus, quæ usurpantur in locis munitis, qualis erat Sion. Et Portæ Sionis, seu templi, æternæ dicantur, quod illic Arca esset perpetuo habitatura; h. e. usque ad destructionem templi. Sed de *Christo* magis quam de arca, Christi figura, accipienda sunt:" Muis, &c.

8. It is much more emphatical to supply הָוָא with several MSS. as in v. 10., " who is he, this king, &c. ?"

9. MSS. 5., with Houb. and all the versions for וְהַנְשָׁאוּ וְשָׁאוּ read וְהַנְשָׁאוֹ וְשָׁאוֹ, as in v. 7. וְיַבּוֹא 14 MSS.

P S A L M XXV.

THE most probable design of the alphabetical psalms, which are seven in number, was for the more easy learning and retaining them; and for preserving the Hebrew Metre. See the Preface.

V. 1. Hare's correction of this verse is approved by Lowth and others; but from comparing Hare's, and the metre of the collations, I am inclined to think, that we should omit יְהֹוָה with one MS., reading the verse in one line, אֶלְيָךְ נֶפֶשִׁי אֲשֶׁר אֱלֹהֵי, " O my God, unto thee do I lift up my soul." or omit אֱלֹהֵי, " Unto thee, O Jehovah, do I lift up my soul."

2. MSS. 7, with Ar. & Hare, read וְאַל in the second place. אֲלֹהֵי. 48 MSS.

3. One MS. with the Alex. Vers. reads **כל** before **הַבּוֹגִידִים** “ let all them be ashamed.” Several MSS. in both places **בוֹשׁוּ**.

4. 6. Vulg. Syr. Ar. & Æth. with 2 MSS. read **וְאֶרְחָתֵיךְ** “ and teach me thy paths.”

5. & 6. **אותך**. Kennicott’s method of restoring the alphabetical letter by reading with 3 MSS. **וְאֶתְךָ**, and the deficient Hemistich, seems preferable to Hare’s, though this agrees with Meibomius and is followed by others. **זָכָר** 40 MSS. see v. 7. also.

7. Mr. Bradley brings the second line, according to the division of the collat., into the vacant space of v. 6.

8. Hare for the sake of the metre joins **עַל כֵּן** to the end of the first Hemistich; but **הָוֹה** may perhaps have been omitted through the sameness of the letters in the preceding word,

טוֹב וַיְשַׁר יְהוָה הוּה

“ Jehovah is good and upright.”

9. Cocceius reads **בְּמִשְׁפָּט** “ in his judgment.”

10. **לְנוֹצֶרֶת** 14 MSS.

11. Mudge and others supply **קוֹלִי** after **יְהוָה**. Meibomius and we ought either to read with Syr. **סָלָח** *pardon*; or according to 6. & Vulg. consider the **וְ** as wholly conversive, “ thou wilt pardon.”

12. The verbs in this verse afford a beautiful paronomasia.

13. **לְהֹדִיעַם**. “ ut doceat eos.” Ch. so also Mudge and others. Secker from Noldius supposes that **ל** with the infin. bears the signification of the future, but perhaps this word is written by mistake for **וְיָדַעַם**, “ and he will make them to know his covenant.” See Syr. & Ar.

14. **הַרְחֵב**. Meibomius & others probably right in reading **הַרְחֵב** in the imperat. Hiph. and joining **וְ** to the following word, which 2 MSS. justify, and the **וְ** is detached from the Verb in the collat. “ Enlarge the straits of my heart, and bring &c.” but Houbigant reads **הַרְבֵּנוּ**, “ multiplicatæ sunt.”

15. That this verse should begin with the letter **פּ** is very certain; Meibomius for **רָאָה** reads **קָצָה** “ fini,” Hare and others **קָרַב**, “ draw

"near to my affliction," but Mudge says he reads thus for want of something better; Houbigant has קָרַב, "pone modum; a friend proposes בענִי" קָרָא, "invocans sum in angustiis meis." but does not קָרַב answer still better to וְאַתָּה? for רְאֵה, I would therefore read נָא קָרַב נָא "Take away, I pray thee, mine affliction, &c."

20. The true reading seems to be שְׁמֹר הַנֶּפֶשִׁי, or rather שְׁמֹר.
21. The defect in the last line of this verse requires that we should supply with אֵת. & Ar. יְהוָה, or עָדָנִי; see Hare and others.
22. The last period probably added by another hand, as Hare and others think; and one MS. omits it.

P S A L M XXVI.

IT is generally agreed, that this psalm was composed on account of some injurious charge brought against David by some of Saul's courtiers. See Poole's Synops.

1. To supply the manifest defect in the 1st line of this verse, Hare repeats the verb, "judge me, O Jehovah, *judge me*," but rather seems to have been dropped, "judge me O Jehovah, *my God*." or כָּזְדָקָךְ "judge me according to thy righteousness, O Jehovah." See Ps. xxxv.
24. Edwards and Green reduce the three lines into two. MSS. בְּתוּמִי מִזְבֵּחַ. It is better to read with א Vulg. and others, בְּתוּמָה. It is better to read with א Vulg. and others, as in ps. xxvii. 3. "and *trusting* in Jehovah, &c."

2. The true reading seems to be צָרוֹף חֲכַלְוִיתִי.

4. מִתְּהִי שְׂוָא. "Cum *Idololatis*." Mariana. So it seems to signify, Job. xxii. 14. and the word עֲוָלָם, or as I would rather read עֲלָוָם, seems to answer to עֲלָמִים here, being both descriptive of the *secret* manner in which they worshipped idols; see Deut. xxvii. 16. As therefore we may render the passage in Job, "Hast thou marked the *secret* way, which Idolaters have trodden?" these words may be also rendered, "and with the *secret* ones, I will not go."

"I will

6. וְאַסְבֵּנָה 55 MSS. read, *more regularly.*

“ *I will wash my hands in innocence.*” Alludit ad externum illum ablutionis ritum apud Hebræos usitatum. vid. Deut. xxi. 6. Grot. See ps. lxxiii. 13.

7. חִזְדָּח. Houbigant reads חֹדֶךְ, “ the voice of thy praise.” But a friend reads with several MSS. לשְׁמִיעָה, “ that I might make known, and declare all thy marvellous works with the voice of praise.”

8. The last part of this verse might be better rendered, “ and the place of the habitation of thy glory.” alluding to the Shechinah.

9. תָּאַסְף. Tho’ 16 MSS. read תָּאַסְפָּה, is it not better to give this verb the passive signification, “ My soul shall not be united with sinners ?”

10. אֲשֶׁר might be rendered, “ For mischief, &c.” See 1 Sam. xv. 15.

11. The metre in the last Hemistich seems to be defective; may not אלְיִ then have been omitted through its similitude to the last word in the former, “ O my God deliver me, and be gracious unto me?” בְּתֻמִּי 7 MSS.

12. בְּמִישָׁר. Hammond renders it, “ in a plain place,” understanding by it the court, where the altar stood. Might we read בְּמִקְדָּשׁ, “ My foot standeth in the sanctuary ?” רַגֵּל is always feminine in the sing.

P S A L M XXVII.

IT is not altogether improbable that this psalm might be written on David’s victory over Goliah; compare v. 2, 10, 12.

V. 2. This verse may refer to 1 Sam. xvii. 44.

לְאַכְלָה 16 MSS. & 5 בְּקָרְבָּן.

3. בְּזֹאת. i. e. “ *in hoc bello.*” Gejerus. A friend refers this pronoun to what follows, “ *in this thing* I will be confident,” viz. one thing, &c.

4. אַוְתָּה. 25 MSS. more properly אַתָּה “ *this very thing* will I seek after. See ps. xc. 17.

5. **בָּסְכָה**. Houb. with one MS. and all the versions, except Ar., read **בָּסְכָו**, “in his tabernacle.” or rather **בָּסְכָו**.

6. **תְּרוּעָה**. Hare and others would read **תְּזִדָה**, “sacrifices of *praise*.” But why not, “sacrifices of *triumph?*” which sense the word in the text may admit of.

7. **חַנֵּנִי** 7 MSS. & 10 Marg. with ó. Syr. Vulg. & Æth. read, “have mercy upon me.”

8. **בְּקַשׁ פָנֵי**. Reading **בְּקַשׁ פָנֵי**, the words might bear this sense, “Go, my heart said, seek his face—thy face Jehovah, &c.” **לֹךְ** is made the imperat. of **יָלֹךְ**; But see Lowth. Durell reads with Vulg. Syr. & Ar. **בְּקַשׁךְ** “my face will seek thee.” A friend by reading **בְּבַקְשָׁךְ**, and with one MS. **פָנֵיךְ**, gives this sense, “my heart said to thee, while it was seeking thy face, thy face, &c.”

10. **כִּי** might be rendered *although*, and **וּ**, *yet*; “*although* my father and my mother should forsake me, *yet* Jehovah would receive me.” And of this he might have some mistrust in consequence of his brother’s behaviour towards him, 1 Sam. xvii. 38. But as the metre, if not the sense is defective, and this verb governs **אֶל**, perhaps **אֶלְיוֹן** may have been dropped, “*yet* Jehovah will take me *to himself*.”

11. **שָׂורְדִי**. 77 MSS. See also Ps. v. 9.

12. 13. **לוֹלָא**. As Secker observes, 6. Vulg. Ar. & Æth. read **לוֹ**. Vatablus, with many others, supposes that some verb is understood; see Poole’s Synops. and our versions. Houb. followed by Lowth, reads **לֹאֶל**, “*in Deum credidi*;” Durell observing that the particle **לוֹלָא** is not known in Hebrew, proposes **לוֹא**, “*Oh that I might believe to see—!* But may not the word be written for **אֶל**, “and violence breatheth out *upon me*.” See Hab. ii. 3; alluding to 1 Sam. xvii. 45, or to *Doeg?* Some propose this reading, **וַיִּפְיחוּ חַמֵּס עַלְיָהָרָמָנָתִי**, “*and they breath out violence against me;*—but I will trust, &c.”

14. **וַיָּקוֹה** &c. probably an interpolation, as Hare and others think; but Kennicott’s metre seems to be right.

P S A L M XXVIII.

MUDGE supposes this psalm to have been written by David for a victory over some foreign enemy. Mariana thinks it refers to the conspiracy mentioned 2 Sam. xx.; perhaps rather to that of Absalom and Achitophel, 2 Sam. xvii.

V. 2. Kennicott's metre probably the truest.

דְבִיר “Oraculum erat Sanctum Sanctorum, ubi deus responsa dabat.”
Pisc. &c.

3. MSS. and 4 דָבָר, more regular. There is a beautiful paronomasia in the last part of this verse.

5. From comparing this verse with Isai. v. 12. it may be suspected, that לא יביטו has been dropped after יְדֵי, and that the verse should be divided thus,

כִי
וְאַל ————— לֹא יִבְיטו
יְהִרְסֶם : &c.

“ Because they understood not the work of Jehovah;—neither regarded the operation of his hands;—he shall, &c.” ó. Vulg. Syr. Ar. & Æth. have the plur. &c 19 MSS. read פְעֻלוֹת, and 2 פְעֻלוֹת; but the true reading seems to be פְעוּלוֹת.

There is a beautiful paronomasia between יְבִנָה and יְבִנָה.

בָשָׁרִי וּמִלְבָרִי. Lowth thinks that ó. Syr. & Vulg. read יְעַלְזָה לְבִי וּמִשְׁרִי. 7. “ My flesh shall rejoice, and with my heart will I praise him.” which he prefers. Houb. &c. would read מ; but מ has so often the signification of in, or with, that this alteration seems unnecessary.

7 עַזְזָה MSS.

S. לְפָנָיו. 6 MSS. and another at first with ó Syr. Vulg. Ar. and Æth. read לְעַמּוֹ ; which is approved by Houb. &c. “ Jehovah is the strength of his people.” See Kennic. gen. Diff. Cod. 39. and Ps. xxviii. 8.

וְעַזְתָּה 16 MSS. and 3 omit שׁוֹעֲוָת : which is neither requisite to the sense or metre ; “ and he is the strength of his anointed.”

P S A L M XXIX.

G R O T I U S conjectures with great probability, that this psalm was composed on the victory of David over the Syrians, mentioned 2 Sam. viii. 5 ; when the divine interposition might distinguish itself by a violent thunder storm. It abounds in beautiful anaphoras.

V. 1. בְּנֵי אֱלֹהִים. Houb. &c. according to Syr. “ *filios Arietum*,” but this sense is not favored by the two parallel places. pf. xcvi. 7. 1 Chron. xvi. 28. Others, “ *filii potentium*”, i. e. principes, five magnates ; or according to ó Vulg. Ar. & Æth. “ *filii Dei*,” as distinguishing the people of Israel from the Heathen world ; see Gen. vi. 2. but then it should be written אֱלֹהִים. Would not אָדָם correspond better with the two parallel places. “ *O ye sons of men*”? See pf. xxxvi. 7.

וְעוֹז 34 MSS.

בְּהַדֵּר הַקְדֵּשׁ קָדֵשׁ. Our marginal version seems to have read בְּהַדֵּר הַקְדֵּשׁ. Houb. with Syr. and Vulg. “ *in atrio*,” or, “ *in the chamber of holiness*, or *the holy chamber*.” i. e. Sanctum Sanctorum ; but ó. read קָדֵשׁ in *his holy court*.”

3. Green reduces the three lines in this verse into two. Hare supplies בְּקֹול before אל in the second line. Houb. with one MS. repeats הרעים. A friend reads with him, but omits יְהֹוָה with one MS. Perhaps we should read בְּקֹולו after הַכְבּוֹד, “ the glorious God thundereth with his voice.” See Job. xxxvii. 5.

4. The sense, with the metre, seems to require another word in both these Hemistichs : the Ch. read שְׁמַע in pyh. but perhaps was dropped in both places from its similitude to יהוה preceding. See Green's version.

5. two valuable MSS. ; and although this word is written with the ו only in Dan. xi. 6. this seems to be the right reading.

5. The cedars of Lebanon may be understood both literally, and figuratively ; as the lightning might not only shiver *the trees*, but destroy the *Syrian Chiefs*. See Poole. A friend would omit the second with one MS., and it seems redundant on account of the metre.

6. וַיַּרְקִידֵת. Perhaps better “and he made Lebanon to skip like a calf—and Sirion like a young unicorn.” Whatever beast רָאשׁ may denote, it seems to be so called from its height. See ps. xxii. 22.

7. בְּלהבּוֹת. supplendum, “*flamnis ignis.*” i. e. per flammantia fulgura dissipat arbores & alia. Gejer. &c. See also Isai. lxvi. 15, but the psalmist might only describe the successive flashes of lightning.

9. יְחִילֵל אֱלֹהֶת, “*dolore afficit quercus.*” Lowth, &c. for, as Secker observes, though אֱלֹהֶת be found no where else in the plur.; yet as there is אלה, there might be אֱלֹהֶת and אֱלֹהֶות. As the second line in the Collat. is evidently too short, I would supply עַצְיָה before יְעֻרּוֹת, “the voice of Jehovah maketh the oaks to shake.—And he maketh bare *the trees of the woods.*” and as Mr. Bradley observes, the root of the verb in the foregoing verse, and this, is the same; but he would render this, “*causeth to shake violently.*”

10. כָּלֹו אָמֶר. Hare and others would read קָלוּ or קָלוּ, “*his voice proclaimeth.*” Houb. &c. with one MS. בָּל יָאמֶר, “*every one shall proclaim.*” Merrick בָּל לֹו אָמֶר. But as 21 MSS. have אָוּמֶר, it might be בָּל אָוּמֶר, “*let every man be speaking &c.*” Hare with all the versions reads בָּבוֹדוֹ, “*his glory.*” 12 MSS.

10. יִשְׁבֵב. “*cohibet diluvium.*” Ar. “*revocavit.*” Syr. I am therefore inclined to think that the true reading is יִשְׁבֵב, “*Jehovah maketh the flood to retire, or restraineth, the flood.*” i. e. from doing any injury to his own people, at the same time that it destroyed the enemy.

וַיֹּשֶׁב יְהוָה. From comparing the Collat. with the Ar. Verf. it strikes me that we should transpose these words, and read, יְהוָה יָשֵׁב, and thereby restore a most beautiful anaphora, which Green in his version hath done.

ii. 17 MSS.

P S A L M XXX.

חנכת הבית. This title bears no relation to the subject of the psalm; may it not then be a corruption for הַכְנָת הַחַיָּה “*A song of, or for, the establishment of Health?*” See v. 4.

V. 4. MSS. 39 read with Houbigant, instead of מירדי, “*ne descendem.*”

5. See ps. xcvi. 12.

6. רגע. Syr. גערה “*increpatio,*” all the other versions רגן “*ira.*” But the contrast is best preserved by the present text: See our Bib. Marg. Verf.

בערב. One MS. reads לערב; answering to ولבקר “*Heaviness may endure for the evening, but joy is for the morning.*”

8. להדרי. 6. Vulg. & Ar. with Mudge and many others read להדרי, which one MS. supports: and for עז I would read אן, placing it at the beginning of the next line. “*Jehovah, by thy favor thou didst establish my Beauty.—Then thou didst hide thy &c.*” But 12 MSS. read עז MSS. without the last ה.

9. second. 60 MSS. read אלהי יהוה; and two אדני. One of which seems more proper; see the former line.

10. I had once conjectured that the reading of the last Hemistich might be, “*היוּך עֲפָרָה אֲגִיד אַמְתָּך when I go down to the dust, shall I declare thy truth?*

11. A friend renders with 6. Vulg. Ar. & Æth. “ Jehovah *hath heard, &c.*”

עוֹר. 42 MSS. עֹזֶר, which is more regular.

13. 6. Vulg. Ar. & Æth. with Hare and others for read כָבֹוד כְבֹוד, “ *my glory.*” See ps. xvi. 9. But a friend remarks that the suffix pronoun is placed at the end of the preceding verb, “ *in order that thy glory may be celebrated, and not passed over in silence.*” Examples of which he instances in Gen. iii. 15. Deut. xix. 6.

MSS. 37. read יְדֻמָּה; and one with 6. Syr. & Vulg. מְדוּמָה; the former is preferred by a friend.

P S A L M XXXI.

MUDGE infers from v. 13., compared with Jerem. xx. 10., that he was the author of this psalm; but Hare with equal probability supposes that the prophet borrowed from David; to whom Patrick &c. ascribe it.

V. 2. 6. Ar. & Æth. add וַחֲלֹצֵנִי, “ *free me, and deliver me, in thy righteousness.*”

3. From the expressions in this, & the following verse, David may be presumed to have been the author of this psalm. See 2 Sam. xxii. All the versions with 16 MSS. מצודת. See the next verse.

5. Following Kennicott’s metre in this psalm, as preferable to Hare’s, but observing that the last line of this verse, and that in the beginning of the next are too short, I would join them together. “ *For thou art my strength; into thy hands I commend my spirit.*”

6. מעוז. 64 MSS. with Houb. read מעוז.

6. פְּרִיהָה. 75 MSS. פְּרִיהָה.

7. אֶתְתִּי. 19 MSS. read more regularly אֶתְתִּי.

7. שְׁנָאתִי. 6. Vulg. Syr. Ar. & Æth. with Houb. and others read שְׁנָאת. “ *Thou hatest;*” but as one MS. has שְׁנָאת יְהוָה, perhaps the word

in the text is written contractedly for these two words. “*Thou hatest, O Jehovah, &c.*” See gen. dissert. sect. 25, 6. MSS. have **השׁופטים**.

8. יְדֻעַת. 6. Vulg. Ar. & Æth. שׁעָת, “*thou hast saved my soul &c.*” If the text is retained, it might be rendered. “*Thou hast acknowledged.*”

9. אִיב 4 MSS.

10. One very ant. MS. omits ; נֶפֶשׁ וּבָטָן ; and from comparing the latter part of v. 11. they seem unnecessary. Here signifies **body**. See Deut. xxviii. 4. Durell.

11. חַי. One MS. reads יְמֵי. “*For my days are spent in grief, and my years in sighing.*” And Job xxxvi. 11. strongly corroborates this reading.

12. הַמָּאֵד. Houb. better, and reading מָאֵד for אִימָה, which leaves the sense imperfect, we shall have a beautiful climax ; “*I am become a reproach unto all mine enemies—and a terror to my neighbours, a dread also to mine acquaintance.—They that see me in the streets fly from me.*” רֹאָה 4 MSS. but see Hare.

13. אָוָבֵד 13 MSS.

14. עֲתֹות. 47. MSS. read עֲתָתִי, and Syr., as Secker observes, *tempora*; which Ainsworth and others understand of the various events of his life; but the sense of this word not being very certain, see Poole, &c. might we read, נתָתִי, “*I have given myself into thine hand &c.*”

וּמְרוֹדָפִי 45 MSS. have אָבֵי, as it is more usually written; and אָוָבֵי more regular.

18. דָּבָר. 6. Syr. & Vulg. with Lowth read יְרַדֵּן. Ch. with Houb. read both; but making it the niph. of דָמָה, with Hare and others, it affords a very good sense, “*let them be cut down to the grave,*” or “*let them perish in the grave;*” see ps. xlxi. 13, 21. יְבוֹשׁו 15 MSS. See the former Hemistich.

19. 8 MSS. Ch. read עֲתָקֹת ; see also our Bib. Vers.

21. בְּסָוכֶךָ 3 MSS. ; but Syr. & Vulg. read in thy tabernacle.” which seems right; see ps. lxi. 5. where we have instead of בְּסָתָר כְּנֵפֶךְ “*in the covert of thy wings;*” alluding to the Cherubim covering the ark.

22. may be well applied to David, and may refer, as Muis and others think, to 1 Sam. xxiii. 7. Mr. Bradley queries whether it might not be, “*in a wood from the enemy*,” or, *from distress*, referring to v. 26. of the same chapter?

23. נִגְרַשְׁתִּי. The better reading seems to be, נִגְרַשְׁתִּי, “*I am cast out from thy sight*.” See Jon. ii. 4.

24. Kennicott’s metre being here defective in the second line, it may be properly rectified by reading with Ch. טָרֵע after נָצֵר, “*Jehovah preserveth the faithful from evil*.”

25. By reading יְתַהֵר עַל, there is no necessity for supplying עַן after עַל with Hare; “*but he will repay abundantly the proud doer*.” See Vulg. &c. 7 MSS. עֹשֶׂה

25. All the ant. Verf. with Mudge, &c. give וַיָּמַת a passive signification, “*and let your heart be strengthened*.”

P S A L M XXXII.

P S A L M U S eruditione plenus. Vatablus. Therefore properly titled משכיל. See v. 8, and our marginal version, with Ps. xlvi. 8.

V. 1. נְשִׁי. Houb. derives it from נָשָׁה oblivisci, “*blessed is the man, whose sin is forgotten*.” But one MS. reads נְשֻׁא, which all the vers. authorize, and Buxtorf himself admits; see also v. 5. A friend proposes אחר after אֲשֶׁר. See Ps. i. 1.

2. בְּרוֹחוֹ. & Ar. 6. “*and in whose mouth there is no guile*.” 9 MSS. The metre is very irregular; unless we might add to לֹו עַן יְחַשֵּׁב the beginning of the second line; but see Hare.

3. A friend transposes with the Ar. “*I kept silence, because my bones were consumed by my roaring all the day long*.” 11 MSS. See Prov. v. 11.

4. בְּחַרְבֵּנִי; לְחַרְבֵּנִי. Houb. but 96 MSS. read בְּחַרְבּוּנִי. For the sense see Ps. xxii. 15.

5. יְלִי. Hare's note on this word according to ó. Vulg. & Æth. seems to be right, and there seems to be a mistake in Secker's remark; but still is it not written for כָל? and admitting Green's reading in the following line, which is very probable, the whole might stand thus, "I acknowledged my sin unto thee, and mine iniquity did I not hide—I said I will confess *all* my transgressions unto Jehovah—And thou forgavest *mine iniquity and my sin.*"

6. לְעֵת מֵצָא, "tempore inveniendi," sc. Deum. vid. Esai. lv. 6. Grotius, &c. "Quo tempore obvenerit," nempe inundatio calamitatum; Junius. A friend reads מֵצָאך, "in the time when thou mayest be found." But from comparing Ps. cxviii. 5. with this verse, it seems probable that we should read מֵצָר, "in the time of distress." But 59 MSS. have מֵצָוא.

7. רַנִי. Muis justly calls *cantionibus liberare*, a harsh expression; and Houb. concludes that this word was borrowed from the preceding; but I rather think that it was written by mistake for לִי, and that אהה has been dropped, as Hare conjectures, the whole therefore might stand thus,

אתה סתר לי מצר הזרני
אתה פلت לי תסובبني :

"Thou, who art a covert to me, shalt keep me from distress—*Thou, who art my deliverer, shalt compass me about.*"

Houbigant's reading of the last Hemistich gives this sense, "et liberas me a circumdantibus me."

8. אֱיעֹזה. Hammond thinks that ó. Vulg. Ar. & Æth. read אֱיעֹזה. Houb. &c. read אֱיעֹזה, or אֲעֹזָה; "I will keep mine eye." See Prov. xvi. 30.

9. תְהִיו. 2 MSS. read תְהִי in the sing. which the context requires, "Be not thou as the horse."

לְבָלוּם. Perhaps better גַּבְלָם, "whose mouth is held with bit and bridle." But see ó. & Vulg. זֶקְרֻוב MSS. קְרֻב; which the grammatical construction requires; unless we read with Hare, &c. יְקֻרֻוב; and we should probably read וּבָל for בָל, which may be rendered, "lest he fall upon

upon thee," or with Mudge, &c. "else he will not come near thee." Houb. reads בְּלִמְנוּ בְּלָכְדֵי קָרְבָּו, supposing עֲדֵי to be plural, but it is probably sing. Ezek. xvi. 6.

11. Hare, &c. agree that this verse belongs to the next psalm; see Lowth in Merr.

P S A L M XXXIII.

6. Syr. & Vulg. ascribe this psalm to David; but whoever was the author of it, it might be composed for one of those *three* solemn feasts, when all the *males* were to appear before the Lord, as a testimony of their confidence in the divine protection.

V. 2. עַשְׂרֵה. 6. δέκαχόρδων, with all the other vers. "upon the *ten stringed harp*," or, *viol.*" See Ps. cxliv. 9. Genebrard, &c. But Muis, &c. suppose an ellipsis of ו, "in habel et decachordo." Nam diversa hæc esse instrumenta patet, ex Ps. xcii. 4.

4. מְעַשְׁהוֹ. All the versions read מְעַשְׁיוֹ, "and all *his works* are in truth."

7. בְּנָאֵד. Grotius, Lowth, &c. read according to the ant. versions בְּנָאֵד, or as Houb. בְּבָנָאֵד, "velut in utre." But Hare defends the present text; and why may it not be applicable to the waters of the sea being collected together at the creation into one great body? See Gen. i. 10.

8. כָּל הָאָרֶץ may be considered as in regim. "all the *men* of the earth; otherwise the noun must be taken in a collective sense to agree with the masc. verb plur. יָשַׁבְיִ 16 MSS.

9. One MS. וַיַּעֲמֹד.

10. This verse may relate to some hostile design of the neighbouring nations at one of those feasts abovementioned, which the signal interposition of Jehovah disconcerted. See v. 12. הַפְּרֵץ 3 MSS. and 3 MSS. insert a verse, which is found, Prov. xix. 21.

11. לְדוֹר וּדְרוֹר. A great number of MSS. which is more usual; and חָמְדוֹד 12.

13, 14. “ Tetracolon est 13, 14, & peculiare est artificium in sententiarium distributione. vid. Ps. cxiii. 5, 6.” Lowth.

Syr. & Ar. with 12 MSS. יַשְׁבֵי 15 & וּרְאָה.

הַיּוֹצֵר 48 MSS. have 6. See 6. also, and Secker.

17. If David was the author of this psalm, these words may refer to his victory over the Syrians, 2 Sam. x. 18; where it is said he slew 40,000 horsemen.

18. לִמְתְּחִילִים. Vulg. read “ And upon, &c.” One MS. supplies the two verses after this, which are found in Ps. cxlvii. 12, 13; but the insertion of them here would disturb the connection.

P S A L M XXXIV.

THIS is the second alphabetical psalm, and is generally supposed to relate to Achish king of Gath, who is here called *Abimelech*, “ quod videtur fuisse cognomen omnium regum Philistæorum.” Muis, &c. unless אֲבִימֶלֶךְ is here written for אֲחִימֶלֶךְ and the word וְאַכִּישׁ has been dropped, before *Ahimelech* and *Achish*; which the story in 1 Sam. xxi. gives some countenance to, and the word מְגֻרוֹתִי in the 5th verse, which might be rendered “ my sojournings.” i. e. to Nob first, and then to Gath.

5. וְאַתֶּן παροικεῖν με, “ out of all my sojournings.” See above, and Lorinus, but 56 MSS. have מְגֻרוֹתִי.

6. This verse according to the alphabetical order is only the fifth. Mr. Bradley reads with 6. Vulg. Syr. & Ar. פְנִיכֶם “ look unto him, and ye shall be enlightened—and your faces shall not be ashamed.” There is a verse wanting, beginning with the letter י, which may be supplied

plied from the redundant verse at the end of the psalm thus by a metathesis,

: &c.—**הַבִּיטוֹ**

פָּזְדָּה—&c.

וְלֹא—&c.

: &c.—**וּפְנִיהֶם**

"Look unto him, and ye shall be enlightened—*Jehovah redeemeth the soul of his servants—and they that trust in him shall not be destitute—neither shall their faces be ashamed.*" But see Hare, and Houb.

7. may be spoken of David himself. See Merrick.

10. קְדוֹשֵׁיו MSS.

11. סְבִירִים ó. Syr. Ar. & Æth. probably read, **כְּבִירִים**, *divites*; Houb. with one MS. perhaps, **כְּבִירִים**, *potentes*; but the text is equally proper. 7 וּדְרוֹשָׁי MSS.

12. כָּל טוֹב. These words Hare and others justly think to be redundant, "but they, that seek Jehovah, shall not be destitute."

13. אֲהָב. One MS. with Syr. & Ar. reads ; & ó. Syr. Vulg.; Ar. & Æth. with Hare for טוֹבִים, "and loveth to see good days." See 1 Pet. iii. 10; or as ó. Syr. Vulg. Ar. & Æth. read הַחְפִּץ, perhaps we should read אֲוֹהָב, 13 MSS. having אֲוֹהָב.

14. The context, as well as the authority of the Apostle, seems to justify, וְשָׁפְתֵיךְ לְשָׁנוֹ, instead of לְשָׁנֶךָ, and we may render the verbs in the third pers. "Let him keep, or he keepeth *his tongue* from evil, *and his lips*, &c." Though 36 MSS. and the vers. read נְצֹר; and the following verb is in the imperat.

15. See the former verse.

16. בָּעוֹשִׂי MSS.

18. The difficulty, which Mudge and Green have with respect to the connection, is removed by reading with all the versions, Houb. &c. צְדִיקִים after עֲקָן, "The righteous, &c."

20, 21. For these two verses considered as a prediction of the Messiah fulfilled in Jesus, see Kennicott's gen. Dissert. Sect. 65.

21. There being an hiatus in the first Hemistich of this verse in the Collat., and the Vulg. and Ar. reading *dominus*, יְהוָה, which one MS. supplies, has been probably dropped after שָׁמֵר, “Jehovah keepeth all his bones.”

22. רְשִׁיעַת. Kennicott has assigned many reasons for reading רְשִׁיעַת, see Sect. 65, but with the greatest deference to this learned person the same reasons, which he has given for confining צָדִיק to the *Messiah*, may justify the limitation of רְשִׁיעַת to *Judas Iscariot*, who is prophesied of in two other psalms, and will strengthen the appropriation of the former title to Jesus; the premature death of Judas also, as well as the destruction of the Jewish nation, will be foretold. וּשְׁגָנָא 6 MSS.

23. Lowth and others conclude that this verse is the addition of some later hand; but see verse 6.

P S A L M XXXV.

THIS psalm, though in some measure applicable to David, the author of it, is more strictly so to Jesus. See John xv. 25.

V. 1. Hare for the sake of the metre in the second Hemistich inserts יְהוָה after לְחַם; but I should prefer אֱלֹהִים, which might be easily dropped from its similitude to the word preceding, and those that follow; “Contend, O Jehovah, with them, that contend with me—Fight, O God, with them that fight with me.”

2. אֲנָה. Houb. renders it *spiculum*. See Josh. xxiii. 13, &c. Lowth, Gejer. &c. read לְעֹרֶתִי, which is more usual.

3. וּסְגָר. 56 MSS. read רָזְבָּר, which may perhaps strengthen the supposition of Grotius and others, that it signifies a warlike instrument called the *Sagaris* among the Persians; but Houb. renders it, “et celeriter occurre.” A sense not found elsewhere.

4. אַמְּרוּ 6 MSS., and 10 רָזְבָּר.

5. חַיְשְׁבֵי 5 MSS. יְסֻגוּ 8, and 3 יְבוֹשָׁו.

כמוֹן 5. 63 MSS. read more regularly כמְזַ.

דָחַת. All the versions, except Ch., read דָחַט, “and let the angel of Jehovah persecute them.” See v. 6.

6. וּחֲלֵקֶת. 79 MSS. have וּחֲלֵקֶת; see Jerem. xxiii. 12.

7. Hare, &c. have restored the true reading, by transposing שָׁחַת and רְשַׁת, “for they have hid their net for me without a cause,—without a cause have they digged a pit for my soul.” See v. 8, and Matt. vii. 6.

8. שְׁוֹאָה “*procella cum fragore erumpens.* Schultens in Prov. i. 27.” Lowth. Mudge and Hare give שְׁוֹאָה, the sense of שָׁחַת which seems to be unprecedented; but if for בְּשֻׁוֹאָה in the 3d line, we might read שָׁחַת חַפֵּר, which the sense and metre seem to require, the whole might be thus rendered, “Destruction shall come upon him, which he is not aware of—and the net which he hath hid shall catch himself—*The pit, which he hath dug,* he shall fall into.” חַפֵּר might be dropt from its similitude to יַפְלִי.

9. נֶפֶשׁ should be rendered with ó. Vulg. & Syr. “But my soul, &c.

10. The personification here is very beautiful.

מְגֻזְלוֹ 7 עַנִּי and גְּעַנִּי. 10 MSS. with Vulg. and Hare read עַנִּי.

11. It seems probable that עַלְיִ has been dropped before עַדִּי, through their similitude, “false witnesses did rise up *against me.*” See Ps. iii. 2. For the application of these words to Jesus, see Matt. xxvi. 60.

12. שְׁבָול. Houb. &c. read with Syr. שְׁבָלָנוּ. Durell supposing it a compound word of שׁ & בָּול renders it, “in order to take away my life.” See Eccles. ii. 24.; but as Hare observes, mendum latere suspicor. A friend supplies from Ch. יִבְקִשׁוּ, “They seek destruction to my life;” the verb בָּעה being frequently used by Ch. as the corresponding verb to בָּקַשׁ. See Ps. xxvii. 4, &c. and the metre seems to require another word. שְׁבָל 8 MSS.

13. לְבוֹשִׁי. Houb. reads לְבָשָׁתִי, with all the vers.; perhaps the part. Ben., might have been the word.

ל. יז MSS. read אל; which removes the necessity of the emendation proposed by Hare, &c.

14. קדר, “*atratus* ;” from comparing this verse with Jerem. viii. 21. it is probable that *black* was the colour used by the Jews in their deepest mourning.

15. בצלע. “In claudicatione mea.” Muis, &c. referring to Jerem. xx. 10. 6. Vulg. Ar. & Æth. render it ~~κατ εμον~~, reading perhaps עלי. Houb. from Jerom. בעלע. But Ch. & Syr. seem to have read בצרתי “in tribulatione mea.”

נכים. Le Clerc’s reasons for retaining this word, as according with the former, not very satisfactory; see Hare; for what connection has it with one valuable MS. omit נאפסו, which is neither necessary to sense or metre, the whole might be rendered thus, “but *in my trouble strangers and those whom I knew not, rejoiced and were gathered together against me.*

16. בחרני. ó. Vulg. Ar. & Æth. read בחרני. They tempted me. Syr. probably probably; but as one MS. reads, בחרמי, & ó. Vulg. Ar. & Æth. read לעה מעה for as Houb. &c. have observed, and all the versions חרכו for חרכן, I would propose the following reading of the whole,

בחנפי לענו לעוג

חרכו עלי שנינו :

“*Like Hypocrites they mocked me exceedingly—They gnashed upon me with their teeth.*” A friend renders “*in contaminando me;*” admitting the other various readings.

17. אדני. MSS. have יהוה.

חיתוי. Perhaps “*my life.*” See Ps. xxii. 21.

חידך. A friend proposes.

MSS. 28 read משואיהם, which is more regular, see Ps. xxxv. 8.

19 One MS. reads ושנא, and 2, שונאי, the force of the negative being carried on, see our versions.

20. לא. Houb. &c. read with ó. Vulg. Ar. and Æth. ל. Hare, &c. read with Syr. & Ch. according to the text.

רְגָעִי. 6. Vulg. Ar. & Æth. seem to have read “*ברגז in iracundia*” unless these words may be synonymous, see Lowth on Isai. p. 245. But as the Ch. read in addition צַדִּיקִי, 6. Syr. Ar. & Æth. omit, and the metre both in Hare and Kennicott appears irregular, reading צַדִּיק for רְגָעִי, might not the text stand thus,

כִּי לֹא
&c.

וְעַל צַדִּיק אֶרֶץ מְרֻמּוֹת

“ Although they speak peace *to me*—yet against *the righteous* of the land they devise deceits?” this was eminently fulfilled in the Son of David. Matt. xxvi. 60.

23. As Durell has observed, here is a metathesis, the natural order of the words being this,

הָעִירָה אֱלֹהִי לְמִשְׁפָּטִי
הַקֵּצָה וְאָדָנִי לְרִיבִי :

See also Green’s version ; but for זְהֹהָה 7 MSS. have “*Stir up thyself, O my God*, unto my judgment.—Awake also, O Jehovah, unto my cause.”

24. אלֹהִי. We should probably either read this word at the end of the second Hemistich, or read אֲבִי instead of it, as in Ps. xxv. 2. “ Judge me according to thy righteousness. O Jehovah—and let them not rejoice over me, O my God.” or, “ and let not mine enemies rejoice over me.”

25. נִפְשָׁנו. “ perhaps in præterit. Niphal. *we are refreshed.*” Secker; and for this sense a friend refers to Exod. xxiii. 12. where the word is a verb. Houb. &c. read חַפְשָׁנוּν “*apprehendimus eum,*” see Ps. lxxi. 11. Durell, “*let us tear him in pieces,*” see Lam. iii. 11. perhaps we should read, נִפְצָנוּ “*we shall dash him to pieces.*” See Ps. ii. 9.; but if we make it a noun, some verb must be understood, or for חַדְחָה we must read with Ch. חַדְחָה, “*our soul is joyful;*” or as Syr. probably, נָוח, “*our soul is at rest.*”

26. בְּוִישָׁת 6 MSS. and יְבוֹשָׁן 5.

28. בְּלָם. Syr. and Ar. *וְכֹל* which here seems better.

P S A L M XXXVI.

DAVID probably files himself *the servant of Jehovah* in contradistinction to the wicked man, by whom he might denote Saul; see Poole's Synops.

V. 1. Lowth's metre is, I think, preferable to Hare's, or Kennicott's.

בְּנָא. "Contemplatur." Syr. so that it probably read some other word, and as this word בְּנָא is equipollent to בַּכָּר, might not the former by some transcriber be written for the latter, which signifies also when relating to the heart, as it does here; *cogitavit*, see the Lexicons? or might it not by a transposition be written for בְּנָא, *nutritivit*?

לְבָנָה. One MS., with ó. Syr. Vulg. Houb. &c. reads לְבָנָה, "The rebellious man meditates, or nourishes wickedness in his heart.—There is no fear, &c." or thus with a friend, "the wicked speaketh according to the wickedness of his heart, there, &c." Lowth renders thus, "Dictum prævaricationis impio in intimo cordis sui, non est timor Dei ante oculos meos." See Secker also.

2. There are various criticisms on the last words of this verse. Houb. reads לְנִשְׁאָה, for לְשָׁנָה, and renders thus, "etenim sibi indulget, futurum sperans, "ut iniquitas sua impunitatem habeat." Others, reading with ó. וּלְשָׁנָה for לְשָׁנָה, render the words thus, "his iniquity must be found, and issue in hatred;" see Mudge, &c. A friend proposes פָּגָא לֹא "quoniam sibi blanditur, non invenit iniquitatem suam, adeo ut odio habeat." See also Merrick and Lowth. Durell renders thus, "yet he flattereth himself in his own eyes, both with discerning iniquity, and with abhorring it." I would propose the following version, "For he flattererh himself in his own eyes—to pursue his iniquity, and to repeat it," see Ps. xciv. 7. For this sense of לְמִצְאָה, see the Lexicons, and we have the verb נָשַׂשׁ, *iteravit mutavit*. 2 Kings xxv. 29.

4. one MS. **להימיב** “and to do good.” which seems to be the true sense; see our versions. For the first words see Ps. iii. 3.

5. The sense, as well as the metre, seems to require that we should read **רֹעַ** before **לְעָשׂוֹת**, or after **מֵאָמָּן**, “He refuseth not to do evil.” See the collat. One ant. MS. if not another, reads with 6. Vulg. Ar. & Eth. **וּרֹעַ**.

6. Perhaps, “Thy mercy reacheth unto the Heavens.” See Ps. lvii. 10. Secker. 10 MSS. read **וְאַפְנָוֶתךָ** with 6. Syr. Vulg. Ar. & Eth.

אָל, in this place may be considered as the vocat. case, “Thy righteousness, O God, is like the mountains;” answering to Jehovah before; but see Poole.

7. **תְהֻמָּה**. 6. Syr. and Ch., as Secker observes, read **כְתֹהֲמָה**, “as the great deep.” and the **כ** might be dropped from its ending the former word.

8. See Ps. xxxi. 21.

9. **יְרוֹן**. We should either read with 37 MSS. and Houb. **יְרוֹזָן**, conformably to the preceding verb, or **יְרוֹן**, as perhaps 2 MSS.

10. These expressions seem as applicable to the *tabernacle*, as to the temple; but see Mudge, &c.

11. **לִיּוֹדְשֵׁךְ** 36 MSS.

12. **תְנִידָנִי** 58 MSS. more regular.

13. **יָכְלוּ** 11. **דִּיחָו** 6. See Gen. xix. 19. **פְּוּלִי**

P S A L M XXXVII.

THIS is the third *alphabetical psalm*, and at first consisted of 22 verses of four lines each according to Hare and others; or of two long lines according to Mudge. David may be supposed speaking to himself, or exhorting others to affiance in God from his own example. As Lowth has observed, “ab incuria transcribentium errores multi orti sunt.”

V. 1. and 2. The first line answers to the 3d, and the 2d to the fourth.
 וְאֵל 2d. All the vers. with 16 MSS. read ; and בַּעֲשֵׂי 15.
 כ. All the versions read it, and there is no reason for supposing it to be redundant with Hare.

3. Is not this the true order of the words,

בְּטָח בִּיהוָה וְשָׁכַן אָרֶץ

עשָׂה מֹבֵךְ &c.

“ Trust thou in Jehovah, and thou shalt dwell in the land—Do good; and verily thou shalt be fed?”

אָמֵנה, “ in faith,” or “ securely.” ב omitted. Secker. Ludovicus Capel. &c. read with 6. Vulg. Ar. & Æth. המונה, “ and thou shalt be fed with its abundance.”

5. 49 MSS. read גָּל, as in Ps. xxii. 9; which seems necessary to distinguish it from גָּול, exulta. Durell renders, “ and he will prepare it;” i. e. thy way. See V. 23 and Ezek. xlvi. 22.

7. Hare makes the defect to lie in the 3d line; the collat. in the 4th., and the redundant line in v. 14 comes in very well here; “ rest in the Lord, and wait for him—fret not thyself because of him, who prospereth in his way—because of the man who worketh wickedness—to slay those who are upright in the way,” or as others read with 6 and several MSS. לֵב, “ the upright in heart.” עֹשֶׂה 7 MSS.

8. אַךְ לְהַרְעֵעַ. “ ut quidem malefacias.” Castellio and Lowth. Houb. supposes that אַךְ is here used pleonastically; or it may signify valde, see Taylor’s Concordance. “ Fret not thyself greatly because of the wicked man.” Or the words may be rendered, “ fret not thyself, it is only to hurt.” i. e. with Mudge and others, to the hurt of the wicked man, or with Cloppenburgius, “ it is only to thine own hurt.” See Ps. xv. 4. or it may be written for אהה. A friend omits it according to one MS.

13. “ His day.” i. e. the time of his visitation. See Jerem. 1. 27. יְהוָה 10 MSS. and 16 read בָּוָא.

14. וְאֵבֵין seems here redundant; for the last line in this verse according to the collat. see v. 7.

16. רַבִּים “of great wicked men.” Mudge and others; but all the ant. versions read or **רַבָּב**, agreeing with **בְּהַמּוֹן**, and one MS. has **רַבָּה**; see our old version.

20. Houb. referring to ó. & Syr. reads thus, בְּלוּ כְּרוּםֵת כְּעַשֵּׂן כָּלֹו “Sed impii interibunt, inimici Domini simul in honore fuerint, marcescent, simul exaltati fuerint ut fumus evanescent.” A friend offers this reading בְּיִקְרֶם—בְּרוּם בְּלוּ “Sed impii peribunt, et inimici Jehovahe simul in honore fuerint, simul fuerint evecti, marcescent omnes eorum, et ut fumus evanescent.” Le Clerc renders “ut pretium agnorum; i. e. ut pretiosi agni; by which he understands lambs consumed in *Holocausts*.” See Merr. Durell reads בְּיִקְרֶם “as the burning of lambs;” referring to Isai. x. 16. Hare adds עַזְוָן כָּל פּוּעָלִי at the end of the v. for the sake of the metre. But as 33 MSS. read with ó. Vulg. Ar. & Æth. and others, בְּעַשֵּׂן כָּל, and as the 3d line in v. 25. is redundant, and might have a place here, see the Collat.; reading כָּל for the 1st, and וּרְעָם for זְרֻעָה in the last line, the words might bear this sense, “For the wicked shall perish—and the enemies of Jehovah, as the fat of lambs; they shall *all* consume as smoke—and their seed shall beg their bread.” See Lev. iv. 26.

22. It may be better to render with ó. Vulg. Ar. & Æth. “For they that bleſs him (i. e. the righteous man) shall possess the earth—and they that curse him, &c.” See Gen. xii. 3.

23. גָּבָר. Unless we render with Secker, *the*, or *that man*, or translate the verse with Green, this word is too general; and שָׁׁבֵךְ or some such word must be understood; see our versions.

24. All the vers. read with 5 MSS. סְמִךְ.

25. That the 3d line of this verse is redundant may be inferred from the last of the next, and v. 20.

27. Hare conjectures very probably that הארץ should be added at the end of this verse, “and dwell in the land for ever.”

28. לְעוֹלָם. The verse should begin according to the alphabetical order with the letter y; Hare therefore, with others, prefixes עֲנוֹנִים, “the

humble are preserved for ever." But Lowth, with a friend, follows the Alex. vers. which reads עוֹלִים נְשָׁמָדָה, and "the wicked shall be destroyed for ever." And this sense seems to agree better with the following part of the context. Houb. retains both readings; but the metre militates against this.

31. 6. Syr. Vulg. Ar. & Æth. read with one MS. ולא.

32. The grammatical construction requires that we should read with all the versions ימַעַד אֲשֶׁר־יָמַעַד, unless we read with Houb. תְּמַעַד אֲשֶׁר־יָמַעַד, in the sing.; but 44 MSS. have אֲשֶׁר־יָמַעַד.

32. All the vers. read with 13 MSS. עֲפָה; but the following partic. favors the text.

33. Rather with Junius, &c. "nor will suffer him (i. e. the wicked man) to condemn him, &c."

34. According to Hare's metre, which seems to be right, a line seems wanting in the 2d, not the 3d, place; might it be this,

והוּא "שֶׁר אֲרֻחַתֵּךְ

"Wait on the Lord, and keep his way—and he shall direct thy paths—and shall exalt, &c.?" See Prov. iii. 6.

35. 6. Vulg. Ar. & Æth. read וְמַתָּעֵלה, "et elevatum," approved by Hare, Lowth, &c.

35. 6. Vulg. Ar. & Æth. read בָּאוֹרָה רָעֵן, "sicut cedros Libani," which accords better with the former emendation, "I saw the wicked in great power—and exalted as the cedars of Lebanon."

36. 6. or as 4 MSS. וַיַּעֲבֹר. All the versions, except Ch., with Hare and many others, read וַיַּעֲבֹר, "I passed by." One MS. reads יהוה; "Jehovah passed by."

37. one MS. See Secker for לאיש in v. 23.

38. אַחֲרִית, &c. perhaps may be a noun signifying excision." Secker. Rather, "The posterity of the wicked shall be cut off." See Gejer.

39. 2 MSS. read תשועת, which the alphabetical order requires, as Hare and others have observed.

40. **יפלטך.** One valuable MS. omits this word, which is not necessary either to the sense, or the metre; see the Collat.

P S A L M XXXVIII.

WHEN David composed this psalm, he laboured under some sore disease, which estranged even his friends from him. Muis, &c.

V. 2. MSS. 4. **וְאֵל בַּחֲמַתְךָ**, which the metre and sense require.

4. Many MSS. read **מִתּוֹם** here, v. 8, and Isai. i. 6.

5. **עֻנוֹתִי.** 48 MSS. read more regularly **עֻנוֹתִי.**

6. MSS. have more grammatically. As a friend observes, ó. read **וּנְמַקֵּן**.

7. There is a beautiful climax in this verse, “ I am depressed, I am exceedingly dejected—I go mourning all the day long.” **שְׁחִיתִי** seems to be the true reading.

10. **אֶדְנִי.** 11 MSS. **יְהֹוָה**.

11. **הָם.** Notwithstanding the various methods taken by Houb. and others for reconciling this word with the context, upon the authority of 6. Syr. Vulg. & Æth. with one MS. it seems to be redundant, “ and the sight of mine eyes also is not with me.” i. e. is gone from me; see our Bib. marg.

12. Hare and Green would bring **גַּם הָם** from the preceding verse into this to complete the metre; but as that of the Collat. seems preferable to theirs, or Edwards’s; instead of **מִנְגָּד נְגָעִי**, perhaps we should read, **מִנְגָּד**, “ My lovers and my friends stood *opposite to me*—and my neighbours stood afar off.”

13. MSS. 2. **מַרְחֹק** 39. **וְאֹהֶבְךָ**.

13. MSS. 2. **וְדוֹרְשָׁךָ**.

14. **יִפְתַּח.** One MS. with Syr. reads **אֶפְתַּח**; likewise 2 MSS. with Syr. read **פִּי**, and these readings seem to be right, “ And, like a dumb man, *I did not open my mouth.*”

15. חוכחות. “ Argumenta;” quibus sc. increpet adversarios suos, & convincat nequitiae suæ. Jun.

16. For several MSS. read אָדָנִי יְהוָה. Hare, &c. for הָעֵנָה read according to Syr. תַּعֲנִנִּי. “ Thou shalt hear me, O Jehovah, my God.” For the different metre see Hare, Edwards, and the Collat.

17. פֶן. “ Locutio imperfecta præ passione animi.” Ainsw. “ For I said, lest they should rejoice over me,” giving the reason of his silence, v. 14, 15. Secker. But as one MS. reads בַּי, might not the true reading be בַּי, “ For I said *within myself*, they will triumph over me ?” or חַנְן, “ lo, they, &c. ?”

19. To supply the defect in the first line of this verse, Hare, and others with Syr. add לֹך at the end. One MS. reads אָמַר אָגִיד, “ for I said I will confess, &c.” but the Alex. vers. seems to have read עָנוֹנִי אָנִי, and the pronoun might be easily dropt from its similitude to the former word.

20. חַנְסָם. Hare, Lowth, &c. conformably to parallel places חַנְסָם, “ But mine enemies *without cause*, &c.” But Secker, following ö. & Ch., justifies the text from Exod. i. 19. “ But mine enemies *are lively*: they that hate me wrongfully are strong and multiplied.”

21. רְדוֹפִי 7. 45 MSS. with Houb. רְדוֹפִי, rather with רְדוֹפָי.

22. אלהי. I would read this word at the end of the 2d line, rather than at the beginning with Hare, “ Forsake me not, O Jehovah;—neither be far from me, O my God.”

23. אָדָנִי. 25 MSS. יְהוָה; but one reads אלהי, “ O God of my salvation,” which is more usual. Hare, &c. supply the last word, and make the verse to consist of two lines.

P S A L M XXXIX.

לִידְתָּוּן, or as 41 MSS. לִידְתָּוּן. Grotius and others suppose this to be the name of a principal musician mentioned, 1 Chron. xvi. 41. Mudge and others make it the name of a musical instrument, quoting Ps. lxxii. and lxxvii.

דָּמְתִּיה. V. 3.

3. דָמְתִי. All the versions read, וָדָמְתִי, or, דָמְתִי, which makes a good climax, “ *I was silent.* ”

נָעַבֶר. It is not easy to say what ó. Vulg. Ar. & Æth. read here, unless it was נָחָדֵשׁ, *renovatus est*, which is very far from the text. Syr. seems to have read נָעֹר, *agitatus est*. One MS. and perhaps another, reads נָעַבֶר, but this does not afford any pertinent sense; perhaps we might read נָכְבֵד, “ when my sorrow was great, or heavy.”

4. בְּהַגִּינִי. Syr. probably reads, בְּגִוִּי, “ *in my Body a fire burned;* ” which seems more agreeable to the context.

5. אֲדֹעַה. Several MSS. read with ó. וְאֲדֹעַה, “ *that I may know;* ” the verb signifies to consider attentively, as a friend observes.

חָלֵד and חָלֵד are synonymous terms; or perhaps there may be a transposition of letters, see Buxtorf.

6. MSS. 18, with the parallel place v. 12, omit the ist.

נָצַב, is omitted by Hare, and in v. 12. “ Verily every man is vanity.” Houb. reads להבל. Durell אָקְ כִּי, or אָקְ כִּי, “ *Verily every man is fixed to vanity.* ” He also proposes אָקְ כָּל הַבָּל. But Lowth observes that ó. confirm the text.

7. בְּצִלְמָם. Ludov. Capellus and others, בְּצִלְמָם, “ *sicut umbra.* ” Münster, בְּצִלְמוֹת, “ *in the shadow of death.* ” An expression, which occurs very frequently. But see Merrick.

וְהַמְּנוֹן. I would read with Houb. and Syr. הרמן, or rather “ vanity and riches,” which, by an Hendiadis, signify *vain riches.* “ Verily man walketh in the shadow of death;—verily he heapeth together vain riches;—and knoweth not, who shall receive them.” A beautiful anaphora in this and the preceding verse.

8. אָדָני. 54 MSS. have רָחוֹה.

9. עֲשִׂיתָת. Kennicott’s metre seeming preferable to Hare’s, but appearing too short, I would read with ó. Ar. & Æth. עֲשִׂיתָנִי, “ for thou hast made me.” or after אָתָּה, to the same purport.

10. מִתְחִרְתָּה. ó. Vulg. & Æth. read מגבורת, “ *a fortitudine.* ” But one MS. reads מִתְיִגְרָת, which may be derived from גַּר, *timuit*, and may

signify *præ timore*, “ I am consumed through the fear of thy hand.” See Poole’s Synops. But Syr. reads thus, “ וּמִמַּנִּי חֶבְרָת יָדֶךָ ” Take away from me thy stroke—and from me the wound of thy hands;” joining the two last words of the text to the next verse.

13. חֹשֵׁב. One MS., with all the versions, reads וּתוֹשֵׁב, which the connection requires.

14. הַשְׁעָ. Literally, “ look off;” or, “ turn from me.” See Job vii. 19.” Secker. But, as a friend observes, in Job x. 20. it is יִשְׁעָ; and for the next verb he refers to Amos v. 9.

P S A L M X L.

THAT this psalm is prophetical of *Christ*, is evident from Heb. x. 5.; and though some parts may be typically applicable unto David, others can only be understood of the former.

V. 1. If we follow the metre of the Collat. in the first part of this psalm, I should be inclined to read אלהי at the end of the first line, and after אָזְנוֹ in the 2d. “ I waited patiently for Jehovah my God—and he inclined his ear unto me, and heard my calling.” or as this psalm is chiefly prophetical, might not the verbs in the three first verses be rendered in the future, “ I wait patiently for Jehovah my God—for he will incline his ear unto me,, &c.”

3. מִבְּרוּ שָׁאוֹן. “ e vacua voragine.” Lowth. “ from the pit of desolation.” Durell. Might not the word have been שָׁאָל, “ from the pit of the grave ?” which was literally true of Christ, or “ from the pit of Saul ?” See 2 Sam. xx. 1.

אֲשֶׁר. 55 MSS. with Houb. read אֲשִׁירִ, more regularly.

4. The last line affords a beautiful paronomasia.

5. רְהָבִים. 6. Syr. Vulg. Ar. & Æth. probably, as Secker observes, read הַבְּלִים, vanitates. See Ps. xxxi. 7. וְשַׁפְטֵי כֹּזֶב. Perhaps “ and them who judge wrongfully.” But a friend renders the text, ‘ *discursores mendacii*;’ see also our old vers. and Durell; or, proposes “ et falsi accusantes.”

6. אַלְגָּנוּ.

6. אָלַעַו. ó. Vulg. Ar. & Æth. omit this word, nor does it seem at all necessary. See gen. Dissert. of the Collat. Sect. 89.

7. נְפָלָתִיךְ 31 MSS. ; וּמְחַשְּׁבָתִיךְ 21 ; and 65 in pah. so that the words may be rendered thus, “ for thy wonders and thy contrivances no one can be compared unto thee; should I declare and speak of them, &c.” But Secker thinks that כִּי may have been dropped after אָלַעַו, “ when I declare, &c.”

7. אָז גֹּוֹה 6. Ar. & Æth. with Heb. x. 5. “ Then a body didst thou prepare me,” and in vindication of this reading see Kennicott, Lowth, &c. Green and Edwards adhere to the present text, the former supposing that the apostle was obliged to quote the ó. as he found it. But that the apostles did not uniformly follow this version may perhaps appear from Ephes. iv. x. and other places. They also following the sense of the text from Gejerus and others, transpose the words; “ Thou openedst my ears; immediately I said, &c.” But see Secker in Merrick’s appendix, No. 3. The metre seeming deficient may not אָלִי be dropped from its similitude to the preceding word, “ Then a body didst thou prepare me, O my God?” As some one has observed the apostle Heb. x. 6. probably read שָׁאֵלָת הַוְאֵלָה for הַוְאֵלָה.

8. Lowth observes that the last line of this verse should be joined to the next. See Merr.

9. אֱלֹהִים. The apostle reads אֱלֹהִים, contrary to ó. See gen. Diss. Sect. 26. 89.

10. זְדֻקָּתֶךָ. Syr. Vulg. & Ar. read זְדֻקָּתֶךָ as in v. 11. “ Thy righteousness.” which the sense requires.

11. אהָתָה. One MS. repeats this word, and the sense calls for it, “ O Jehovah, thou knowest this.” The one being dropped from its sameness to the other.

11. Whether the following distribution of the metre is preferable to Hare’s, or Kennicott’s, is submitted to superior judgment?

צדקה־לבִּי

אמנוֹת־אמְרָתִי

לֹא־לְקֹהֶל רָב :

But as a friend remarks, 2 MSS. omit לְקַרְלָל; who also observes from Ken-
nic. that the following part of the psalm belongs to the 70th.

13. שׁוֹנֵת. 51 MSS. read עֲוֹנֶתֶה, which the grammatical construction requires; and these words were literally true of Christ in his *vicarious* capacity, as he bore the sins of the whole world. See Matt. xxvi. 38.

14. יְהֹוָה. 2d. Hare probably right in reading אלְהִים. See Ps. lxx; where as he observes further the inverted order, and defect, is to be corrected by this, “Run, or be pleased, O Jehovah, to deliver me—make haste, O God, to help me.”

15. The parallel passages, Ps. xxxv. 4. lxx. 3. give great reason to think that יְחֹד and לְסֻפּוֹתָה are here redundant, and the three places should be translated alike. יְשַׁגּוּ וְיָבוֹשׁוּ 14 MSS., and 14 יְשַׁגּוּ וְיָבוֹשׁ.

16. יְשַׁמּוּ. The parallel place Ps. lxx. 4. with Hare, &c. reads יְשַׁבּוּ, see also MS. 268. 6. Vulg. Ar. & Æth. אָשָׁא, which Lowth approves. Houb. prefers יְבַשּׁוּ, “erubescant.” But from comparing Ps. xxxv. 26. cix. 29., perhaps יְלַבְּשׁוּ may be the true reading, unless we might give יְשַׁמּוּ a synonymous sense, “let them put on their shame for a reward.

בְּשַׂתְּמָם עַל עֲקָב. “Hare after 6. translates it *statim*, and adds ב before בְּשַׂתְּמָם; but the phrase seems akin to ours, *on the footing of.*” Secker.

17. יְאִמְרוּ. 49 MSS. with all the versions and the parallel place, Ps. lxx. 5. read וְיְאִמְרוּ.

18. אָדָנִי. MSS. 27. have יְהֹוָה.

בְּיַחֲשָׁב one MS. “Although I be poor and needy, Jehovah will think upon me.” Syr. חַשְׁבּוּ, “cogitarunt contra me.”

P S A L M XLI.

THIS psalm is generally supposed to have been written by David, when labouring under some sore disease; and some parts of it are prophetic of the Messiah, as appears from John xiii. 18.

V. 2. אֲשֶׁר. One ant. MS. reads אָשֶׁר ; but see Ps. i. 1. where Glasius, &c. suppose אֲשֶׁר הָאִישׁ to be put by an Hypallage for הָאִישׁ, *Beatitudines viri*; i. e. *Vir Beatitudinum*, five *beatissimus*. But this will not account for the particular construction of אֲשֶׁר here, and in other passages, where this Hypallage cannot take place, unless an ellipsis of one noun is supposed, as well as of the pronoun אָשֶׁר, which seems wanting in this verse and elsewhere. But see Secker on Ps. ciii. 4. in Merr.

3. אַיְשֵׁר. Several MSS. וְאַשְׁר, in the imperat. as a friend suggests ; but 2 ant. MSS. reading with all the Vers. וַיַּאַשְׁר, we may render it with them “ *and he shall make him blessed on the earth.*”

תִּתְהַנֵּהוּ. ó. Syr. Vulg. Ar. & Æth. with Houb. read, “ *and will not deliver him into the will of his enemies.*” See verse 4. One MSS. reads וְלֹא, see also Syr. Vulg. and Secker.

4. הַפְכַת. Syr. either reads with Houb. הַפְךָ more agreeably to the context, or with ה paragog. הַפְכָה, “ *he maketh all his bed in his sickness.*”

5. בַּי. Perhaps better with Muis, “ *although I have sinned against thee.*” But a friend referring to Isai. xxxvi. 19, renders it interrogatively with Kennic., “ *for have I sinned against thee?*”

6. אַיְבִי. 47 MSS. read אַיְבִי.

7. לְרֹאוֹת. Syr. reads לְרֹאָה, “ *to see me;*” and so our versions.

8. יְחִיד. ó. Vulg. Ar. & Æth. with Hare join this word to the preceding verse, which seems to be right, “ *when he goeth out, he telleth it at once.*” Syr. omits it.

The pronoun being redundant in the 2d Hemistich, may not עַל be omitted according to 2 MSS. or be written for אַיְבִי, which might be omitted from its being synonymous to שָׁנָא, or, as 4 MSS. שׁוֹנָא, immediately preceding, “ *all that hate me whisper against me,—mine enemies devise evil against me?*”

9. דְּבָר בְּלִיעֵל. “ *The pestilence of Belial*” may refer to 2 Sam. xxiv. 15. and David’s enemies might retort this title upon him, which he had before stigmatized them with, 2 Sam. xxiii. 6. “ *A kind of proverbial phrase, as abi in malam rem.*” Lowth. As a friend observes. ó. & Vulg.

probably read יָצַב בְּ, for יָצַב בְּ, *κατέθευτο καὶ επει.* Secker supposes they read יָצִיעַ בְּ, unless this is an error of the press for the same word.

10. עֲקֵב. One MS. with Ar. reads עֲקֵב, agreeably with the Evangelist, Joh. xiii. 18. “ *his heel.*” Hare wholly expunges it. Mudge and others render it, *Treachery,* “ *has shewn great treachery towards me.*” Durell translates it, *at last.* But as Ar. and the Evangelist read a word, which signified, *elevavit;* and הַגְדִּיל will hardly bear this sense, perhaps it might be written for הַנְטִיל; see Isai. Ixiii. 9.

13. וְאַנְיִ. A friend supposes אַנְיִ to be idiomatic as in other places. See 1 Sam. ii. 10, &c. Houb. supplies הִיחִתִּ, but it may perhaps be written for וְנוֹא, *sed obsecro,* or, *sed nunc,* “ *But now thou upholdest me, &c.*” or, “ *but I beseech thee, that thou wilt uphold me, &c.*” See Vatab. in Poole. 7 בְּתוּמִ MSS. See Prov. x. 9.

14. These words, as Muis and others have observed, are the addition of the Collector of the Psalms, as a finish to the first book. But this division of the Psalms into *five* books is of later date than our Saviour, as Kennicott justly infers from Luke xx. 42. Acts i. 20. See gen. Diff. Cod. 41.

P S A L M XLII.

MSS. 38. confirm the opinion of Lowth and others, that this and the following psalm were originally one. “ *Elegantissimum est Elegiæ Hebrææ specimen hic psalmus, et tres habet partes similes & æquales; quarum unaquæque clauditur eadem periodo intercalari.*” Lowth. It is observable that the Alex. Vers. has for the title Ψαλμὸς τῷ Δανὶ. See also the next psalm.

V. 2. חַעֲרָג, or as several MSS. חַעֲרָג. Houb. reads with Syr. העָרָג, “ *desiderans;*” and so the noun requires, or rather מַעֲרָג, העָרָג.

3. ó. Ar. & Æth. with one MS. omit לְאָלָל, but a very ant. MS. reading לְאָל, the true reading may be אָל וְחַי, “ My soul thirsteth for the strong and living God.” See Ch. Or perhaps we should read חַי, “ for the God of my life.” See v. 9.

4. As a friend observes, 2 MSS. read בָּאָמֵר בְּאִמְרָת for as in the parallel passage, v. 11.

5. אֲדֹם. Kennic. thinks the word might be אֲדֹרִים ó. Vulg. Ar. & Æth. with Muis, &c. read אֲדֹרָת; the whole perhaps may be rendered thus, “ I shall remember these things, and pour out my soul in me—when I shall go into the glorious tabernacle, at the house of God—with the voice of praise and thanksgiving, amongst the multitude that keep the feast.” See Ps. v. 7. which may induce one to conclude that these psalms were written by the same author. And does not the word בָּסֶךְ accord best with the time of David? Houb. reads בָּסֶךְ אֲדֹה, “ transibo in tabernaculum tuum, progrediar, &c.” But Secker would render the verb with Hammond, “ deducam.” See him in Merr. who observes also that עלי has this sense, Job xxx. 16. but it is remarkable that one very ant. MS. reads נַפְשִׁי כִּי twice, so that perhaps was בִּי the original word.

6. Notwithstanding we have תְּשַׁחַחֵת with the double ח four times in this and the following psalm, and authorised by many MSS., the radix of the verb, other passages, and one MS. in v. 7. make it probable that תְּשַׁחַחֵת is the true reading, the ה being likewise omitted on the authority of several MSS.; though the grammarians suppose the ה to be peculiar to this verb. See Buxt. and Masc. and it never appears without it.

ó. Vulg. Syr. Ar. & Æth with Hare, &c. read before מה תְּהִמֵּי, agreeably to the parallel passages, v. 12, and Ps. xlivi. 5.

ó. פְנֵי אֱלֹהִי. Houb. reads here and in the other places, פְנֵי אֱלֹהִי ; Salus est *vultus mei Deus meus.*” which is favored by the Vat. ó. Ar. & Æth. but one MS. if not more, with Alex. Vers. Syr. Ludov. Cap. and many others, reads, פְנֵי וְאֱלֹהִי, conformably to the two parallel passages.

12 MSS. have "שׁוֹעַת"; see the parallel passages. Secker renders פָנִי "my person." See Exod. xxxiii. 14, 15.

7. וְחִרְמָנוּם. One MS. reads, with Syr. Ch. and Hare, but as this does not seem altogether satisfactory, might we venture to read with no very great alteration וְהִרְמָתוֹךְ, "therefore will I remember thee from the land of Jordan—and *I will extol thee from the little mountain?*" or as Gejerus and many others, "from the mountain *Missar?* where David might have taken refuge from his son Absalom; see 2 Sam. xvii. 22. One ant. MS., as Kennic. observes, reads אֶזְרָכָךְ אֱלֹהִי; which seems necessary; unless יְהֹוָה was the word, according to Alex. Verf. and two Latin MSS. which he mentions. See Merr.

8. צְנוּדִים. "Cataracts," or, "water spouts." As Vatablus, Harmer, and others. Might it not possibly be צָוֵךְ, "deep calleth upon deep, or, deep meeteth deep, at the voice of thy command?" See the next verse; and Jonah. ii. 3.

9. שִׁירָה. Ar. Hare, and Green אֲשִׁירָה. "I will sing," but then we should read with 2 MSS. עַטָו. Kennic. reads with 5 MSS. Syr. Ch. & Vulg. שִׁירָו, "his song," i. e. *a song of (or concerning) him*, which seems to agree better with the following word.

10. חִזְקָה. Syr. with 9 MSS. חִזְקָה, as in v. 3. and if the reading there proposed be not admitted, we should probably read alike in both places.

10. שְׁבַחֲתָנִי. One MS. reads זְנַחֲתָנִי, as in Ps. xlivi. 2.

11. אַלְךָ. 5 MSS. have אַחֲאַלְךָ, as in Ps. xlivi. 2, and they should be both read uniformly. 3 MSS. but 6. & Syr. אַיְבָן, "mine enemy." See Ps. xlivi. 2.

11. בְּרִצָח. 4 MSS. כְּרִצָח, "as a sword." See also Muis, &c. Hare reads so with a further addition. But Merrick renders the text, "with slaughter to my bones my enemies reproach me." i. e. "Their reproaches wound and even kill me." See his remark also from Venema.

P S A L M X L I I I .

6. Vulg. *Aeth.* & *Syr.* with 4 MSS. ascribe this psalm to David, and 37 MSS. make it a part of the former.

V. וּרְבָּה הַרְבֵּי. perhaps better.

²-מעוז. 70 MSS. read with Houb.

One MS. אִיבִי, rather אַיְבִי, with ó. Syr. & Ar. "of mine enemy.

3. Here seems to be a metathesis, “*they shall lead me to thy holy mountain, they shall bring me to thy dwelling place.*” See Ps. xxxv. 23. 6. and Syr. read משכנתך.

4. שמחת גָּלִיל. If we suppose these words to be an Hendiadis with Muis and others, we should rather read שמחה וגָלִיל, as in Isai. xvi. 10. But as one MS. reads אֲגִיל שמחתי, I should also rather read “then will I go unto the altar of God—I will rejoice in the God of my joy—and upon the harp, &c.” But see Merr.

P S A L M X L I V.

MUIJS and Green suppose this psalm to have been written in the Babylonish captivity. Patrick, &c. ascribe it to Hezekiah, see verse 17; but do not verses 18, 19, suit best with the time of David? See Cocceius.

V. 2. **בַּמִּיחָם**. Hare and others reject this word, as redundant; but if we observe the metre of the Collat. it should be kept; and all the versions read it.

³ יְדָךְ. Houb. more properly reads בַּיֶּדְךָ. One MS. omits it.

וְתַשְׁלִחֵם. “germinare fecisti illos.” Piscator; in which sense he is followed by Houb. &c. but as Ezek. ii. 3. may justify the application of גויים to the people of Israel, will not the antithesis be more natural in this manner, “Thou by thy hand hast given the nation possession, and planted them in—thou hast afflicted the people (i. e. the Canaanites), and cast them out?” For הורשת in this sense, see 2 Chron. xx. 11.

5. אלהים צוה. Hare and others read, with ö. Vulg. Ar. & Æth. נגה, “Thou art my king, and my God, commanding salvation unto Israel.

6. שועות. 13 MSS. have שועות, sing. with Syr. & Ar.

6. נגה. “Cornu petemus.” Metaphora a cornutis bestiis; vid. Deut. xxxiii. 17. Muis, &c.

7. The change of persons in this verse is very observable, and it seems necessary either to read with Syr. in the plural; “For we will not trust in our bow—neither shall our sword save us.” Or to omit it with one MS.

11. למו. Ch. Syr. & Ar. with 4 MSS. read לנו. “And they, which hate us, have spoiled us.” See Isai. xvii. 14. Durell reads, למות, “spoil us unto death.” But this seems unnecessary.

12. Syr. and Ch. read למאכל, “in cibum.” which seems right.

13. וליא, &c. “Et non auxili pretia eorum; sc. licitando.” Munster, &c. “And didst not enhance their prices,” 19 MSS.

17. מפני. ö. Vulg. Ch. & Æth. a facie, “for the face of the enemy and avenger.” Which sense answers to מkol, in the former Hemistich. אב 3 MSS.

18. Rather with Pisc. “neither have we dealt falsely against thy covenant.” See Gen. xvi. 12.

20. חניכ. ö. Syr. Vulg. Ar. & Æth. probably read עניכ, or rather עני, “in the place of affliction.” But Cocceius and others justify the text from Isai. xxxiv. 13, &c.

23. הורגנו. in Hoph. formed like פ; see Masc. p. 125. One very ant. MS. with Ch. Syr. & Ar. לטבחה “ad mortationem.” See verse 12.

24. אדני. 29 MSS. read יהוה.

תֹזֵנָה. Syr. & Ar. read תֹזֵנָנוּ, “ cast us not off.” Which the sense requires, unless we read with ó. Syr. Vulg. & Ar. and 4 MSS. וְאַל, “ and cast us not off.”

27. **עֹזֶרֶת**. “ ó. Vulg. Syr. Ch. have an imperat. עֹזֶרֶת.” Secker.

P S A L M XLV.

שְׁשָׁנִים. Probably musical instruments consisting of *six* strings ; see Grotius, &c.

56 MSS. **יִדְידָת**. A song of *loves*; i. e. of *mutual love*; but ó. Vulg. & Æth. read לִידֵיד. See also Isai. v. 1. This psalm principally respects the spiritual marriage of *Christ* with his *Church*; see Patrick, &c.; but in its first sense may relate to *Solomon*. See Ps. ii.

V. 2. **רְחַט**. This word is used no where else, but its derivative is found, a friend observes, Lev. ii. 7. and is the name of the pan, in which the meat-offering was dressed, and may therefore metaphorically signify to digest the thoughts in the mind ; “ my heart is *digesting* a good matter.” i. e. says he, preparing it for utterance. The second line might perhaps be rendered, “ *I will declare the operations of the king.*” Durell renders the whole thus, “ My heart meditates a good subject—“ *I will address my composition to the king.*” See Green also ; who transposes the second and third line, which seems better.

MSS. 14. have אָמֵר ; and Ch. reads בָּעֵט, “ *as the pen.*”

4. **ירְכָה**. Hare reads יַרְכָּה according to all the versions, “ *Thy Thigh.*” The affix ה being accidentally dropt from the sameness of the letters.

גָבֹור. ó. Vulg. Ch. Ar. & Æth. with our versions make it the vocative case ; and Durell renders it, “ *O thou mighty in thy glory and thy majesty.*” Le Clerc, “ accinge gladium tuum ad femur qui forma et decor excellis.” Syr. reads גָבָר, “ *Thy honour and thy glory prevaleth.*”

Houb. renders it imperatively, “ *præstantem fac.*” The metre of the Collat. makes Hare’s addition unnecessary.

5. וְהַדָּרֶךְ. If we retain this word might it not be better rendered, “ and prosper in the way?” See Deut. xxviii. 29. But Syr. Hare and others reject it, as a faulty repetition of the preceding word. Houb. reads with Syr. and 2 MSS. וְעַנוֹת, “ et responcionem justitiae. 6. and 2 MSS. probably, read יִצְדָק; which removes the necessity of Hare’s transposition, and of Secker’s remark with respect to the copulat. 1, for which see Vatablus on verse 9. Poole’s Synopf.

6. הַמֶּלֶךְ. By reading חַטֵּלֶךְ, and אַיִבֵּךְ for אַיִבֵּי, or as 52 MSS. אַיִבֵּי, as ó. Ar. & Æth. supply גָבוֹר with Hare and others, the verse may be thus rendered, “ Thine arrows are sharp, O thou mighty one—The people shall fall under thee—*Thou shalt reign in the heart of thine enemies.*” Houb. supplies יִפְילֵו, at the end of the first line. “ Sagittæ tuæ acutæ cadere facient populos, cadent in Cor. &c.” Hare adds הַכִּין at the end of the last line, which he connects with the following verse, “ In medio inimicorum regis stabilivit solium tuum Deus, &c.” Green supposes רְדָה to be wanting. “ Rule thou in the midst of thine enemies.” Secker refers to Houb. Lowth rejects Hare’s and Houb.’s corrections; but as ó. & Ar. read גָבוֹר at the end of the first line, which appears defective, perhaps בְּבוֹא might be the original word, and the second line may be read with Ar. in a parenthesis, or transposed, “ Thy sharp arrows shall enter—into the heart of the king’s enemies—the people shall fall under thee.” See Ps. xxxvii. 15. Rivetus, Secker, &c. Merrick conjectures that בְּאִישָׁר may have been dropped in the first line, “ sharp are thine arrows, by which, &c.” As Glassius thinks it is in Prov. xiv. 7. Durell renders thus, “ *Thine arrows penetrate into the people under thee; the king’s enemies fail in heart.*” Referring to Deut. vi. 7, 8, and 1 Sam. xvii. 32.

7. This and the following verse can be only spoken of the *Messiah*, and confirm the observation made by Hammond and others that the prophets,

phets, when speaking of persons typical of the Messiah, are carried at once by the Holy Spirit to treat of the Messiah himself.

טישר 65 MSS. read. See Ps. cxlii. 10.

אלְהִים 8. Ch. with one MS. reads, “*יהוה thy God,*” which seems to be right; but 2 MSS. omit אלְהִיךְךְ.

קציעות 9. 4 MSS. with all the versions, Hare, and Houb. read וקציעות, so that Secker's argument with respect to the placing of the ו in the second place, where three nouns are together, seems not altogether conclusive. See V. 5. and Ps. Ixix. 23.

היכלי. Mudge and others say that the places where Hezekiah kept his valuable curiosities are called היכל, but the word in 2 Kings xx. 13. Isai. xxxix. 2. is, בָּלִי, and 21 MSS. with Houb. read הכלִי.

כל מני שמחוך. Hare and others would place the first word before making it a preposition. Houb. would read “*the vessels of thine anointing.*” Secker is inclined to render with Ch. “*de Armenia.*” if Armenia furnished *ivory*; but see Merrick's notes: who making to signify ivory boxes representing *palaces* in miniature, offers this sense, “*The Myrrh, the aloes, and the cassia, of all thy garments, from the palaces of Armenian ivory, gladden thee.*” Lowth, adopting Houb. and Hare's reading, renders, “*Myrrh, aloes, and cassia, from all the garments, from the ivory cabinets, gladden thee.*” May not the true reading be מני שטרכֶךְ, “*as Myrrh, aloes, and cassia are all thy garments—out of the ivory vessels, out of thy treasures,*” or as we say in English, *wardrobes?* and the *vessels* might contain the *jewels*, and other ornaments? But a friend suspects that, it being difficult to say what means, the whole was originally written מני הכלִי שן שמן משחוך “*they have anointed thee with oil from a vessel of ivory.*” There is MS. authority for משחוך, and שן, he observes, may easily have been dropt from שמן, on account of the similarity of the preceding שן.

בגדותיך. 58 MSS. have בגדותיך, more regularly. בגדרתיך.

11. In this and the three following verses, Edwards's metre seems the most regular.

12. **וַיְתָאֹו.** The grammatical construction requires that we should read with Houb. **וַיְתָאֹהָו;** see Prov. xxii. 26.

13. The sense, as well as metre, may be supplied as well by reading with our versions **תְּהִי בְּמִנְחָה** after **תְּהִי**, as by any other method; but see Houb. and if with 6. Vulg: Ar. & Æth.. with Houb. we read in the plur. **וּבְנוֹת** the verb must be so likewise. Hare &c. omit **בְּתָה** before **בְּתָה** according to 6. Syr. Vulg. and Ch. connecting it with the preceding words. Durell reading **וְחַל וְעִשֵּׂר**, gives this sense. “ and the daughter of Tyre shall intreat thy favor with her gift, even the rich among the people.”

14. **פְּנִימָה**. “ The king’s daughter is all glorious *in her countenance.*” Durell. Mudge, and Edwards render it, “ *in the front.*” Green makes it the adjective to **שְׁלֵטָה**, omitted or understood, “ *her inner vesture is wrought with gold.*” But following the metre of the Collat. it may agree with what follows, “ *Induta vestibus Phrygionis, &c.*” but then Secker would omit **ל** in the following word, who renders the first part of the verse, “ *All the glory of the king’s daughter;*” referring to Prov. xiv. 13.

15. Hare’s, Edwards’s, Green’s, and the metre of the Collat. all differ in this and the preceding verse, and as the last is manifestly defective, perhaps **הַמֶּלֶךְ** may have been dropped from its similitude to the preceding word, “ she shall be brought unto the king in raiment of needle work.—The virgins behind her, her friends—shall be brought unto thee, *O king.*”

16. **חַבְאַנְהָה**. 14 MSS. have **חַבְאָנָה**, which is the better reading.

17. **אֲבוֹתִיךְ**. 23 MSS. more regularly **אֲבָתִיךְ**, which Secker renders *parents*, referring to Heb. xi. 23. See Merr. But if this verse respects the Messiah, as is indeed generally supposed, (see Poole) *thy fathers* may be understood of Abraham, Isaac, &c. the progenitors of Christ, as well as of Solomon; and by it may be signified that the posterity of the latter was to reign in the land of Judah, but that of the former over the whole earth. See Muis; and Rev. v. 10.

18. אָכִירָה. ó. Vulg. Ar. & Æth. with Houb. read יְזִיכֵנּוּ. Ch. & Syr. נָזִיכֶר. whatever reading is adopted, I think we should with Hare bring back עַל כָּן to the beginning of the verse, and omitting וְדֹר, which seems *here* to be superfluous, reduce it into two Hemistich's according to Edwards and the Collat. “ *Therefore shall they remember thy name throughout every generation.—The people shall praise thee for ever and ever.*” Though 56 MSS. read וְדֹר, which may be an argument for retaining it. 58 MSS. have דֹר; & 70 לְעֹלָם.

P S A L M XLVI.

על עלמות. “ *A song for virgins.*” Perhaps as the most proper persons to celebrate this great deliverance; see Isai. xxxvii. 22. in effecting which an earthquake might accompany the thunder storm. See Grotius, & Houb. on verse 3, 6.

V. 2. נִמְצָא is wanting in one MS. וְעַזְן 30 MSS.

3. יְמִים. Ch. & Vulg. with Hare and others, read ס'; which the context seems to require; but see Secker.

4. חִמְרָוִי. Houb. with ó. Syr. Ar. & Æth. וַיְחִמְרָוִי.

5. ó. read פְּלִגִּי, but the true reading seems to be פְּלִגִּי נָהָר, “ *the streams of the river, &c.*” i. e. *Gihon* and *Silohah*. Gej. &c.

Houb. reads with ó. Vulg. Ar. & Æth. יְמִשְׁבָּנוּ, sanctificavit suum tabernaculum altissimus.”

6. לְפָנֹות בְּקָרָב. Hammond supposes that the psalmist alludes to Exod. xiv. 27. where is the same expression.

7. בְּקָולֶוּ. Tonitru est vox Dei. Muis. See verse 1. Houb. reads קָולֶוּ with 2 MSS. See Habbak. iii. 10. But Secker refers to Ps. lxviii. 34. for the text.

Syr. reads וְתַחַזֵּג, “*et contremuit terra.*” And the other Vers. having the past tense, probably read with 1 conversive, which might be dropped from the former word’s ending with it. See our Vers.

9, 10. A friend renders the words thus, “Come and behold the works of Jehovah, he, who had made desolation upon the earth, maketh wars to cease to the end of the earth.” Or with ö. Ar. Æth. Syr. & Vulg. renders the latter part of the 9th verse, “What *wonders* he hath wrought in the earth!” and for this sense of the word see Jerem. v. 31.

“He burneth the chariots in the fire.” “Alludit ad morem ethnicum arma devictorum comburendi in honorem deorum, & in signum pacis.” Lowth. And they might be consumed by the lightning. שׁרוֹף 6 MSS.

11. הָרְפֹו. Syr. perhaps, הָפֻכוּ. “convertimini.” One MS. probably reads חָרְפֹו, which may be rendered, “be ashamed,” and then these words may be a sarcastical retort upon Sennacherib, and his army, for their reproaches against the living God.

P S A L M XLVII.

SOME suppose this psalm to be composed on the introduction of the *ark* to Mount Sion. Lyra and others on the victories of Joshua over the Canaanites; in either case it may be considered as typical of Christ.

V. 2. הָעִמִּים. i. e. *Tribus Israel.* Piscator. Our Vers. read with Ar. כְּפִינַס, “your hands.”

7. אלְהִים. 7 MSS. read more properly לְאֱלֹהִים. But ö. Vulg. Ar. & Æth. with one MS. read לְאֱלֹהִינוּ, which agrees better with the following line, and the metre of the Collat. seems preferable to Hare’s, or Green’s, in this verse. But 2 MSS. omit 3d. & Syr. probably reads בְּתוֹדָה for the 2d, and omits the last, “Sing unto God with *praise*; sing unto our king.”

8. The first line in this verse in the Collat. appears to be redundant, and the last deficient, reading therefore לאלֹהִים for אלֹהִים, I would prefix it, with Hare, to the last line, “ for he is the king of all the earth—sing praise *unto God* with the understanding.” “ Non *bacchantium* more, sed cum recta intelligentia, & devota attentione. Gejer. See also 1 Cor. xiv. 14. Or perhaps we should read אלֵינוּ at the end, as Syr. seems to have done, “ canite *ei laudem.*” “ משכַיל seems to be used for a particular sort of song.” Lowth.

9. Should we not read כי at the beginning of this verse, “ *For God reigneth, &c.*?”

10. עם. Gejerus and others supply אל. Hare and others repeat the word, “ *cum populo.*”

מגנָנִי. h. e. Principes five Magnates Terræ. Gejer. &c. Hare and others read מגנָנוּ, with some additions. Lowth is inclined to read according to Syr. מקְנִי, “ quoniam Dei sunt *territoria terræ.*” Perhaps we might read כי האלֹהִים טָנוּ אֶרֶץ, “ *For God, the Shield of the Land,* is highly exalted.” i. e. *The Land of Israel.*

P S A L M XLVIII.

MUIJS refers this psalm to Hezekiah's reign. 2 Kings xviii. 19. Patrick to Jehoshaphat's. 2 Chron. xx. Mudge and others to Ahaz's; see Isai. vii. and the long metre in the Collat. may be an argument in favor of the recentness of the composition, as it was not much in use in David's time. Green, who adheres chiefly to Hare's metre, transposes the words in the first and second verses. Meibomius's metre differs from both; but whether it is admissible, I cannot determine.

2. וּמְהוּלָל 27 MSS. See Ps. cii. 9.

3. פָה נוֹת. The commentators differ widely about the sense of these words; and 6. Ch. Syr. & Æth. read differently from the text, and from each other. Ar. omits them entirely. But perhaps by a transposition and a small addition we might read פְנִי, “beautiful *in its appearance.*” Though a friend observes the word of the text is used, Josh. xi. 2.

4. לְמַשְׁבֵב. One ant. MS. reads לִ before it, which strengthens the conjecture of Hare and others that we should read לְנוּ, after it; see Ps. xlvi. 7. 12.

5. עֲבָרוּ. 6. Vulg. Ar. & Æth. “*venerunt in unum.*” Though Green from Schultens renders it, “*they hastened away;*” in the first sense this word will afford a beautiful climax, Asyndeton, and Antithesis to the next verse, “For behold the kings were assembled, *they marched on together—* “They saw; lo, they marvelled; they were troubled, *they hastened away.*”

6. כֶן. Perhaps we should read הַן. See verse 5. Houb. renders the word, *utique.* Is it not possible, says a friend that for רָאוּ כֶן תִּמְהֹן we might read רָאוּ וְתִמְהֹן “they saw thee, and were troubled?” But see Hare.

8. בְּרוֹחַ. One MS. supports the conjectural reading of Kennicott and others בְּרוֹחַ, “*As the East wind breaks the ships of Tarshish.*” By which that we are to understand the *Gades* of the antients, see Boch. on 1 Kings x. 22. “But, says a friend, “thou breakest the ships of Tarshish with an East wind,” does not seem particularly applicable to this passage; the Psalmist is describing the passion of fear by strong comparisons, by the fear of a woman in travail; by the fear of mariners, when their ship is shattered by a violent wind, I should therefore have expected, “as of a woman in travail, *as when thou breakest,* &c.” accordingly in MS. 309, we read בְּרוֹחַ, it is not improbable that the word omitted in the vacant space might be אָשָׁר, as the next line begins with the same word.”

9. Piscator and others refer the first part of this verse to Isaiah’s prediction, 2 Kings xix. 20.

12. See 2 Kings xix. 21.

13. There is a peculiar beauty in supposing with Gejerus and others, that this and the following verse are a sarcastical apostrophe of the Israelites to the enemy on their unexpected defeat.

15. עַל מוֹתָה. Or as 42 MSS. עַל מִותָה. These words, as Hare, &c. have observed, are neither necessary to the sense, nor the metre; and were probably added by some one to supply the supposed defect in the former; though the Syr. has them; and ó. Vulg. Ar, & Æth. read לְעוֹלָם instead of them.

P S A L M XLIX.

IF the last words of the former psalm should be joined, and considered as belonging to the title of this, according to Hare, &c. they should be placed after לְמִנְצָח, as Ps. ix. But see Houb.

V. 2. The subject of this psalm being the concern of all mankind is addressed to them.

3. בְּנֵי אָדָם. i. e. *plebeii*, ut e terra facti. בְּנֵי אִישׁ, filii viri, i. e. *nobility*. Muis, &c. “Houb. thinks אָדָם to express the *higher rank*, and אִישׁ the *lower rank*. Repetitions of the same sense in different words abound in Scripture; but this passage seems to require a different sense.” Secker. Merr. Appendix, No. 5.

4. MSS. 2. read with all the Vers. חֲכָמָת and 5 with them חֲבוּנָת.

6. עֲקָבִי. Glassius and others make this a participial noun, and supply כִּי with Ar. “*When the iniquity of those who supplant me surroundeth me.*” But the Syr. & Ar. seem to have read עַרְעַי, “*When the iniquity of mine enemies surroundeth me.*” Houb. by a transposition and different reading gives this sense, “*propterea quod aerumna me circumstet.*” Perhaps the text might stand thus, “*when affliction encompasseth my steps.*” See Job. xxx. 16.

7. Secker's sense of this verse seems the best, "They that trust in their wealth, and in the multitude of their riches, *are mad.*" **הבותחים** 16 MSS. and 5, which seems to be the true reading, though it seldom appears with the 1. See the MSS. in Ps. v. 8, &c.

8. **אֶחָן**. Ch. reads **אֶחָן**, *his brother*, more proper.

9. **לֹא**. 2d. 25 MSS. with ó. Syr. Vulg. Ch. & Æth. read **וְלֹא**, "No man can redeem *his brother*—nor give his ransom unto God." Houb. supplies **לֹא** at the beginning, "*Veruntamen frater non redimat, homo non dabit Deo pretium redemptionis.*" and 4 MSS. read **אֵך** for **אֶחָן**. Some learned author in Merrick's appendix, No. 4. supposes that from this verse to verse 14, are contained the maxims of unbelievers, who begin here with denying the doctrine of a redemption by *one to be born of a woman*; which notion he thinks confirmed by ó.

9. **נַפְשָׁה**. Lowth reads with ó. Vulg. Ch. & Ar. more agreeably to the context. The last line of this V. seems defective in the metre, which Hare supplies by reading **חֲדָלוּ**. Durell with Houb. connects it with the following verse; but is it not better to read **עִזָּה** at the end, "For the redemption of *his life* is precious—and he must cease for ever *and ever?*" or as Lowth, "*and it ceaseth for ever.*" See Secker also. But Green's transposition of this and the following verse seems to be the most natural order, and avoids the necessity of a parenthesis, or of Hare's variation in the beginning of the next verse.

10. **לֹא**. 21 MSS. with Syr. read **וְלֹא**. Lowth gives the same sense to **וְיִחְיֶה** as Green does, "*so that he should live for ever.*" Which Hammond, &c. refer to Christ. But if this metathesis should not be admitted, Gejerus's sense of this and the following verse seems to be the best, "*Though he should live unto the end—and not see corruption—yet he shall see, &c.*" Durell thus, "*But he will cease for ever, though he would live to eternity, and not see corruption.*"

11. Hare would omit **יראה**; but see the Collat. and perhaps we should read **יראה כ'**, "*He shall see that the wife, &c.*"

כִּסְלֵי. Hare and others read בְּכִסְלֵי still better, “ they perish together with the ignorant and foolish ?”

12. קָרְבָּם Ludov. Capellus, with many others, reads according to all the versions קָרְבָּם, “ *sepulchra eorum*. But if this be admitted we must give the last words of the verse some such sense as Mudge and Edwards put upon them ; or as a friend, “ *Their sepulchres shall be their houses for an age ; the habitations from generation to generation of those, who called their lands after their names.* ” Hare and Green read בְּקָרְבָּם “ *in animo eorum est.* ” Which Secker also favors. But one MS. reads קָרְבָו, which will afford this sense, “ *they join their houses for ever.* ” Which connects very well with what follows, and is countenanced by Isai. v. 8.

13. מִשְׁכְּנֹתָם MSS. with ó. Vulg. Ch. Ar. & Æth. read מִשְׁכְּנֹת ; one וְזֹרֶר ; 54 וְקָרְאָו, and one MS. reads with Syr. “ *and call.* ”

13. There can be little doubt, that this verse and verse 21, were originally the same ; and though all the versions, except Ch. read here with Houb. and many others יְבִין, yet as in verse 21. 3 MSS. read יְלִין, I am inclined to concur with Hare and others in reading this word in both places, as most agreeable to the context. Does not the construction require that we should read לְבָהָמוֹת, or with one MS. “ *But man, being in honor, abideth not—he is like to the beasts that perish?* ”

14. כַּסְלֵי contraria denotat ; hic fiduciam solidam, ut Prov. iii. 26. Gejer. And reading with Houb. and 2 MSS. בְּפִיהֶם for כְּפִיהֶם, the words may bear this sense, “ This their way is their confidence—and their posterity run after their manner.” “ ó. either read מִכְשֵׁל, or understood כַּסְלֵי to mean σκανδαλον.” Secker. But see Houb.

15. Houb. reads וְשָׁאָרֶם לְבָלוֹת, “ Quasi oves ad inferos, deponentur, mors depascetur eos. Dominantur earum matutini pastores, et caro earum est consumenda ; interitus illis post caulas.” Similitudo ducta ex ovibus. Hare supposing debet, or oportet, to be wanting before לְבָלוֹת, and reading זָבוֹל לִמּו, with others, puts this construction upon the words, “ Sicut pecora in inferno ponuntur, mors depascet eos ; et figura eorum veterascat,

sovea habitaculum iis." But he omits יְרֹדוּ, &c. without any authority.

" Feed on them." Hammond and others think it should be, " *acts the Shepherd* towards them." רעה is sometimes *to feed upon*. See Isai. xliv. 20. Secker and Merr.

" *In the morning*" may signify when God arises to judgment; but still that morning will be after death, *ruling* may mean *judging*." Secker from de Dieu, who observes further, the last part is most literally translated thus, in part by De Dieu, " *And their Ambassador, or, their Rock, i. e. Christ, shall consume the grave from being an habitation for himself.*" Or by putting לָם, " *for them.*" i. e. Christians. See Merr. The versions of Mudge, Edwards and Green are nearly the same in sense, " They are laid in the grave like sheep—Death shall feed on them; and the upright—shall have dominion over them in the morning.—Their beauty shall consume away—and the grave shall be their dwelling." Green. Durell gives this sense of the words. " They are cast under ground like sheep, whose shepherd is death—they go down with them, they go straight to the sepulchre—and the grave their dwelling shall consume their beauty." Sturges making לְבָקֵר to signify " *shall be no more,*" from the Ar. word בָקֵר, *interit* proposes this construction of the whole, " *They lie in the grave like sheep—death shall be their shepherd, and have dominion o'er them—Their honor shall be no more; their form shall moulder away—the sepulchre shall be their habitation.*" See Merr. Annot. and Append. No. 4. A friend thus, " Ut oves ponuntur in orco;—Mors iis pascetur, et cum illis—justi etiam descendent ad tumulum,—et forma eorum in consumptionem; (sc. erit)—orcus habitaculum eorum." Mr. Bradley renders the last line, " *the grave is a habitation for it.*" i. e. their beauty. But reading with Durell for לְבָקֵר, which had occurred to me before I had consulted him, שְׁרִים עַם רִשְׁמָה for זְבוֹל לֶמֶן, with 52 MSS. וְזֹרֶם, and with Hare, &c. בְּ, and dividing the verse into three lines, I would propose this sense of the words, " *Like sheep they are laid in the grave, death shall feed on them—and they shall go down with the poor to the sepulchre—and their beauty*

beauty shall consume in the grave, *their habitation.*" In opposition to their habitation mentioned in verse 12.

16. The words in the latter part of this verse are probably transposed. See Merrick's appendix, No. 4. " Verily God shall deliver my soul—when he shall take me from the power of the grave."

19. Mira est personarum confusio is the just observation of Hare on this and the following verse; and as all the versions, except Ch. read לו instead of לך, so perhaps we should read ויזה for זיה, and for היטיב instead of חיטיב; " Altho' in his life time his soul was blessed,—and he was praised, whilst it was well with him." Houb. renders thus, " etenim animæ sua in vita sua indulget, & laudabit ei, cum beneficeris ei." A friend reads the last words in a parenthesis " (for, when thou art prosperous, men will praise thee) he shall go, &c."

20. חבוא. I would read ניבוא, with Houb. &c. and for ירא with 6. and one MS. יראה; " yet shall he come to the habitation of his fathers—and shall never see light." For this sense of דור see the Lexicons, and Durell.

21. אדים. 41 MSS. have ואדים.

ולא 5 MSS. read בְּלָא, conformably to verse 13; which see.

P S A L M L.

" SI totum hujusce Odæ apparatus & quasi scenam contemplamur, nihil facile potest esse magnificentius." Lowth. See him also on Isai. notes, p. 4. And it was probably composed in the times of Hezekiah, as Patrick conjectures, when the superstitious observance of the *ritual* part of the law was supposed to atone for the notorious violation of the *moral* part. Compare Mich. vi. 6—12. and Isai. i. 10—15.

V. i. אל אלהים. One MS. omits these words; and Hare thinks they are not a part of the psalm; but see Josh. xx. 22.

ארץ does not seem here to signify the *world*, as Gejerus and others suppose; but the *land of Judaea*, the inhabitants of which God summons to judgment. See Patrick.

טבאו. 33 MSS. read with Houb. טבאו.

נשערה. 35 MSS. have נסערה, more usual. Thunder storms were the usual attendants of the divine presence. See Exod. xix. בוא. 4 MSS.

4. A most beautiful prosopopœia. “Et Moses *hos testes adversus deficientes a lege appellaverat.* Deut. iv. 26.” Muis. ממעל, with one MS. at first, seems better, as a friend observes, referring to 1 Kings viii. 23.

5. חסידיו. “*my Saints.*” 6. Syr. Vulg. & Ar. read and בריתו, “gather together *unto Him his saints, &c.*” But 3 MSS. reading חסידי favors the text; which is a most striking irony, shewing what they ought to have been.” See Deut. vii. 6.

9 MSS. כורת, and one ל. 6.

6. 36 MSS. with all the Vers.

7. All the nations being assembled before God’s tribunal, the grand Inquest begins. “בך “unto thee.” See Ps. lxxxii. 9.” Secker.

8. “I will not reprove thee for thy sacrifices, *nor for thy burnt offerings, which were continually before me.*” The force of the negative and preposition being continued, as in other places. In this respect they were righteous overmuch. See Isai. i. 11. “Non super sacrificia tua arguam te, et Holocausta tua coram me (sunt) semper.” Lowth from Leusden. See Secker also. One MS. reads ועולותך, more regularly.

9. פך. All the Vers. except Ch. with Hare and others read פרכ. “I will take no *bullocks, &c.*”

ומכלאתיך. 35 MSS. more properly ; which the grammatical construction seems to require, the נ being negative. See verse 8.

10. חִיווֹ. Lowth supposes that this form of the word is peculiar to the poetical parts of scripture. See Isai. lvi. 9. Houb. calls it *Barbarismum*; and from comparing the parallel passages, and the versions I am inclined to think with him that the י has been transposed, and that we should read חַיָּה. ó. Syr. Vulg. and Ar. read וְאֶלְפִים for אֶלְפֵם, “and the oxen.” One MS. omits it.

11. הַרְמִים. Houb. reads הַשְׁמִים with all the versions; and one MS. having both words seems to justify the latter, to which עַזָּה is joined every where else, “*the fowls of heaven.*”

12. וּזְן. One MS. at first read וּזְן, “*et splendor.*” See our marg. Vers. ó Vulg. and Æth. render it, Isai. lxvi. 11. “*plenitudo.*” But see Ps. lxxx. 14. This Hemistich appearing defective, may not עַמְדָה have been lost before, or after, עַמְדִי, “And the wild beast of the field standeth by me”? i. e. at his command.

13. אָמַר. 27 MSS. read אָמֵר, more regularly. See v. 13.

14. A friend offers this vers. “The giving of thanks is a *sacrifice* to God—and thy vows a *peace offering* to the most High.” But see Jon. 2. 9.

15. אֲהַלְצָךְ. One ant. MS. seems to have read with ó Ar. and Æth. וְאַחֲלָצָךְ, “then will I deliver thee.”

16. Muis; Lowth, and others, making this psalm to consist of two parts, refer the former “to the well meaning, but ignorant and superstitious worshipper; and the latter to the wicked pretender to piety.” But is not the contrast equally striking by supposing the whole addressed to the *same* persons, i. e. the Jewish people, as scrupulous observers of the *ritual* part of the law, but notorious transgressors of the *moral?*” See verse 1. and Dr. Horne, the present Bishop of Norwich.

Two MSS have חֻקִּי, and 2 לְעֵל.

17. דְבָרִי, “*my words.*” i. e. *the ten commandments*, the breach of three of which is mentioned in the two next verses. וְתַשְׁלִיךְ 2 MSS more regular.

18. חַלְקָךְ. Does not הלכת correspond better with the preceding verb, “When thou sawest a thief, thou runnest with him—and wentest with

the adulterers?" All the versions render וְהַרְזֵן "currebas." Perhaps we should read וְהַרְזֵן. See Isai. xl. 31.

20. השׁב. Gejerus and others suppose that this word alludes to the mode of *sitting* in judgment. See Ps. cxix. 23. Houb. renders it, *semel et iterum*, but may it not be written for שׁקר?

הַפִּי דָּפִי, or as 37 MSS, is found no where else; and Ch. reads, "Thou spakest falsehood against thy brother—against the son of thy mother thou hast given the mouth." See 2 Sam. i. 16. Since this note was written I find the last reading approved by a friend. Mudge supposes, that ó. rendering דָּפִי συάδαλον, derived it from נֶדֶק, *to throw down.*"

21. The heathen deities were a sanction to the most flagrant immorality of their votaries. The latter part of this verse is elliptical, which may in some measure be supplied by reading, according to Green's version, וְאַעֲרַךְ for וְאַעֲרַכָּה, "and lay thee open." But Lorinus observes, "in Ambrosiano, sive Gallicano psalterio habemus, "et statuam contra faciem tuam peccata tua;" sic etiam habent Complutensia, καὶ παραστήσω κατὰ προσωπίν σε τὰ; ἀμαρτίας σε." So that probably has been dropped through its similitude to לְעַינֵּךְ, which follows, "and I will set in order thine iniquities before thine eyes." But a friend reading the verb in Niph. without any addition renders the words thus, "I will reprove thee, and be compared unto thee." i. e. that it may be seen how unlike we are.

23. זָבֵח 19 MSS. 6. Vulg. Ar. & Æth. make it a substantive, "The Sacrifice of praise, &c."

כְּבָדַנִי. 9 MSS. with Houb. read יְכָבַדְנִי. See also verse 15.

וְשַׁסְתְּ דָרֵךְ "et ponenti, seu componenti viam." Pisc. &c. ó "Et illic via." Rightly, says Lowth. Hare, with others, reads וְהַמְּ, "et integrum via." But from comparing Ps. xxxvii. 14. I am inclined to think that וְיִשְׁרֵךְ, which is still nearer to the text, is the true reading, "and to him that is upright in the way, will I shew the salvation of God." Hare and others dividing this verse into three lines, are obliged to

add

add two words in the first. The Collat. divides it only into *two*, which makes the last too long, unless we might read וַיָּשֶׁר at the end of the first.

P S A L M LI.

THE subject matter of this psalm agrees very well with the title of it; but Mudge concludes from the two last verses, that it was written during the Babylonish captivity.

3. כָּרוֹב 14 MSS.

4. “*Valde.*” Houb. Blayney reads with 27 MSS. הַרְבָּה, giving it the same sense. But may not this word from transposing the letters be written for בְּרָה, “Wash me *clean*, &c.” See v. 9.

6. לְבָדָךְ. Glassius, with Green, renders it emphatically, “*against thee thyself.*” Taylor, *separately*. Durell, *personally*. “Perhaps David meant, that he was truly sorry, though he had nothing to fear but from God.” Secker.

7. בְּדִבְרָךְ. As Mudge observes from Grotius דבר has here a *juridical* meaning, “so that thou art righteous *in thy sentence*—and clear in thy judgement.” All the versions, except Ch. read with the apostle, וְחַזְכָּה, which the connection requires.

7. בָּעָוֹן. 46 MSS. read with Houb. בָּעָן; and this is one instance amongst many others of the corruption of the text. Edwards would render the words thus, “Behold, *I was brought forth in iniquity—and in sin did my mother nurse me.*” But by rendering חָלַלְתִּי with Ch. “*I was begotten,*” which seems to be the true sense of the word, the difficulty is removed, “Behold, *I was begotten in wickedness—and in sin did my mother conceive me.*”

8. וּבְמַחֲטָה, “*et in occulto.*” videl. *in corde.* Piscator, &c. But this word seems to be written for בְּמַסְתָּר. See Ps. x. 9. 6. Syr. Vulg. & Ar. probably read וּמַסְתָּרִי, “*et occulta.*” 29 MSS. בְּטוּחוֹת

9. This verse alludes to the modes of purification appointed by the Levitical Law for the leprosy. See Lev. xiv.

10. דכית “ which thou hast broken.” noting hereby the greatness of his grief and affliction. Ainsworth.

11. עונתי. 42 MSS. read with all the versions, “ mine iniquities.”

12. נכוֹן “ animam rectam.” i. e. non deflectentem, firmam ad superandas omnes tentationes, & difficultates. Genebrard.

14. נדיבה. “ Let a free spirit support me.” i. e. Let me not be enslaved, as I have been, by my sinful passions. ó. renders it ἀγνωστικός.

15. A penitent sinner is the most effectual reformer of others.

18 MSS. פושעים.

16. As the 2d line in this verse seems defective may be dropped at the end from its likeness to the preceding word, “ O God of my salvation preserve me.”

17. ותרנץ. Syr. & Vulg. read ותרנן. See our Vers.

18. יהוה. אדני. 13 MSS.

18. There were no particular sacrifices appointed by the Levitical Law to atone for the crimes of *murder*, and *adultery*, in order to bring men to a true repentance of their sins, and to make them look forward to a better covenant. See Grot. de sacrificiis expiatoriis.

6. Vulg. Ar. & Æth for כ' אם read כ' לא, and as one MS. reads זעולה, perhaps ו should be omitted before ואתנה, “ For if thou defirest sacrifice, I would give it—but a burnt offering thou wilt not accept”. But a friend refers for the Bib. Vers. of ואותנה in 1 Kings i. 21. תחפוץ 26 MSS.

19. זבח. Houb. reads with ó. Vulg. Ar. & Æth. See our old Vers. As the 2d Hemistich seems too long, and one valuable MS. omits נשבך with Syr. perhaps we should read with this ללב נדכה, “ The sacrifice of God is a broken spirit—a contrite heart, O God, &c.” 6 MSS. read גַּדְבָּא, as elsewhere.

20. היטיבה. ó. Vulg. Ar. & Æth. probably read, as Hare observes, היה, or rather יהוה. See MS. 259. and Ps. cxxv. 4.

חֲבֹנָה. ó. Syr. Ar. & Æth. with one MS. read וְחַבּוֹנָה, “*Do well, O Jehovah, in thy loving kindness to Zion—and build thou the walls of Jerusalem.*”

Mudge infers from this and the following verse, that this psalm was composed during the Babylonish captivity. Green thinks that they were added by some captive to accommodate it to his use. But David's fears might easily suggest to him, that *his crimes* might prevent the building of the temple, which God had promised should be done, 2 Sam. vii. 13. See Tirinus in Poole's Synops.

21. **עַלְהָ וּכְלִילָה**. These words being a kind of tautology, and the last word appearing to be redundant in the metre of the Collat. which seems preferable either to Hare's, or Edwards's, perhaps we should read **עַלְהָ**, “*Then shalt thou be pleased with the sacrifices of righteousness, and a burnt offering—then shall they offer young bullocks on thine altar.*” Or as Houb. according to Syr. “*Then shall the young bullocks ascend thine altar.*”

תְּחַפּוֹז 20 MSS.

P S A L M LII.

V. 2. **חַאדוּמִי**. 42 MSS. read **הַאֲדֻמִּי**; which is a strong proof that the title of this psalm is the proper one agreeable to ó. Ch. Vulg. Ar. & Æth.

Houb. transposing the words according to Syr. and reading **פָּרֶגֶבָר**, **הַגְּבוּרָה**, gives this construction of them, “*multa conaris adversus innocentem? Tota die pravitatem cogitat, &c.*” But as one ant. MS. reads **אֵל** twice, might not the 2d line stand thus originally,

חַסְדָּאֵל אֵלִי כָּל הַיּוֹם

“*Why boastest thou thyself in mischief, O mighty man?—The goodness of God to me is daily.*” See v. 10. Though as a friend ob-

serves, ó. Syr. Vulg. Ar. & Æth. omitting חסר אל, might have read for it חטאָה, “ Why dost thou boast in wickedness, O mighty *in evil?* —All the day thy tongue meditates iniquity.”

4. “ Thou contrivest mischiefs with thy tongue, as with a sharp razor, O thou dealer in deceit.” Chandler in Merr. ó. with 4 MSS. תחשׁוב עוֹשָׂת. 7 MSS.

6. בְּלֵעַ. Hare, &c. would read בְּלִיעַל. See Ps. xli. 9. But Syr. probably reads here רֻעַ or הרֻעַ, “ amasti omnes qui loquuntur *iniquitatem.*” But see ó. Vulg. & Jerem. li. 4. Hare and others, for the sake of the metre in the 2d line, add דְּבָרָה, or דְּבָר, “ Thou hast loved all those who speak wickedness—*and the tongue which uttereth deceit.*” See Jerem. ix. 8.

לְשׁוֹן. Edwards reads with Ar. וְלֶשׁוֹן, “ *et linguam dolosam.*” See Syr. also, & ó.

7. מְאַהֲלָל. Syr. Ar. & Vulg. with Houb. &c. read “ *ex tabernaculo tuo.*” which may refer to the *tongue*, or to *Doeg*. Patrick, &c. referring it to *God*, read מְאַהֲלוֹ, “ *out of his tabernacle.*” See Secker and verse 10.

8. All the versions with Hare, &c. supply וַיֹּאמְרוּ after ישׁחַקְנָו, and the last line is defective, according to the metre of the Collat. But as a friend observes further, Syr. reads וַיִּשְׁמַחַז for וַיַּרְאַו; and that is authorised by one MS. and Job xxii. 19. where we have the very same expression, “ *The righteous see it, and are glad.*” See Ps. lxix. 23, &c.

9. בְּרוֹב. 10 MSS.

עַזְבָּן. All the versions, except Ch. read עַזְבָּן, “ *and strengthened himself in his substance.*” See our Bib. Marg. and Prov. x. 3. But Lowth prefers the common translation.

10. *Doeg*. in verse 7, is compared to a tree *plucked up by the roots*, the Psalmist in contradistinction here compares himself to a green olive tree in the house of God; alluding, says Houb. to Aaron’s rod laid up in the ark; but the house of God does not seem to refer to the green olive tree, but to the psalmist. See Ps. xcii. 14.

ii. The sense being imperfect, the metre according to the Collat. appearing defective; and one ant. MS. supplying **חָסְדָךְ וְאַמְתָה** after **עֲשֵׂית**, it is not improbable this is the true reading. See Gen. xxiv. 49.

חִסְדֵיךְ. 17 MSS. reading **חִסְדֵיךְ**, David might speak of *himself*, “ I will praise thee for ever, because thou hast dealt *mercifully and truly*—and I will wait on thy name, for it is good before *thy saint*.” i. e. In my sight.

P S A L M LIII.

THIS psalm is probably only a corrupt copy of Ps. xiv. to which I shall refer for the various readings; observing that in verse 6, which differs widely from Ps. xiv. 6. 52 MSS. read **הַבִּישׁוֹת**.

P S A L M LIV.

- V. 1. F O R the title, see Ps. iv.
 2. ó. Vulg. Ar. Æth. & Ch. with many MSS. make it probable, that the subject refers to 1 Sam. xxiii. 19.
 5. זָרִים. 5 MSS. with Ch. and the parallel passage, with Hare, &c. read **זָדִים**, “ For the *proud* have risen up against me.”
 6. עֹזֶר. 19 MSS. with Syr. read **עֹזֶר**.
 7. בְּסָמֵכִי. Secker observes from Erpenius, that **בָ** nominativo pleonastice præfigitur, and cites also Hof. xiii. 9. Houb. makes it to bear a superlative sense, “ *firmissimum column*.” See Ps. lv. 19. xcix. 7. But from consulting ó. Syr. Ar. Æth. & Vulg. it appears probable that **הַסּוֹמֵךְ** is the true reading, “ Behold, God is my *Helper—Jehovah is the supporter* of my soul.” **הָ הוּא** 13 MSS.

7. 24 MSS. read יְשַׁב more regularly. Syr. & Vulg. read in the imperat. יְשַׁב, which is more conformable to the following verb, "Return evil to mine adversaries, &c." See Houb.

47 MSS. read לְשָׁוֹרִי: See Ps. lix. 21.

9. 6. Syr. Vulg. Ar. & AEth. with Hare, &c. read הַעֲלָתָנוּ. Houb. תַּצִּילֵנוּ. Either of which avoids the change of persons; but the former seems most eligible, "For thou hast delivered, &c." Or, as Secker, "when thou hast delivered."

P S A L M LV.

MOLLERUS and others refer for the subject of this psalm to 1 Sam. xxiii. 1—12. Patrick and others to 2 Sam. xv. &c.

3. The Ar. according to Walton probably reads בַּי before אָרֵיד, and some such word seems to be wanting, as Mudge and others think, "when I mourn in my complaint; and am vexed." Or as Green with Ch. "and cry aloud." Who thinks also that a word has been dropped after אָרֵיד. See Isai. xv. 3.

4. The first line of this verse is better connected according to Green with the former.

5. MSS.

וּבְאָף. The sense as well as the metre seems to require בְּאָפָּה, "and in their wrath they hate me."

5. 3 MSS. read יְחַל, which, as Green observes, should be rendered, "is wounded." See Ps. cix. 22.

6. פְּלִצּוֹת. Syr. by a small change and transposition of letters reads צְלִמּוֹת. "umbræ mortis;" And Ps. xliv. 19. countenances this reading. One very valuable printed copy reads with Vulg. Ar. & Ch. יְבָאוּ. Rather יְבוֹאֻוּ. See MSS. 155.

7. Hare's transposition here seems needless. See the Collat. " And I said, O that I had wings !—*As a Dove, I would fly away, and be at rest.*"

וְאַשְׁכּוֹנָה וְאָוֹמֵר 6 MSS. and 41.

8. נְדֹד. 41 MSS. ; but 6. Vulg. Ar. & Æth. נְוֹדָד, " *fugiens* ;" and this seems to be the proper reading ; and as Ch. reads לְעוֹלָם for סֶלָה, that seems to be the right word, as a friend remarks, " I would dwell in the wilderness *for ever.*"

9. Green's reading לְמִפְלַט, " I would hasten away *to a shelter,*" is a very good one ; and one MSS. omits לְ ; unless with 6. & Syr. we consider the word as the partic. pih. " I hasten *to my deliverer, &c.*"

מִסְעָר. 2 ant. MSS. with 6. Vulg. Ar. & Æth. read מִסְעָר, " from the *stormy wind, and tempest.*" סְוֻעה 32 MSS.

בְּלֹע 10. Hare and others conjecture we should read פְּלֹג, " *Divide, O Jehovah, divide their tongues.*" making an Epizeuxis. But a friend refers for the text to Job x. 8. The words allude, as Piscator observes, to Gen. xi.

יְהֹוָה אָדָני. 50 MSS. read יְהֹוָה.

Hare's metre in the last line of this verse and the next seems most eligible.

11. יִסְׁבַּבָּה. Ch. Syr. & Ar. with 39 MSS. Hare and others read יִסְׁבַּבּוּה.

וְאָוֹן. 6. Vulg. Syr. & Ar. with Houb. read אָוֹן. " And, I wonder, says Secker, Hare had not observed that 6. leave out the ה before אָוֹן, and not the first בְּקָרְבָּה, as he doth, but the 2d, and put ה before הָוֹת, whence the translation may be, " *Day and night mischief goeth about it upon the walls thereof: and sorrow is in the midst of it and wickedness: deceit, &c.*" 27 הָוֹתִיה MSS.

12. הָוֹת. 17 MSS. with all the versions read הָוֹת, sing.

13. לֹא. 6. Vulg. Ar. & Æth. read in both places, as Secker observes, לֹו, or לֹוֹ, (see Judges viii. 19.) " For if an enemy had reproached me, then I could have borne it—if, &c." The defect in the metre of the Collat. in the last line of this verse induces me to think

that פָנִי is dropped after the verb, “then I would have hid my face from him.” See Isai. l. 6. one MS.

14. בְּעַרְכִּי, “secundum dispositionem meam.” Muis. מְעֻרְכֵה. ó. “quem ego tanquam me estimavi.” See Hare. With which the Italian version communicated by a friend agrees exactly, “Ch’ io apprezzavo quanto me stesso,” whom I esteem equal to myself.” “Homo mei ordinis.” Cast. See Lowth also. “One well acquainted with my steps.” Kennic. The first is the most literal, and seems as easy as any.

The last line seeming defective may not have been dropped at the end of it, “And mine acquaintance from my youth?” It is generally agreed that *Ahitophel* is here meant. 22 MSS. וּמִזְדַּעַי

15. כָּוד, סָוד, εἰδίσματα, ó. Did they read סָוד and write ἑπλόσματα? so they translate the last word.” Secker. Mr. Bradley mentions some who read זָה “Food.” Perhaps a mistake for זָה.

16. שָׁאַמּוֹת, מְמוֹת, שִׁימּוֹת 10 MSS. & 2 with Mudge, &c. read שִׁימּוֹת. Hare and others שִׁיג. Durrell שִׁם. But as the metre in this line is defective, from its similitude to the preceding word may have been omitted, and the words might stand thus,

ברגע י'ש מות על'מו

“In a moment death shall be upon them—They shall go down alive into the grave.” See Numb. xvi. 21, 31; to which the psalmist probably alludes. See Gej.

ח'י'ס שָׁאָול one MS. as in Numb. xvi. 31; where we have the local ה.

בְּקָרְבָּם. Hare and others with one MS. omit this word; but then I would read with ó. Vulg. Ch. Ar. & Æth. בְּמִגְרִיחָם for the metre’s sake. Syr. omits it.

17. The metre in the Collat. being too short in the last line, may not נָא have been omitted through its likeness to the affix of the preceding

preceding verb, “ and Jehovah shall save me *now*? ” See Ps. cxviii. 25. ö. Ar. & Æth. read, “ שְׁמַעֲנִי ” “ shall hear me.”

18. וְאֶחָתָה. One MS. reads אֶחָתָה. See verse 5.

19. טְקַרְבָּם. Vulg. Ar. Æth. & Syr. read מְקֻרְבִּים, which is more agreeable to the context. Kennicott supplies with Ch. רֹעֵל, “ from evil approaching me.”

20. הָיוּ. Hare, with others, reads הָיה, “ quoniam contra multos fuit mecum.” Houb. renders בְּרַבִּים, “ permulti.” See Ps. liv. 6. Durell, “ For they are at variance with me.” See Ps. lxxxix. 51. Perhaps we should read הָרַבִּים, “ Although many are with me.” i. e. to destroy me. See Neh. ix. 19. Hare’s metre seems preferable; unless with 2 MSS. we omit מְקֻרְבָּלִי.

20. קָדָם וְיֹשֵׁב. Houb. reads with 30 MSS. קָדָם & וְיֹשֵׁב, “ averteret cervicem eorum, neque enim illorum est mutatio.” Durell, בָּקָדָם וְיֹשֵׁב, “ even he that hath existed from eternity.” Hare, &c. וְיֹשֵׁב, “ He that inhabiteth eternity.” See a similar expression, Isai. lvii. 15. and ö. & Ar. But Lowth thinks they read סָלָה. And as seems to have no use or signification here, perhaps it is written for נְלָמָס, “ and he that inhabiteth eternity shall confuse them.”

21. הַלִּפּוֹת. “ Non liquet.” Lowth; who gives this version of the words by Schultens, “ quibus nullæ sunt successiones melioris vitæ, vel œconomia.” “ לְמוֹ ” is translated plurally in all the old versions. Therefore should be, “ and fear not.” Secker.

21. The metre in this verse seems defective, and it is sufficiently supplied by Hare, who reads בְּאָנָשִׁי שְׁלֹמָה, for בְּשָׁלְמִי, and that is much favoured by Isai. xxxviii. 22. “ Misit suas manus in homines pacificos.” Or perhaps בְּהָמָן may be dropped at the end, “ he hath broken his covenant with them.” One MS. adds a word, which affords no good sense. בְּשָׁלְמִין 31 MSS. As the affixes in this and the following verse are in the sing. the psalmist probably points at Ahitophel, as Muis and others have observed.

22. וְעַזָּה. ó. Syr. Vulg. Ar. & Eth. with Hare and others read פְנֵי, “leves præ butyro *vultus ejus.*” Which avoids a tautology. Houb. reads חֲלֹק for חֲלֹקו, “*mollius butyro os ejus.*” Lowth follows Symmachus in reading פִימָו, “*Their mouths are softer than butter.*” which is not so agreeable to the other sing. affixes. Durell observes, that the word in the text may be used plurally, “*his speeches.*” Secker also refers to Ps. Ixii. 5. ó. render חֲלֹקו, “*they were scattered,*” from חַלֵק *divide*, and probably supplied מַהְמָה, *præ ira*, as a friend suggests.

וְקָרְבָ לְבוֹ. The sense, as well as the metre, according to the Collat. seems defective; and Lorinus’s addition of הַגָה seems very probable, “*But his heart meditates war.*” See Isai. xxxiii. 18.

23. הַשְׁלִיך 4 MSS. and ' seems to have been dropped from the im-
perat. Hiph. in most verbs.

וְהַבֵּך. This word occurs no where else. Le Clerc borrows its signification from אָב, *desiderare*. St. Peter, follows ó. Vulg. Syr. Ar. & Eth. Durell from Taylor renders it, “*the supply of necessaries.*” Michaelis ren-
ders thus, “*projice in Jehovah id quod dedit tibi.*” Houb. reads אהַבְך, “*diligit te.*” But Ch. reads שְׁבַרְך, “*spem tuam,*” which seems to be the most eligible, “*Cast thy hope upon Jehovah.*” If we may differ from the apostle; but see Kennicott’s Gen. Diff. §. 63.

24. ó. Vulg. Ar. & Eth. justify Hare in adding יְהֹוָה at the end of this verse, to compleat the metre according to his division; which appears to be the most regular.

טוֹרִידָם 125 MSS.

P S A L M LVI.

THE first part of the title of this psalm is very obscure; for which see Bochart and Houb. The second sets forth the occasion of it, and it may be styled *Michtam* by way of eminence. See Ps. xvi. Or, as Harmer thinks, because written in gold. See Obs. Vol. ii. p. 180.

V. i. ó. as a friend observes, with Vulg. Ar. & Æth. for אָלֶם read לְאַם. " This psalm seems corrupted in several places, and I cannot restore them." Secker.

אָתוֹ 56 MSS. & 45 רְחוּקִים

2. As 9 MSS. read לְוחֵם, and one ולְחַצֵּנִי, the true reading is also probably לְוחַצֵּנִי, " he is daily *fighting and troubling me.*" See our old Vers. A friend conjectures יְלַהֲמֵנִי.

3. One ant. MS. with all the Vers. except Ch. read שָׁאַפּוֹנִי.

מְרוּם. Hare and others have observed that this word is no where else used as an epithet to Jehovah. Secker understands it of God. Houb. reads with ó. Vulg. Ar. Æth. מְמֻרוּם; see also Mudge, &c. Durell renders it, " What time I may be afraid of the haughty." See Isai. xxiv. 4. But reading with Houb. בַּיּוּם in the next verse, I would read מְיוּם here, " *from day to day,*" which may be connected with what precedes or follows. Or as a friend suggests מְיוּם לְיוּם.

4. MSS. 2. read אָבְתָּח for אָקְרָא " *I will call upon thee.*"

דְּבָרָו. 5. Houb. reads לְדָבָרָו. See Ps. cxxx. 5. And should we not read בְּאֱלֹהִים for the 1st הָאֱלֹהִים?

דְּבָרִי עַצְבוֹן. 6. The versions differ greatly in the sense of these words; and that of our own seems forced, " *they wrest my words.*" Houb. reads דְּבָר, " they have consulted a matter against me." But there being a great similitude in the letters, and from comparing the next verse, perhaps we should read דְּרָכִי עַצְרוֹן, " *every day they encompassed my ways.*"

מְחַשְּׁבָתָם. 28 MSS. have more regularly. מְחַשְּׁבָתָךְ. See ó. Vulg. Ar. & Æth.

7. צְפָנוּ. 32 MSS. have צְפִינוּ. See Ps. x. 8.

8. " *Non liquet.*" Lowth. The first line of this verse affords but little sense as it stands at present, nor do any of the versions assist, except Syr. which reads לו אַין פּוֹלֵט, " *atque dixerunt non est ei salvator.*" And it is observable that ó. Vulg. & Æth. read אַין also for אָוָן; but Hare's reading with a less variation seems more agreeable to the con-

text, על אונם פל לטו, “ Judge them for their iniquity.” Our Vers. read באפֶךְ “ in thine anger;” but without authority. One MS. reads נדריך. See Ps. iv. 23.

9. נָדֵן MSS. read נודֵן, more regularly; unless with a very small alteration we might read נחֵן, which seems more agreeable to the context, “ Thou hast numbered my lamentations.” See Mich. ii. 4.

10. בַּנְאֹךְ. All the versions, except Ch. with Houb. &c. read לנגָהָךְ, “ Thou settest my tears before thee.” See 2 Sam. xvi. 12. But Mr. Bradley observes, that it was the custom to use *tear bottles* at funerals, and that there are some in the British museum, found in some antient sepulchral urns belonging to the kings of Naples; and that Dr. Solander once told him, a similar custom was used in the east; which throws great light on this passage.

One ant. MS. adds אלְהִיכָּת, at the end of the verse, “ are they not in thy book, O God?” which the metre seems to call for, unless we read with Ch. יהוה at the beginning of the line.

11. Whether the metre of the Collat, or Hare’s be observed, his addition of אהָה at the end of the verse according to ö. & Æth. seems proper, “ for thou art my God.

12. 9 אַיִבִּי MSS. with 27 Marg.

11. One line in this verse, as Hare and others have observed, is probably spurious; but reading לְרַבְרוֹן, with Houb. for דבר, as in verse 5, should not the last line be retained rather than the first, “ I will praise Jehovah because of his word—In God, &c.?”

13. עֲלֵיכָם. Hare and others read עֲלֵיכְךָ; and instead of נָדֵךְ, נדריך, adding חַזְבָּחָן after אֲשֶׁלֶת; which readings are strongly supported by Syr. “ Tibi deus persolvam vota mea; et cum gratiarum actione sacrificabo tibi.” See Ps. i. 14.

14. נָלַח. Houb. renders it, *etiam*; but as all the versions translate it *et*, from comparing the parallel passage, Ps. cxvi. 5. the true reading, as Durell observes, probably is וְאַתָּה; unless it may be written for חַלְצָת, “ For thou hast delivered my soul from death,—*thou hast freed my feet* from

falling." See our Bib. Version. And this verb might be omitted from its likeness to that preceding. Ar. & Æth. supply, " *and mine eyes from tears,*" conformably to Ps. cxvi. See Hare, &c. 8.

בָּאֹרֶךְ. Syr. & Æth. with one MS. read בָּאָרֶץ, " *in the land of the living.*" See also Ps. cxvi. 9. and Secker; who had once conjectured that the true word in both places might be בָּאָרוֹת, or בָּאָרוֹה. Comp. Ps. xvi. 11. &c. But see Job. xxxiii. 30.

P S A L M LVII.

הַשְׁחִת. Perhaps we should read תְּשִׁעת, to denote an instrument of *nine* strings; as we read of *three*, *six*, and *ten* stringed instruments. This psalm was composed on a similar occasion with the former. See Poole. And there is no more occasion to infer from verse v. with Mudge that Daniel was the author of it, than there is to conclude that Ps. xxii. was written by him from verse 22. See Ps. cviii. 2—6.

V. 2. **הַוֹת**. 17 MSS. with all the versions read הַזִת, sing. which the verb requires; but for יַעֲבֵר, we should read חַעֲבֵר, or with Houb. in the infin. הַעֲבֵר; unless with Durell we render it, " *until it cause calamities to pass away.*" i. e. *The shadow.*

3. **גַנְמָר**, or as 12 MSS. גַנְמָר, *perficientem.* Gejerus, Mudge, &c. Hare, Houb. &c. read גַמְל, *retribuentem;* and as the metre is defective instead of reading לְאֱלֹהִים with Hare, perhaps we should add, **טוֹבָה**, " upon the God who recompenseth *good* to me." See 1 Sam. xxiv. 18.

4. **סָלה**. If we read with no great alteration, instead of this word, which is improper here, and חַרְפ for חַרְפִי, with according to 4 MSS. the transposition proposed by Hare and others to supply the defect in the metre, will be unnecessary, " *He shall send from Heaven, and shall save me—He shall put to shame all them, who de-*

vour me—God shall send forth his mercy and truth.” It is observable that Ch. reads here also סלה for לעולם. See Ps. lv. 8.

5. אָשְׁבָה. Green would read, to agree with נֶפֶשׁ. Houb. supplies זָמֵן, which has a great affinity to the preceding word, “ *et confirmavit animam meam.*” Secker following ö. Syr. Ar. & Æth. supposes that וַיַּשְׁעַ has been dropped before this last word, rather with a friend יִצְלֶל, “ *and he shall deliver my soul, &c.*”

6. לְהֹתִים. ö. Vulg. Syr. Ar. & Æth. seem to have read נְלָבֵט “ *confunditus.*” Perhaps we should read בְּלֹהֲתִים or נְלָבֵט. See Ch. and MSS.

לְבָאָם. 50 MSS. have לְבָאָם, which the grammatical construction calls for; or as Houb. לְבִיאָם or לְאַבָּאָם “ *in dry places.*” Who reads also with one MS. חָנוֹת. “ The sons of men are archers; their teeth (are) *spears* and arrows.” Ch. as Secker observes, either reads לְהֹבִים, or takes לְבָאָם to signify *flames.*

6. עַל 2. ö. Vulg. Ar. & Æth. with 3 MSS. read וְעַל. See Ps. cviii. 6. and the words may be rendered thus, “ Lift up thy glory O God, above the Heavens, and above all the earth.”

כְּפֹפֶת. 7. ö. Vulg. Ar. & Æth. read either with Houb. כְּפֹפֶת, or with Hare, &c.; and it is not improbable that לְעַפֶּר followed it, “ they have bowed down my soul *to the dust.*” See Ps. xliv. 25. Or the text may be considered according to our Bib. Version in pyh. “ My soul is bowed down to the dust.” All the versions have זְנַפְּלוּ, “ *and are fallen.*” And if the above readings be admitted, the verse might be divided more regularly into four lines, “ they have prepared a net for my feet.—they have bowed down my soul *to the dust,* or, my soul is, &c.—They have digged a pit before me,—*and are fallen,* &c.”

8. See Ps. cviii. 2. &c. for this and the following verses.

9. “ שָׁחַר is not elsewhere used adverbially, nor I believe with an ellipsis of ב. “ *I will awaken the morning,*” is more grammatical, and poetical.” Secker.

וְכִינּוֹר 6 MSS.

וְאֱלֹהִים 24 MSS. read יהוה. See also Ps. 108.

בָּעָם i. e. *inter Tribus Israelis*. Piscator. And that this word is used plurally for the Jewish people see Deut. xxxiii. 3, 19. &c.

וְעַל 2 MSS. read here also עַל. See verse 6.

P S A L M LVIII.

FOR the title of this psalm see Ps. xvi. 57.

2. אלם. Houb. reads אליהם, “*O Dii.*” as in verse 12. Mudge and others אלים, “*O ye princes.*” Hare prefers אלהים; and as Edwards observes from the silence of the versions with respect to either of the former senses, this seems to be right; though Muis and others suppose that they might read אולם, *certe*, which as they observe is unnecessary; and Secker would omit this, or the preceding word. Perhaps, by a metathesis we might read לאם; for which see Gen. xxv. 23. Isai. li. 4. “Do ye verily speak righteousness, *O ye people?*” which reading our versions countenance. But see Ainsworth.

3. The conjecture of Hare and others, that the verbs in this verse have changed their place, is very probable.

בְּלֹבֶן. Æth. reads בְּלֹבֶן, which the sense as well as metre seems to require, “Yea, in your heart ye meditate iniquity.—You work violence with your hands in the earth.” Or, as one MS. and all the versions read יְפָלֵן, perhaps is better, “your hands work violence, &c.”

דְּבָרִי 4. 3 MSS. read דְּבָרִי, which is more grammatical. Green renders the whole thus, “The wicked are strangers to pity—they turn aside from compassion, speaking lies.”

כְּדָמֹת חֲמַת 5. Vulg. Syr. Ar. & Æth. omit the *last* of these two words, “Their poison is according to the likeness of a serpent.” See

our Bib. Marg. But if we consult Ch. the true reading seems to be בְּחִטָּה, “ Their poison is like the poison of a serpent.”

פְּחַת, or as the word might be originally פְּחֹן, is derived from **פְּחַת**, *decepit*, as גָּוֹן from גָּאָה; and probably alludes to the seduction of Eve by the *serpent*, Gen. iii. 13. And that eminent prediction in verse 15, may have given rise to the fabulous story of Apollo's slaying the serpent *Python*. For other derivations of which see Thes. Græc. Antiq. Vol. VII. p. 31.

6. מְחֻכָּם. Hare and Green read מְחֻכָּת, and supply “ *lukol*,” “ *vo-
cem incantantis incantationes sapientes.*” But as 37 MSS. read חֶבֶר, which may be considered as the infinit. for חֶבֶר, by reading also מְחֻכָּה, the words may be thus rendered, “ which will not hear the voice of the charmers—*charming with the greatest skill.*” For the interpretation of these words see Bochart, and Merrick. Ar. renders thus, “ *melius quam sapiens.*” i. e. as excelling him. Shuckford gives this version of the whole, “ As the deaf adder will stop her ear, which will not attend to the voice of the eloquent putting together the sayings of the wife.” See Connect. Vol. III. p. 302.

7. The first part of this verse alludes, as Hammond observes, to the poison contained under the teeth of the adder.

8. “ N. L. unless it be corrected. See Hare and Houb.” Lowth.

מְאֹתוֹ. Buxtorf admits יְמָסֵנוּ as more proper. See his Lexic.

לְטוּ Hare, with ö. Syr. & Ar. omits this word as redundant at the end of the first line, and for כָּמוֹ reads אֱלֹהִים in the next. Durell prefers בְּמַוְּ. Houb. reads וְהַמְּ. Amidst this variety, instead of כָּמוֹ at the beginning of the line, &c. I would propose the following reading, adding וְכִי instead of וְהַמְּ at the beginning of the line, &c. “ *And when he shooteth his arrows against them, they shall be cut down.*” But a friend giving the sense of ö. & Syr. omitting לְטוּ with them, and for the second כָּמוֹ reading according to ö. עוד, which one ant. MS. favors, having a word with y inserted, gives this sense of this and the foregoing verse, “ *God breaketh their teeth in their*

" mouth.—Jehovah breaketh the jaw-bones of these lions.—They shall be despised; they shall run off like waters. He shall shoot his arrows until they be cut off."

תמללו ידרוך. 8 MSS. 49 with Syr. חצין and 33.

9. שבלול. Bochart, with many others, understands by this word, "the snail." ö. Syr. Vulg. Ar. and Æth. probably read דונג, as in Ps. lxviii. 3. which bears no affinity to the word in the text: but as one MS. reads שבלול, and another חמס, and four have חמס, which agrees better with the masc. noun, instead of חמס; reading also with Hare and others יהלה for חמס, and with one ant. MS. כנפש נפל or יהלה, see MS. 4. the words might bear this sense, " As an abortion is consumed, let them pass away—As the untimely fruit of a woman let them not see the Sun." Such repetitions of the same sentiment frequently occurring in the Sacred Writings. But a friend, suggesting that the same similitude is repeated as in verse 8, offers this reading, " As כבזו שבלת מים יהלנו As a flood of waters they shall pass away." See Ps. lxix. 15.

10. Houb. reads thus, כמו חח כמו חרול שערון. בטרם. " Antequam vepres corum in rhamnum creverunt, velut spina, velut carduus turbine abripiantur." Lowth renders the words thus, " Antequam ollæ vestræ spinam sentient, tam vivam, quam aridam, tempestas eos auferet." — Secker is inclined to follow Green's reading of ח' for רוח. " Sooner than the bramble can heat your pots—let (God's) wrath, like a stormy wind, sweep him away." — Durell, reading with Mudge במו חרון. gives the words this sense, " The living one in wrath, will take them as with a whirlwind." Hare would read אש for ח', " Antequam ebullire faciat lebetes thaminus, sicut ignis, sic ira tua abripiat eum." I would propose the following reading, which is countenanced by Vulg. and Ar. כמו חי'ם בחרון ישרמו. " As alive he shall consume them in wrath." alluding to Num. xvi. 30. A friend also suggesting ח'ם, and referring to Num. xvi gives nearly the same sense, " Before your pots feel the thorns—i. e. the fire—so in wrath he [i. e. Jehovah] shall destroy them as yet living."

סִירְתִּיכָּךְ 26 MSS. and 25, with ב. See Zech. vii. 14.

11. "He shall wash, &c." "Alludit ad morem apud Hebræos lavandi pedes defatigatorum ex itinere, quo hi refocillabantur. Vid. 1 Tim. v. 10." Muis. But it is observable that ö. Syr. Vulg. Ar. & Æth. render פָּעַמִּים, manus ejus; so that they probably read יָדֵין. See Ps. lxxiv. 3.

12. אָדָם collective ponitur. Piscator. But one MS. omits it, "and he shall say, (i. e. the righteous man) verily, &c."

שְׁפָטִים. or as 5 MSS. שׁוֹפְטִים. Hare and Edwards retain this reading, though confessedly unusual for the sake of the metre. ö. Vulg. & Æth. read שׁוֹפְטָה, "Verily there is a reward for the righteous—Verily there is a God who judgeth those that are in the earth." But this reading having no proper antecedent, a friend proposes שְׁפָט עַם, "Verily there is a God, who judgeth the people upon earth."

P S A L M LIX.

FOR the first part of the title see Ps. lvii. and notwithstanding it expressly ascribes it to David, Mudge thinks it more applicable to the times of Hezekiah; which verse 6 and 9, seem to countenance. Secker observes that neither this psalm, nor the following, suit their title.

V. 3. מְפֻעָלִי 8 MSS.

4. The metre in the second line of this verse seems defective. May not then עַמִּים have been dropped before, or after עֲזִים, "The mighty people."

5. עַוְן. Our versions, with Houb. read עַוְנִי, which the construction seems to require, "without my fault."

וַיַּזְעַזֵּן 54 MSS.

6. אֱלֹהִים. Kennicott and others, with one ancient MS. read אֱלֹהִי; and tho' we have the word in the first form no less than three times in

Ps. lxxx. and once in Ps. lxxxiv. 9. from comparing other passages, there can be no doubt but אלהי is the true reading, unless we omit it for the sake of the metre, as we very frequently have יהוה צבאות (See Calaf. Conc.) or the two last words.

פִּיעָלִי 20 MSS. and 5. בָּוגְדֵי. But 6. Syr. and Ar. probably read “to all them *that work iniquity.*” See V. 3.

7. שׁוֹבוּ. This word does not suit well with the context. Might it not be written for שׁוֹטוּ. “*They run about in the evening.*”?

כַּנְלָב. Syr Vulg. and Ar. with Houb. read כַּנְלָבִים “as dogs.”

8. From comparing the metre of the Collat. with Syr. Ar. and Ch. it is not improbable that we should read אמרו כִּי after “*for they say who doth hear?*” See also the margin of our Bib. Vers.

10. עֹז. 1 MS. with 6. Ch. & Vulg. reads עֹזִי, “*my strength.*” And it is generally agreed that the first line of this verse should be corrected by verse 18. See Houb.

11. חִסְדָּיו. 33 MSS. with Ch. read חִסְדֵּי, which is countenanced by verse 18. and Ps. cxliv. 2. See also our Bib. Vers. Hare and others. But Green prefers, “*God in his mercy, &c.*” As a friend observes, 2 MSS. read יְרָאַנִי. And י is often put for the radical ה. See Ps. lx. 5, &c.

12. The second line according to the metre of the Collat. which appears to be most eligible, being too short, we should probably read אלהים after בְּחִילָךְ, “*scatter them by thy power, O God—and put them down, O Jehovah, our shield.*” A Friend thus, “*slay them not.*” i. e. “*in war with a sword, or any other warlike weapon, lest the people should ascribe the destruction of their enemies to themselves and not to God.*” Houb. has a different reading in this and the next verse.

13. יהוה אֲדֹנִי. 17 MSS.

13. The construction in the first part of this verse is obscure. Gejerus and others supposing a metathesis give the words this sense “*The word of their lips is the sin of their mouths.*” Hare and others supply זֶבַח, “*remember the sin of their mouth, and the word, &c.*” Houb. and

others according to Ch. & Ar. prefix the preposition בְּ to both the nouns. See our Bib. Vers. But as one good MS. reads פָּמוֹ, might not the true reading be בְּמוֹ, "The word of their lips is sin unto them?" See Lev. xxiii. 23.

14. כָּלָה בְּחַמֶּה כָּלָה. As all the versions have the pronoun, & Syr. reads בְּחַמֶּךָ, the true reading probably is according to Houb. כָּלָם בְּחַמֶּךָ, "consume them in thy wrath, consume them." See Exod. xxxii. 10.

Syr. Vulg. & Ar. וְלֹא פָּסֵם, "and to the ends."

15. See v. 7.

16. וְיִלְנָנוּ, "If they be not satisfied, then they will grudge." which takes off the necessity of the transposition proposed by Hare. See our Bib. Marg.

17. The sense, if not the metre, seems to require אל, or יהוה, at the end of the first line, "But I will sing of thy power, O God, or Jehovah." עֲזָקָה 6 MSS.

18. אֱלֹהִי חֶסֶדִי. 2 valuable MSS. omit these words, as in the parallel passage verse 10; but there does not seem to be any occasion for rejecting the whole verse with Hare and others, as it may be considered as a Chorus. עֲזָקָה 4 MSS.

P S A L M LX.

שׁוֹשֵׁן לְy. Junius supposes it to denote instruments of six strings. See Ps. 45. The title sets forth that various events gave occasion to this psalm. Delany ascribes it to David's victory over the house of Saul. Secker observes that Hare's change of verses here, and in Ps. lxxxv. is very ingenious, and would make each psalm more consistent.

תְּשֻׁבָּב 3. Houb. and Secker, "aversus es." which affords a beautiful asyndeton, if the following preposition will admit of it. One ant.

MS.

MS. reads with ó Vulg. Ar. and Æth. וְחַשׁוֹבָב “but thou wilt restore us.” See Lowth’s notes on Isai. p. 236.

4. רֶפֶה. 3 MSS. with Houb. read רֶפֶא, which is more regular. As 20 MSS. read הרעת הארץ, the true reading is, as a friend observes, הרעת הארץ “Earth.” Rather *land*. Secker.

5. השקיתנו. The affix here seems to be the third pers. sing. agreeing with עֲמָם, “thou hast given *it* a deadly wine to drink.” Or rather, “the wine of *trembling*.” From the verb רָעַל perhaps comes the word to *reel*.

6. טַקֵּשׁ. Reading with ó. Syr. Vulg. Ar. & Æth. with Houb. &c. קשת, and deriving להתנוסס from נום, *fugere*, the words might bear the sense put upon them by Lorinus, “Thou hast given to them that fear thee a signal—to fly from the bow.” which affords an elegant paronomasia.

7. וְעַנְנָנוּ. 43. MSS. All the versions, Houb. &c. read וְעַנְנִי, “and hear thou *me*.”

8. בְּקָדְשָׁו. Should not this word be rendered, “in his *sanctuary*”? whence the divine oracles were issued forth. See Ps. cviii. 8. “The following words must be David’s.” Secker. “I will divide, &c.” “This meaneth a full possession after conquest.” Ainsw. See Green also on Hab. iii. 6. סוכות 2 MS. See Ps. cviii.

9. רְאֵשִׁי, &c. Hare makes, *The strength of my head*, to signify a helmet, and renders מְחֻקָּקִי, “*hasta mea*.” Seckers objects to this, and makes רְאֵשִׁי to signify a person, “and Ephraim is *the preserver of my person*.” See Ps. xxvii. 1. and Ps. cxl. 8. Might not the words bear this sense, “But Ephraim is *my principal strength*? See Gen. xlvi. 19. Deut. xxxiv. 17.

10. מְחֻקָּקִי, or as 31 MSS. מְחֻקָּקִי. As ó. Ar. Æth. Syr. & Vulg. read מְלָכִי, and the metre in this line seems deficient, perhaps the last word has been omitted, and we should read both, “Judah is my lawgiver, and my king.” See Gen. xlvi. 10.

התרועע. The true reading according to Syr. the parallel passage, Ps. cviii. and Houb. is אַתְרוּעָעִי, and one MS. has אָ. The several expressions in this verse borrowed from the eastern customs denote the greatest degree of subjection. See Ps. cviii. and Merr.

זובלני. 11. 49 MSS. with Houb. more regularly זובלני.

עיר. Hare reads בָּעֵיר, but one MS. has לְעֵיר, equally proper. Hare corrects the following word in Ps. cviii. by this, but seems to be the better reading; one MS. at first having מִבְצָר; unless we might read בְּצָרָה. See Ps. cviii. 11.

ונחני. One MS. has יְנַחַנִּי. But seems to be the true reading. See ó. &c.

12. MSS. 2. one of which is very antient, authorize Hare and others in omitting the second אלהים, “ And wilt not thou go forth with our armies ? ” But Gejer. Lowth, &c. following ó. supply אשר before the first verb, “ Nonne tu Deus, qui repulisti nos, &c.? ” See Ps. cviii. 12.

P S A L M LXI.

IT is generally agreed that this psalm refers to 2 Sam. xvii. 22, 24.

V. 2. One MS. reads with Syr. וְהַקְשִׁיבָה, “ and attend, &c.”

3. יְרֻמֶּם. Ch. reads רַמֵּם, which seems right. See also Mudge and Secker. ó. Syr. Ar. & Æth. read רֹמַמְתָּנִי, “ Exaltasti me.” See Houb. Vers.

4. One good MS. אִיבָּ.

5. One MS. reads פְּנִיךְ, as in Ps. xxxi. 21. which see.

6. יְרַשָּׁה לִירָאִי. All the versions read with Hare, &c. “ Thou givest an inheritance to those who fear thy name.”

7. שְׁנָתוּךְ כְּטוּ דָר. One MS. reads with Meibomius and Hare שְׁנָתוּךְ כְּטוּ דָר, both of them referring it to God. But one MS. at first with ó. Ar. Æth.

Æth. and Houb. read for כִּי נָמֹן כִּי “as the days of, &c.”

59 MSS. דָּוֶר.

8. עֲולֵם. One ant. MS. reads לְעַלֵּם.

טָן. There can be little doubt, but that this word was originally כִּי, for which see Houb. Gen. Dissert. Sect. 25. Lowth, &c. “ Mercy and Truth from Jehovah shall preserve him.” But Meibomius and others consider it as a mere expletive. Our Vers. with Ainsworth make it the imperat. from טָנה, *parare*.

7 MSS. read יִנְצְּרוּ הָוּ. See Prov. xx. 28.

P S A L M LXII.

FOR the title see Ps. xxxix. The subject is similar to the former.

V. 2. The metre of the collat. seems preferable to Hare’s; and we should read with ö. Syr. Vulg. Ar. Æth. and two ant. MSS. כִּי מְטוֹנָה, “For from him is my Salvation. See v. 6. Our versions supply also; but I know not upon what authority.

3. רְבָה. Houb. reads סָלָה; but this being probably only a *musical* mark, the metre would be defective. One ant. MS. omits it; and another reads אַחֲר, “I shall not *hereafter* be moved.” which affords a good sense. But perhaps it is written for לְעַד, which might be omitted both here and verse 7. from its similitude to the following words, “I shall never be moved.” See Ps. xxx. 6.

4. Ch. supplies after אִישׁ חַסִיד, “virum *misericordem*.” Perhaps רַשׁ has been rather omitted through the similitude of the words, “against the poor man.”

The next line in the Collat. seems defective, and the pronoun being wanted, אַתָּה may have been dropped, “All of you would kill him—(who is) as a tottering wall, and a broken hedge.” See ö. Vulg. &

Ar. Hout. according to Syr. would read **לְרֹצֶחָו** the gerund, for תְּרֹצֶחָו. Though Muis and others give this word a passive sense. See also our versions, and Lowth's notes on Isai. p. 158. Secker proposes this translation, "How long will ye commit murder all of you, as a bowing wall, a tottering fence." For these are always ready to do mischief."

5. **מִשְׁחַתּוּ**. Perhaps משחתו, "Verily they consult his destruction—to put him down they delight in lying, &c." Hare would read the affix pronoun in the first person, according to ó. Vulg. & Æth.—Syr. reads **לְהָדִיחָו**.

6. ó. 2. ant. MSS. with Houb. &c. read **בְּפִיּוֹן**, which the grammatical construction requires; for Hare's reading (כַּזְבֵּן mendacem) will not restore it. As Secker observes, ó read בְּפִיּוֹן for כַּזְבֵּן. Probably the Collat. of ó. MSS. will correct this error.

6. **דָּמֵי**. 4 MSS. read **דָּמִיה**, and one ant. MS. has as in verse 1. And it seems proper to read uniformly in both places.

7. For the reading at the end of this verse see verse 3.

8. **אֱלֹהִים**. Hare conjectures very probably that we should read יְהֹוָה, "In Jehovah," &c.

9. **מִחְסֵי**. 8 MSS. with Houb. read וּמִחְסֵי, according to ó. & Syr.

10. **עוֹז**. 2 MSS.

9. **כָּל עֲדַת הָעָם**. Houb. reads according to ó. & Vulg. **בְּכָל עַת עַם**. "Trust in him all ye congregation of the people." But one ant. MS. omitting עַת, it might be **הָכָל הָעָם**, "all ye people."

10. **לְעֲלוֹת הַמָּה מִתְבָּלֵל**, "Si ponantur in bilance, ipsi leviores sunt vanitate simul." Muis, &c. **לְעֲלוֹתָם הַמָּה**, "Putting them in balances, they are altogether vanity." Houb. "Si homines ponerentur in una lance, vanitas vero in altera, tum homines ascenderent, vanitas vero descenderet." Pisc. &c. "Taking **לְעֲלוֹת** to stand for the fut. it may be translated, "They will ascend together in the balance more than vanity." Secker. But perhaps for **דָּבָר** we should read **יְקָלָן**, "Surely men of low degree are vanity—Men of high degree are a lie; when they

are

are put in the balances, *they are lighter than vanity.*" See Ch. Dan. v. 27. and our Bib. Vers. But see Ps. xlix. 3.

11. MSS. 4. by a metathesis read **חַבְלָוּ**, which may give this construction, " and by robbery *hasten not* to wealth." See Prov. xxviii. 22. Syr. & Ar. read **לִבְנָתֶךָ**, " *your heart.*"

12. **אָחֹת**. Perhaps the *first* time may refer to David's victory over Goliath, and the *second* to his being placed on the throne of Israel; but it may denote frequency. See Job xl. 5.

10 MSS. read with Ar. **שָׁמַעֲתִי**, " *we have heard.*" See also gen. Dis. Cod. 255.

לְאֱלֹהִים. Hare and others read **לְךָ אֱלֹהִים**, or **אָדָנִי**, for the sake of the metre, and construction. But Syr. Ar. & Æth seem to have read **הֵיחָה**, " *Quia potestas Dei eſt.*" See our Vers. 6 MSS.

13. **אָדָנִי**. 28 MSS. read **יְהֹוָה**. Hare's division of the metre seems better than that of the Collat. or Edwards.

P S A L M LXIII.

MUDGE supposes that the author of this psalm is at *Jerusalem*; and therefore infers that the title is wrong; and Secker has the following queries on verse 12. " Was David called King, in Saul's time? If not, is not the title of this psalm wrong? But see Muis, &c. in Poole.

V. 2. Hare divides this verse into *five* lines. The Collat. and others into *four* in different methods. Perhaps it might be only *three*, " O God, thou art my God; I will seek thee early—my soul thirsteth for thee; my flesh longeth after thee—as a barren and dry land without water."

בָּאָרֶץ. Hare, &c. read with Syr. and 2 MSS. **כָּאָרֶץ**, " *as a barren, &c.*" See Ps. cxliii. 6.

3. **חִזְיָתֶךָ**. 76 MSS. with ó. Vulg. Ar. & Æth. read **חִזְיָתֶךָ**; and the words may perhaps be rendered thus, " *So as I have seen thee in*

the sanctuary—to behold thy power, and thy glory." Houb. reads חכיתיך, giving them this sense, " Thus have I waited for thee in Cades." See Secker also. Lowth renders בָּנָן with Fenwick, " steadily."

4. עוֹז 4 MSS.

4. ישבחונך. The נ seems to have been inserted here improperly through its similitude to ו as in other places; for though 3 MSS. omit the last, all the Vers. have the plur. verb.

5. כִּי. " Sensu usitato hic intelligi nequit." Hare. See above. Perhaps the right reading is הֵן, " Behold, I will bless thee, while I live." Syr. & Vulg. with 2 MSS. וּבְשַׁמֶּךָ, " and in thy name."

6. Houb. reads רְגֻנוֹת יְהִלְלָךְ " and with joyful lips it shall praise thee." But Syr. Ch. & Vulg. favor the text. ö. Ar. & Æth. read שְׁמָךְ, and the lips of rejoicing shall praise thy name."

7. אָם. " Quandocunque, Castell. Quoties, Houb." Lowth. But Muis renders it, quum, referring to Numb. xxxvi. 4.

8. בָּאֲשָׁמוֹת 19 MSS. See Ps. xc. 4.

9. Syr. reads וּבְיַד, " and thy right hand, &c." which the metre seems to call for. Unless we read כִּי בְּיַד. See MSS.

10. לְשׂוֹאָה. Syr. makes this the infinitive mood, *perdere*. Mudge and others render it, " into a pit." ö. Vulg. & Æth. read here with one MS. לְשׂוֹאָל, " in vanum." Ch. לְשׂוֹאָל, " But those who seek my life to the grave—shall go into the lower parts of the earth." An allusion perhaps to the *Lex Talionis*.

11. יְבוֹא 12 MSS.

11. גִּרְזוֹן. Hare reads גִּירְזוֹן. Both rendering it according to ö. Vulg. Syr. Ar. & Æth. " Tradentur." See Jerem. xviii.

21. Mr. Bradley proposes גִּירְזוֹה, " shall cause it (life) to be poured out;" and refers to Blayney on Ezek. xxxv. 5. in his Jerem. and 13 MSS. read גִּירְזוֹה. Durell prefers גִּורְרוֹן, " They shall abiae in the power of the sword." But גִּרְרוֹן, which seems to be the true reading, may be the fut. niph. from נִגְרַר, " they shall be spilt by the power of the sword." See 2 Sam. xiv. 14.

שׁוּלִים. 67 MSS. more regularly **שׁוּלֵים**. i. e. *Jackalls*. See Merrick from Shaw, &c.

12. “*Shall swear by him.*” If these words relate to God, they must be understood in a limited sense. See Jerem. iv. 2. But Patrick, &c. refer them to *David*. See Poole.

P S A L M LXIV.

IT is generally supposed that this psalm was composed by David, when under the persecution of Saul. See Patrick, &c. But it is equally applicable to Absalom’s conspiracy. See 2 Sam. xv. 1—13.

V. 2. אָב one MS.

3. פְּיֻלִי. 14 MSS.

4. Absalom insinuated 2 Sam. xv. 4. that David did not administer justice.

5. All the Vers. read with 17 MSS. יְרוֹדו, or with 3 יְרוֹהו. “Sud-
denly do they hit him.” But see Ps. ii. 12. פְתַחּוּם 27 MSS. See verse 8.
There is a beautiful paronomasia between יְרוֹהו and יְרָא. Syr. reads with
12 MSS. יְרָאו, “and they are not seen.” which Lowth and a friend
approve.

6. לְמַן. 2d. Houb. &c. read according to Syr. לְנָנוּ, “Who shall see us?”

7. “Non liquet.” Lowth. For various emendations see Poole. Houb. reads חַפְשׂוּ עֲלֵם תִּמְנוּ חַפְשָׂם חַפְשָׂם קָרְבָּן, “*Perscrutantur improbitatem suam, perscrutationem suam consummant, scrutantur interiora hominis, et cor profundum.*” “ ó. & Syr. read חַמּוּ.” Secker. Here by a metathesis reads קָרְבָּנו, “*Sibi scrutantur iniquitates, perficiunt scrutinium exploratissimum, intimo suo quisque, corde et profundo.*” Mudge reading ren-
ders thus, “They disguise their iniquities, *they hide them* in great dis-
guise; and the inside and heart of each one is deep.” See also Edwards

and Green. But reading with Mudge, &c. and 46 MSS. for טמןו, by a slight change יחפשו for יחפשו, and omitting חפש, which seems redundant, might not the words bear this sense, “*They delight in wickedness, they conceal themselves from discovery—“ although any one approacheth, yet the heart is deep?*” i.e. Their actions are so secret as not to be found out by human penetration, but God searcheth them out, as the next verse intimates. See Jerem. xvii. 9, 10.

עמוֹק 40 MSS.

8. זר. 17 MSS. more usual. “*Hic talionis pœna.*” Géjerus.

מכותם. The true reading here seems to be מוכתים. Part. in Hoph. “*They shall be suddenly wounded.*”

פתואם 64 MSS. See verse 8.

9. ויכשילו. Hare, &c. read with 2 MSS. which the construction requires.

ראה, or as 4 MSS. רואה 10 MSS. read ראי, and one רואי, which the grammatical construction requires, unless we read with one MS. Munster, &c. יתנוּך.

10. ó. Vulg. Ar. & Æth. with 5 MSS. “*and shall understand his doings.*”

11. צדיק. This may be understood of *David* in opposition to *Saul*, or *Abdalom*. According to the division in the Collat. there is no occasion for Hare’s addition.

P S A L M LXV.

IF this psalm was composed by David, as the title sets forth, it refers probably, according to Edwards, to 2 Sam. xxi. 1. That the deliverance from a famine was probably the occasion of it see Patrick, &c.

V. 2. דומיה 46 MSS. which strongly supports the present text; otherwise I should have expected some other verb. ö. Syr. Vulg. Ar. & Æth. read נאוה, “Praise becometh thee, &c.” Which seems the most pertinent sense. See Ps. xciii. 5.

The metre of the Collat. is completed by adding according to Vulg. & Ar. בירושלם at the end of the second line; which Meibomius also and Green supply for the sake of their metre. See Houb. and our old Vers.

3. טמע. 24 MSS. read more regularly שומע.

4. דברי עונת. 72 MSS. with Ch. & Houb. עונות, may by a prosopopœia signify, “the accusations of iniquities.” But all the versions seem to have read עוני, making it to signify persons, “the words of the wicked.” Durell renders the text, “The portions of iniquities prevail.” See Neh. xii. 47. Perhaps we should read, “Those who speak iniquity prevail over us.”

5. מני. Houb. in conformity to the following affix reads בנו, but 5 MSS. have מנו, and that מ sometimes bears the sense of *against*, or *over*, see Taylor’s Concord. Durell renders the word in the text, “The number of our transgressions;” referring to Isai. lxv. 11.

חנפרם. As none of the Vers. except Ch. have the affix pronoun, which is here redundant, perhaps we should read with ה final תכפרא.

5. It seems necessary to supply אשר after אשרי, with all the versions. See Ps. xli. 2. שבע, or as 12 MSS. שבע. It is better to read with Meibomius and Hare לשבן, or as one MSS. לשבע. “to dwell in thy Courts.” The change of persons being forced, we might read with Syr. שבע, “he shall be satisfied, &c.”

קדוש 43 MSS. See Gen. xvi. 23. These words seem to be in apposition. See our Vers.

6. נוראות בצדק. One valuable MS. reads with ö. Vulg. Ar. & Æth. נורא, “Terrible in righteousness.” See Ps. lxvi. 3, 6. Durell, dividing the word נוראות אוות, reads נורא אוות, joining the first to the preceding verse, and rendering the last, “Thou in righteousness, or, in kindness

answertest us with a sign." But Houb. reads בְּנוֹרָאֹת צְדִקָּךְ "prodigies beneficentiae tuæ."

וַיְמִתֵּן רְחָקִים יְמִתֵּן רְחָקִים. Hare omits the last word. Durell, reading gives this sense, "and of the sea, the most distant sea." Syr. reads וְעַמִּים, "and of the remote nations." Houb. reads יְמִתֵּן; but the exact reading seems according to Ar. to be וְיְמִתֵּן, "and of the remotest seas." 55 MSS. רְחָקִים

7. בְּכָחֶךָ. Syr. Vulg. & Æth. with Houb. read in thy power." which seems more agreeable to the context; or בְּכָחֶךָ. See MS. 76.

8. Hare to supply the metre in the first line of this verse borrows רְחָקִים from verse 6. Perhaps may have been dropped.

9. קָצֹות. A friend supplies הארץ, and the word of the text is never found alone. 10 MSS. יְשָׁבֵי

מְאוֹתָה תִּידְךָ. 24 MSS. more regularly מְאוֹתָה תִּידְךָ.

10. רְבָתָה, which one MS. has, seems to be better, "thou hast watered it plentifully." And for וְתַשְׂקָה we should probably read וְתַשְׁקָה. See Ps. civ. 13. & Gejerus.

פְּלָגִים מְלָאִים מִים. Perhaps we should read פְּלָגִים אֱלֹהִים מְלָאִים Mīm. Thou hast enriched it with rivulets full of waters." See Syr. and Secker; who observes that Houb. renders thus, "Divide, O God, the multitude of waters." i. e. pour down rain from the reservoir of the clouds. See Ch. Green also supposes it to be spoken of the clouds. But are not these mentioned in the following verses? Muis understands it of a rivulet, which washed Jerusalem; but this is too particular.

דְּגַנְּתָה. Houb. &c. read דְּגַנְּתָה, "Her corn." For the different metre see Meibomius, Hare, Edwards and the Collat.

11. רְוֹה. We should rather read with Syr. and a friend, and נְחַתָּת רְוֹית "Thou waterest her furrows; thou lowereft her ridges." See our Vers.

גְּדוֹדָה. 81 MSS. read גְּדוֹדָה, with Houb. See Harmer's Obs. vol. II. 237.

12. יְמַעֲלֵיךְ, "and thy clouds." So called because God maketh them his chariot. See Ps. civ. 3.

13. תִּחְגֹּרֶנָה, "are girded with joy." See our Bib. Marg. A metaphorical expression probably borrowed from the Eastern custom of tying up their garments in dancing.

14. כָּרִים. The versions, as Durell observes, seem to have read, in regim. "The lambs of the flocks are cloathed." But Meibomius and others read הַרִים, "The flocks cloath the mountains." Which conjecture is greatly strengthened by the following sentence, where we should probably read בְּבָר, "cum frumento." A friend reads with one MS. וְאַף imo etiam in the last line, which affords a very bold but beautiful prosopopœia.

P S A L M LXVI.

PATRICK makes David the author of this psalm; which opinion the latter part favors much. Muis supposes it to be written upon the return from the Babylonish captivity.

2. שִׁירוּ. From comparing Ps. lxviii. 5. I am led to think that שִׁירוּ is the true reading, "Sing the glory of his praise." 2 MSS. omit it.

3. בְּכָבְשׂוּ. Rather with Houb. יְכָבְשׂוּ, "Through the greatness of thy strength thine enemies shall be subdued unto thee." See Ps. xviii. 45. Others adhere to the text. בְּרוּב 9 MSS.

4. Hare and others probably right in omitting לְךָ יִזְמְרוּ, as one ant. MS. omits the verb. But for the sake of the metre I would add with Ch. and Syr. לְעוֹלָם, "and sing. of thy name for ever." Or read וַיִּזְמְרוּ for 2. Syr. did not repeat the same verb.

5. עֲלִילָה. Houb. reads עֲלִילָה; which is favored by Syr. "wonderful in his doing." Or rather, "in his doings." All the versions reading the noun in the plur. Hare's addition seems needless.

6. The first part of this verse refers to Exod. xiv. 22. and the other to Josh. iv. A friend reads, הָעֲבָרָנוּ, “ *he made us to pass through*, &c.” which is better.

7. שָׁלֵם. This word affords a very good sense; but from considering the context, it seems probable that מְנֻיָּה is the right reading, “ *He ruleth his people in his might—his eyes behold the nations.*” i. e. the *Canaanites*, whom Jehovah looked upon with contempt.

8. רִישׁוֹ לְמַוּ. 46 MSS. read יְרוּשֹׁו, in Niph. with ó. Vulg. Ch. Ar. & Æth. “ *The rebellious shall not be exalted in themselves.*” Or as Houb. in Kal, “ *shall not exalt themselves.*” But Syr. reads לְשָׁלֵם for לְמוֹ, “ *in æternum.*”

8. עַמִּסְתָּן. By this word we are probably to understand *the people of Israel.* See Ps. lvii. 8. and Poole’s Synops.

9. נְפָשָׁנוּ. 44 MSS. read in the plur. נְפָשִׁינוּ; and 54 likewise רְגָלֵינוּ. And this verse seems to refer to the passage through the *Red Sea*, and *Jordan.*

10. This and the two following verses seem to allude to the Egyptian bondage. 3 MSS. See also Ps. xii. 6.

11. הַבְּאַתָּנוּ. 4 MSS. more regularly.

12. אָנוֹשׁ. Lowth reads with Houb. from Ch. עֲנוֹשׁ. Perhaps rather נָגָשׁ, “ *Thou hast made the oppressor to ride over our heads.*” i. e. *Pharaoh.* See Zech. ix. 8.

13. לְרִאשָׁנוּ. 41 MSS. with ó. Vulg. Ar. & Æth. read לְרִאשֵׁנוּ.

14. לְרוֹיהָ. “ *In terram irriguam.*” i. e. “ *Israeliticam melle & lacte fluentem.*” Muis, &c. Houb. &c. read according to ó. Vulg. Syr. Ch. & Æth. לְרוֹוחָה, “ *in locum respirationis.*” Ar. reads לְנוֹחָ, “ *and thou bringest us into rest.*” See Deut. xii. 9.

15. לְבִיחָךְ. ó. Ch. & Syr.

14. פָּצֹן. The usual sense of this word does not suit the context. Hare reads פָּצָחוּ, as Ar. seems to have read, “ *which my lips have pronounced.*” I had once conjectured, that it might be פָּצָרָו, “ *which my lips urged.*”

15. עלוות מיחים 32 MSS. have more usual. 32 MSS. which seems better. Or טוחים. See Buxt. and MSS. in Job xxi. 24.

ואילים. Hare, &c. read with ó. Ar. & Æth. more properly “with incense *and Rams.*” קיטור is not always used for incense; see Gen. xix. 28. Ps. cxlviii. 8.” Secker. All the versions rendering in the plur. must be taken in a collective sense; or we must read בקרם.

17. Hare and others are probably right in reading בפי.

וְרוּמָת תַחַת לְשׁוֹנוִי. Hare and Edwards read as in Ps. cxlix. 11. וְרוּמָתֵינוּ בְלְשׁוֹנִי. Houb. &c. agreeable to Syr. See ó. & Vulg. also. Ar. probably reads מֵאֶד “and I have greatly exalted my tongue.” Perhaps תַחַת may be written for אֶת, “and he shall be exalted *with* my tongue.” Or וְרוּמָה אַתָּה, “and my tongue shall exalt him.”

18. Ar. reads אָמֵן אָמֵן יְהוָה 14 MSS.

19. ó. Ar. & Æth. read לֵי, שָׁמַע, “heareth me.” Which the sense, as well as metre, seems to require.

20. From comparing the metre of Hare, and that of the Collat. it strikes me that we should omit וְחוֹפְדוּ, “Blessed be God who—hath not turned my prayer from me.” Or perhaps מִתְהוּ, “from him.” See Ps. cii. 18.

P S A L M LXVII.

בְּנִגְינִית 55 MSS. “Non dubito quin hic psalmus sit propheticus de Christi incarnatione & Gentium vocatione.” Muis.

2. Hare and others for the sake of the metre repeat יְחִנָּנוּ; in order to divide the verse into three lines; but as that of the Collat. consisting of two seems deficient, and the word יְהוָה does not appear through the whole psalm, it may have been dropped from the beginning of the last line, there being some affinity between that and the next word, “May Jehovah make his face to shine upon us!”

רָאֵר. One MS. reads אַיְרָא, more regularly.

3. A friend reads more properly with one MS. & Syr. דָּרְכוֹ, and with Syr. יְשֻׁעָתָנוּ “ his way,” and, “ his salvation.”

4. One MS. omits this verse, and another the 6th, and the repetition in so short a space seems unnecessary.

5. בָּאָרֶץ. From comparing Ps. ix. 9. I conjecture that the true reading is בָּצָדָק, “ for thou shalt judge the people uprightly—and govern the nations *righteously*.” 9 MSS. Several MSS. in both places read לְאוֹמִים, but it appears in this form only in Hab. ii. 13.

6. See verse 4.

7. Should we not read וַיַּבְרְכֵנּוּ “ The land hath yielded her increase; and God, or, for God hath blessed us?” And perhaps, as one ant. MS. omits in verse 8, the last line of this verse, and the first of the next according to the Collat. should be reduced into one thus.

וַיַּבְרְכֵנּוּ יְהוָה אֱלֹהֵינוּ

“ For Jehovah, our God, shall bless us.” But see Hare. “ Quod bis hic Deus repetatur, et semel vers. seq. mysterium Trinitatis indicat.” Muis.

8. אָוֹחֵן. 57 MSS. with Houb. read more regularly אָחֵן.

P S A L M LXVIII.

THE best critics and commentators agree that this psalm was composed on David's bringing back the ark to Zion. See Ps. xxiv. 3. cxxxii. 8. But when we consider it in its mystical sense, its sublimity is much increased. Mudge divides it into eight parts, but the Collat. into nine; and the 12th verse seems to begin a new subject.

2. אלְהָיִם. It would add to the grandeur of this sacred poem, if with Hare, instead of this word, we read יְהוָה, especially at the beginning

ginning of each section. See also Kennic. 1st and 2d Diff. But it must be observed that the MSS. do not often favor this change.

6. Syr. Vulg. Ar. & Æth. with 10 MSS. read וַיִּפְצֹר, “ and let his enemies be scattered.” אָבֵיו 35 MSS. These words are borrowed from Num. x. 36.

3. התנדף. All the versions with Houb. read יִנְדַּפּו, “ they shall be driven.” By which the change of persons is avoided, and the defect of the affix removed. But 7 MSS. read תַּנְדַּוף.

4. A most beautiful climax, and antithesis to the foregoing verse.

וַיַּעֲלֹצְוּ 32 MSS. with Syr. Vulg. & Ar. “ and let them, &c.

5. לְרוֹכֶב. 30 MSS. more regularly לְרוֹכֶב.

בערבות. Secker’s conjecture that we should read בעבות ingenious and probable.. See If. xix. 1.

6. בֵּיתָה שְׁמָוֶה. All the versions, as Lowth and others have observed, read הָ, or rather יהוה, “ Jehovah is his name.” Houb. reads כִּי יְהָ, “ for his name is Jah.” Hare, &c. read שְׁמָחוֹן, “ be joyful in Jah.” Or rather, be “ joyful in Jehovah.” And this last sense seems the most eligible. See Ps. lxxxix. 9. and Secker.

7. יְחִידִים. “ Deus dat habitare unanimis domum.” “ Intelligit Psaltes eam domum, in quam conveniebant Israelitæ sua quisque cum familia, ut Pascha manducarent, & profecitionem pararent. Enimvero totus Psalmus est in canenda ex Ægypto profecitione, & itione per deserta. בכשותות in reëstitudinem, i. e. viam reëtam. Theod. & Sym.” Houb. See Lowth also. But a friend, referring this verse to God’s bringing back the children of Israel to the land of Canaan, where they had dwelt, offers this sense, “ God maketh to return his beloved to their home.” Hare following Le Clerc, renders thus, “ qui habitare facit orbos in familia.” referring to Ps. cxiii. 9. See Rivetus and Green also. But perhaps we might read יְחִידָה or יְחִידָה with ה final, one MS, having חִידָם, “ It is God, who maketh the solitary one to dwell at home.” In allusion to the extraordinary history of Moses, Exod. ii. 1—10. Which event seems to accord better with the order of the narration.

בכורות, ו' *Ἐν ἀνθεῖσι*, ו' and so **כשרין** is translated thrice in Eccl. *fortitudine*, Vulg. I see no authority for *chains*, but R. David Kimchi's." Secker. But the signification of this word, which appears no where else, being doubtful, and the sentence manifestly referring to the deliverance of the Israelites from *Egyptian* bondage, (of which the preservation of Moses before mentioned was typical) it may be written by mistake, for בקשות, as Gejerus conjectures, referring to Job. xxxvi. 8. Or rather as a friend בקשות; though perhaps for במושות. See Jerem. v. 5. xxx. 8. Ps. cvii. 14.

אָזִיחָה. It is not easy to guess what word ו' Vulg. Ar. Æth. &c Syr. read here, which they render *in Sepulchris*; perhaps it might be צלמות, "Verily the rebellious shall dwell *in the shadow of death*." May not צוֹלה have been the original word, "shall dwell *in the deep?*" alluding to the destruction of the *Egyptians* in the *Red Sea*. Or if the text be preserved, it may refer to the *Israelites* perishing in the *wilderness*.

8. For adjusting the metre in this, and the following verse, see Hare and others; and compare that of the Collat. in Jud. v. 4. and this place together with the different readings proposed by Kennicott, Diff. 1st. p. 502, &c. and authorized by MSS.

9. Houb. transposes the words thus, "Terra tremuit, ille mons Sina a conspectu Dei; etiam cœli stillarunt a conspectu Dei, &c."

10. **אֱלֹהִים.** By reading with Lowth and others עליהם, the grammatical difficulties are removed, "Thou sentest a plentiful rain upon them;—thine inheritance, when it was weary, thou didst support." "Pluvia, ni fallor, mannae." Mede. A friend reads with one MS. נלאה, and ו' Vulg. Syr. Ar. & Æth. followed by Houb. &c. read ואותה, "Thine inheritance was weary, and thou didst confirm, or support it."

11. **חִיתְךָ יִשְׁבוּ בָהּ**. Supposing with Mede these words to refer also to the preservation of the Israelites in the wilderness, I am disposed to read חִיתְהוֹשֵׁב בָם, "thou madest the living creature to dwell amongst them—Thou providest in thy goodness for the poor." Alluding to the sending

sending of the quails." See Ar. But ó. Vulg. Syr. Ar. & Æth. read חַיּוֹתךְ, which the verb in the text requires, and 4 MSS. favor, having חַיּוֹתךְ, "Thine animals." By which Grotius understands *Anzelorum præcipui*, for which he refers to Ezekiel. See Hammond also.—Spencer supposes them to allude to the *Cherubim* on the ark; and Calasius remarks thus, "h. e. Mirabilia in deserto populo tuo fecisti, "quia *animalia tua* habitabant." Nimirum, quia inter cæteras figura *hominis, leonis, vitulæ, & aquilæ* in quatuor exercitus tui cornibus collucebat. Vid. Num. ii." Thesaur. Græc. Ant. Tom. ix. 902. But Lowth makes *thy congregation* to signify the *flock* of the shepherd of Israel; and for this sense a friend refers to Ps. lxxiv. 19.

12. Here probably begins the third section, and a new subject, therefore perhaps instead of אֱלֹהִים אָדָנִי we should read זְהֹה אָדָנִי, with one MS.

המברשות. Some suppose these words to be a prophecy. Mudge refers them to Exod. iii. 22. Durell to Jud. iv. Green to the conquest of the Canaanites; this seems most agreeable to the context.

Green omits the second יְדָדָן, with 4 MSS. Durell reads נְדָד יְדָדָן. Rather emphatically repeated. See Poole. "Jehovah, the Lord, gave the word—the company of the *women*, who proclaimed the glad tidings, was very great—(i. e. as Lowth and a friend think, proclaiming the following song of triumph) the kings of the armies were dispersed, were *dispersed*—and she that tarried at home divided the spoil." See Merr.

14. Lowth gives up this and the following verse as inexplicable, Green understands the first part of this of the contemptible state of the *Israelites* in *Egypt*; (See Gen. xlvi. 34.) and the psalmist in the following similitude beautifully sets forth their opposite situation by alluding to the splendor of the *wings of the dove*, so different to the filthiness of their former situation. See Exod. v. 7—14. A friend supposes בֵין שְׁפָתִים may be a proverbial expression, "licet afflitti fueritis, et quasi fuligine obiecti, candidi fietis ut columba, &c." Houb. reads שְׁפִים הַיּוֹתָם, "si quando intra Colles subsistebatis, sic apparebatis ut, &c."

But see Patrick, &c. Durell thus, “ Did not ye lie among *the sheep-folds*, O ye wings of a Dove, covered with silver, and with burnished gold in her feathers ? ” “ An allegory referring to *Reuben*, *Manasseh*, *Dan*, and *Asher*. See Judg. v. 15—17.” But this seems to break the connection. See verse 12.

15. **בָּה תִּשְׁלַג בְּצַלְמֹן**. The various interpretations of these words not being very satisfactory, and Ch. reading **בְּצַלְמוֹת**, might we venture to read also **בְּנַסְתְּ הַלְכָה**, “ When the Almighty scattered Kings—for your sakes, ye walked in the shadow of death ? ” See Joshua xiii. and Ps. xxiii. 4. Houb. reads **בְּצַלְמֹן**, “ and it became white as snow in Salmon.” Durell reads **תִּשְׁלַג**, on her account, i. e. *Deborah’s*, “ thou becamest white, &c.” i. e. grewest pale with indignation. The psalmist, as a friend observes, probably alludes to the white garments which the women might wear at the time they sung this song of triumph. See verse 12.

16. This verse begins the 5th section, which is generally agreed to refer to the ascension of the *Ark* into Mount Zion, an eminent type of Christ’s ascension into Heaven; instead then of **בֵּשָׁן** in the first line might we read **צַיּוֹן**, and for the third **כָּהָר**, **הַר**, **צַיּוֹן**, “ The hill of Jehovah is the hill of Zion,—an high hill as the hill of Bashan ? ” Houb. reads according to 6. &c. **דְּשָׁן** in both places for **בֵּשָׁן**, “ mons pinguis.” Many MSS. here and in verse 17. **גְּבֻנוּנִים**. But see Lowth and Merr.

17. **יַשְׁכֵן**, or as 11 MSS. 6. Vulg. Syr. Ar. & Æth. probably read **יַשְׁכָּנֶנוּ**, “ shall inhabit it for ever.”

חַרְצָרוֹן, which occurs no where else, is probably written as Secker observes for **חַרְקָדוֹן**. See Ps. cxiv. 4. Or, as one MS. **חַרְעָדוֹן**, which a friend follows.

18. The metre of the Collat. being deficient in the second line it appears probable that **אַלְפִי** has been dropped before **אַלְפִי**, as they are found together Dan. vii. 10. Reading therefore for **רְכָבִי**, **רְכָב** as the construction requires, and with 18 MSS. **יְהֹוָה** for **אָדָנִי**, together likewise with **כְּסִינִי**, instead of **סְנִינִי**, the whole may be thus rendered, “ The chariots

of God are twenty thousand—*Thousands* of thousands of angels—Jehovah is among them in the sanctuary, *as he was in Sinai.*" See Ains. and our Bib. Vers.

שְׁנָאִים. Syr. reads צְבָאוֹת. Houb. from the Æth. reads "concordes." A friend renders the text, with Buxtorf, &c. "iterationis." i. e. "Millia iterata & repetita." Perhaps then we should supply after אלפי, there being no substantive to the numeral adjectives. Mr. Bradley conjectures it might be שְׁנֵי or שְׁנִים, *twofold*. Lowth gives it up. Secker observes that ó. render this word, and שָׁנָן Ps. cxxiii. 4. the same; and refers to Numb. x. 36. for a comparison of this and the two preceding words, which serves to strengthen Lowth's opinion, that this verse describes the procession of the ark attended by *all the tribes of Israel.*

19. These words in their *first* sense seem to be an apostrophe to Jehovah on the ark's being placed on Mount Zion, after being brought from Kirjathjearim, and may therefore be rendered thus, "Thou hast made the captive captive to ascend up on high." Tho' they are still more strictly verified by the ascension of Christ into heaven. "But שְׁבִית שְׁבִית must signify, Thou hast made a great number of captives." Lowth, &c.

יְהָיָה אֱלֹהִים. One MS. omits these words, and they seem to be redundant, or the first is perhaps written for בָּם, "Thou hast received, or given, gifts to men, yea even the enemies, to dwell amongst them." See our Vers. Unless we read with Houb. לֹא שָׁכַנְוּ עִם אֱלֹהִים, "but the rebellious dwell not with God." Or render the words with Durell, "that the Lord might have the habitation of the rebellious." For the double sense of the verb see Pocock. Grotius and others read חֲלֻקַת, which seems to be right. See Ephes. iv. 8.

וְלֹא לָשְׁכַנְוּ MSS.

20. Here begins the sixth sect. and 41 MSS. read יְהֹוָה for אָדָני.

עַמְּךָ, or as 9. MSS. **עַמְּךָם**. Houb. renders it, "who beareth our burdens" Durell, "who burdeneth himself with us." Lowth observes that

6. render it κατευδεῖσθαι, in the sense of *carrying* and *conducting*. Might not the word be עַמּוֹד, “ Blessed be Jehovah daily—the God of our salvation shall establish us? See Vers. 10.

21. Perhaps אלהינו, הָאֵל לְנוּ, “ Our God is the God of salvation.” “ God is ours, the God.” Secker. But 13 MSS. omit אל, and one reads למושעָת, which reading will give this sense, “ God is to us for Salvation.”

“ And unto Jehovah the Lord belong the issues of death.” “ The ways by which death goes out upon men to destroy them.” Hammond. Which sense the following verse strengthens. See Lowth also.

22. שער. Perhaps שבר, “ He breaketh the pate of him, &c.” See Ps. xvii. 7. Houb. making קָרְקָד a verb renders it with Ch. “ evellet comas.”

“ The hairy crown, &c.” “ The commander of the enemies forces seems to be meant here, who cut his hair into such form, as would make him look the most terrible to the Israelites. See the learned Dr. Grey’s note on Deut. xxxii. 42.” Green.

23. אָדָנִי. 19 MSS. read יהוה.

מבשֶׁן. As it is no where said that Jehovah would bring his people from Bashan, may not this word be written for מגשֶׁן? and as the sense is imperfect, if not the metre, in the last line, may not 2d, which is omitted by 6 MSS. have been written for עַמִּי, or may not עַמִּי have been dropped after י, “ Jehovah said, I will bring again my people from Goshen, and from the depths of the sea.” (reading ומצלות, see MSS.) Or “ Jehovah said, I will bring again from Goshen, I will bring again my people from the depths of the sea?.” In consequence of which they had nothing to fear from any enemies, as the next verse intimates. But see Poole.

“ 6. אֲשָׁוֹב, which is better.” Lowth.

24. תְּמִחֵץ. One MS. probably reads with Hare, &c. תְּמִחֵץ thou shalt wash thy foot in the blood of thine enemies.” אַבִיךְ being dropped at

at the end of the line. See Houb. Our old Vers. and Ps. lviii. 11. Mr. Bradley reads חחטץ.

מְאַדְמִים. Durell reads מְאַדְם or מְאַדְם, or מְאַדְמִים. See Exod. xxv. 5. Lowth מְאַדְם. Secker so, or תָּאַדְם. Though, all to the same sense, the last seems preferable, “The tongue of thy dogs shall be red with the same.” Houb. reads תָּלַקְק, “lambat ex eo.”

25. Here begins the 7th section.

“They have seen.” i. e. “Men have seen, or as ó, have been seen. Compare Job xxxiii. 21.” Secker. Syr. with one MS. וּמֶלֶכִי, “and my King.”

26. 35 MSS. נָגְנִים

27. 11 MSS. read יְהוָה אֲדֹנִי.

מִמְקוֹר. “The common acceptation of it, *Israelitæ*, is fully justified by Ps. cxlviii. 1. and this is the song, which the Chorus, described in the preceding verse, sings.” Lowth. 3 MSS. read with Hare and Durell בְּמִקְוָה, “the fountain of Israel.” See Ps. xxxvi. 10. Houb. reads בְּמִקְוָה, “in congregacione Israelis.” But Secker מִקְוָה, which Jerem. xiv. 8. greatly strengthens, “Bless God in the congregations—Jehovah, the hope of Israel.”

28. These four tribes, as Piscator and others observe, are put by a Synecdoche for all of them, the two first as nearest to Jerusalem, and the two last as remotest from it; and Benjamin is mentioned first, as, though the youngest, the first king came from that tribe.

רְוִימָם זָה. MSS. read בְּנֵימָן, which is evidently right; and זָה. See our Vers. But ó. Syr. Vul. Ar. & Æth. seem to have read בְּתְרֻדָּתָה, or some such word.

רְגַמְתָּם. Houb. reads לְעַמְתָּם, “next to them.” which might respect either their situation, or rank in the order of procession. A friend conjectures from Syr. וּדְיִהְמָם “et principes eorum.” Durell reads רְוִמְתָּם “their excellency.” Perhaps רְאַשָּׁם, “their head.” See Gen. xl ix. 8.

שָׁרִי. 3d. 4 MSS. read וּשְׁרִי. “and the princes.” and 11 MSS. גּוֹלוֹן, which seems right.

29. The sense, as well as the metre, being here deficient, Green would supply *Israel*; but from comparing Ps. cxlvii. 13. I am inclined to think that צוֹה, from its similitude to צוֹה, has been omitted at the beginning of the verse, “O Zion, thy God hath ordained thy strength.—Confirm, O God, that which thou hast wrought for us.” But Lowth, &c. make the first verb also an imperat. and read with all the versions and 10 MSS. אלהים, command, O God, thy strength.” וּזְקָנֵת 7 MSS.

30. מִבְּרִיכֶךָ, may be rendered, “*Into thy temple* at Jerusalem shall kings bring presents unto thee.” Acknowledging hereby thy superiority according to the Eastern custom. See Matt. ii. 11. Houb. “*propter templum tuum.*” “The tabernacle is called הַיּוֹכֵל, 1 Sam. iii. 3.” Lowth.

31. קְנָה, חַיְתְּ קְנָה. By this we are to understand probably the *Crocodile*, or *Hippopotamus*; and as the first line seems too short, might we not read יהוֹה before, “destroy, O Jehovah, the wild beast of the reeds?” See Jubb, &c.

בעגָלִי עֲמִים. Hate, with others, reads בעלי, “the *Lords* of the people.” If we understand the foregoing words, “the *congregation* of the mighty ones,” to be spoken of *Osiris* and *Iris*, or *Apis* and *Serapis*, for which see Jubb and others, this reading gives a good sense. See 1 Cor. viii. 5. Durell reads סְמִים עַם, “with the calves;—the people of the sea, who humble themselves before fragments of silver.” Alluding to those idols abovementioned of the *Egyptians*, which were overlaid, or plated with that metal. But the text without any alteration may be rendered, “the congregation of the mighty ones, with the calves of the people.” i. e. The *Cabiri* or greater gods of the heathen, to wit, *Apis* and *Serapis*, &c. with the *ido calves* of the *Egyptians* made to represent them. See Jubb, in Merrick’s Annot. who renders the whole thus, “Disperde feram arundinis, cœtum eorum qui sunt fortes in vitulis gentium, qui se excitant cum fragmentis argenti.” Understanding by these last words the little loose pieces of metal in the *Sifra*, which make the noise. But a friend, who approves of this sense, would translate אֲבִידִים, “taurorum.”

מַתְרָפִים בְּרֵצִי נֶסֶף. Hare reads, “*fastuose incedentium, cum fragmentis argenti.*” “*Frusta argenti per contemptum nominat ornamenta, quæ nobiles et aulici solent vestibus affigere. Sic Muis.*” See Green also. Edwards reads, “*מַרְפֵּט צְרָפִי*” “*that they may not foul the fine silver streams.*” Houb. “*מַתְרָפִים מַגְשִׁים*” “*agitantes sese.*” Might we presume to read **ברֵצִי בְּנֶצֶרְיוֹ** for and with the reading of Houb. give the words this sense, “*with the teraphim in shrines of silver?*” As these were another species of *Idol* worship. See Gen. xxxi. 19. Ezek. xxii. 26. Acts xix. 24.

By “*the people that delight in war,*” we are to understand the *Egyptians*, as the former part of the verse seems to relate wholly to them, and the next speaks expressly of them.

חַשְׁמָנִים 32. Some deriving this word, which occurs no where else, from the Coptic, render it, *præfecti*. Hare, deriving it from the Ar. **חַשְׁמָה**, translates it, *the rich, or, noble.* Others read **הַשְׁמָנִים pingues.** i. e. figuratively, *the rich.* But might not the word be **הַשְׁרִים, the princes?**

נוֹשֶׁה. Ethiopia seems here to denote that country, which lay to the South of Egypt. See Rivetus in Poole; and Univ. Hist.

תְּרִיז. Durell reads, “*shall extend.*” See also Pisc. “*Sed currere faciet est Hebraismus pro promptu offeret munera.*” Vatab. &c. The construction being irregular, we should probably read with 6. יְדֵיה for יְדֵי, “*her hands.*”

33. Hare's division of this verse not seeming so proper as that of the Collat. but the last line of the latter being defective, we should perhaps supply **לְעוֹלָם** with Ch. and with 8 MSS. read **לִיהוָה** for **אָדָן**, “*Sing unto God, O ye kingdoms of the earth—sing unto Jehovah for ever.*” One ant. MS. with Houb. **לְאָדָן.**

בְּשָׁמֵי שָׁמֵי קָדָם 34. Hare omits the second word as redundant. Perhaps the true reading is **בְּשָׁמֵי מִקָּדָם** “*to him who rideth upon the heavens from everlasting.*” See Hab. i. 12. 18 MSS. Would not the last sentence be better rendered thus with Cast. &c. “*Lo, he doth send out a mighty sound with his voice?*” i. e. The *thunder.* See Job xxxvii. 5.

35. לְעַם יִשְׂרָאֵל. May not עַם be the right reading “ O people of Israel,—his excellency and strength, &c.? ” 17 MSS. and 10 19.

36. From comparing the metre of Hare and the Collat. 6. Ar. & Æth. versions, together with the additional readings of MSS. Houb. and others, I conjecture that the text stood thus,

נורא ————— מטקדשו

יְהוָה &c.

הוא ————— עוז וה עצמת לעמו

ברוך ————— לעולם

“ God is terrible *in his sanctuary*—Jehovah, the God of Israel—he giveth strength and power *unto his people*—blessed be God *for ever*.”

P S A L M LXIX.

FOR the title see Ps. xlvi. and lx. 7 MSS. read שְׁנָנִים, as in Ps. xlvi. Green divides it into 7 Sections; the Collat. into 5. Cocceius and others suppose it to be written by David according to the title. Mudge attributes to Hezekiah.

2. נֶפֶש. 6. Ar. & Æth. with Houb. read נֶפֶשִׁי, “ my Soul.”

3. Green and Edwards follow Hare’s metre in this verse. That of the Collat. seems too long.

3. 5 שׁוֹנָא. 5 MSS. The metre of the Collat. seems most regular in this verse; but Hare’s reading, approved by Lowth, &c. of מצתי for מצמיה is confirmed by 15 MSS. “ mine enemies without reason are more numerous than my hairs.”

5. “ אֵן futuro junctum illud mutat in præt. imperfectum.” Muis. “ In ipso articulo. Schultens in Prov. viii. 22.” Q. Lowth. Perhaps it is rather written for אני, “ I will restore that which I have never taken.” Alluding to some false charge of his enemies of being guilty of *theft*; from which he exculpates himself by the following solemn appeal.

6. Edwards and Green divide the metre in this verse according to the Collat. This may refer to 2 Sam. xii.

7. This verse consists of two long lines according to the metre of the Collat. of four short ones according to Hare and Edwards, and of three according to Green. אָדָנִי is omitted by 6. & Ar. and seems redundant, "Let not them that wait for thee, O Jehovah of hosts, be ashamed for my sake."

8. יְבוֹשׁוּ 10 MSS.

8. "Sunt in hoc psalmo quæ proprie & historice Chriſto conveniunt." Muis.

9. This word in its formation resembles אָשָׁרִי. נְכַרֵי. See Ps. i. 1. "This was fulfilled in Christ. Joh. vii. 5." Ainsw.

10. "See Joh. ii. 17." Patrick.

וְאָמַכָּה וְאָדַבָּה. Hare and others read Houb. and Lowth. Either of which may be rendered, "I humbled my soul with fasting." See 6. Syr. Ar. & Æth. Our versions retain the word in the text with one of the others. Secker renders the text thus, "I bewailed myself with fasting." Comp. Deut. xxi. 13. Durell, "with the fasting of my appetite." Ch. Syr. Vulg. & Æth. with 5 MSS. להרפת, "in opprobrium mihi."

11. יִשְׁבֵי 15 MSS. more regular.

וְנֶגְנִינָה. Houb. reads with 6. וְנֶגְנוֹנִי, "et psallebant de me." Secker 12 MSS. read וְנֶגְנִית, "and the songs of the drunkards were upon me." But 12 MSS. read וְנֶגְנִת, "and I was the song of the drunkards." See Lam. iii. 63. and Harmer. Vol. II. p. 524, &c.

הַחֲפַלְתִּי 14. וְאַנְיַחֲפַלְתִּי. Houb. and Durell read with Syr. Perhaps the true reading is וְאַחֲפַלְל. See Ps. v. 2. and cix. 4.

9 בְּרוּב MSS.

15. One MS. reads משונא'.

17. Mudge and Secker כְּטוּב, or as 11 MSS. כְּרוּב, to answer ברב.

18. אל 8 MSS. And ו seems here redundant.

19. גָּאַלֵּה. Houb. and Green read according to ó. Vulg. Ar. & Æth. גָּאַלֵּה, “and redeem it.” But one very antient MS. reading לְמַעַן, that on account of the metre seems preferable, “Draw near unto my Soul, deliver it,—and redeem me because of mine enemies.”

20. Syr. reads נִגְנָה, “in the sight of all mine enemies.” And the נ might be borrowed from the beginning of the following word.

21. אָנֹן. The metre seems to require that we should read with Hare, אָנֹנוּ, or supply אָנֵש. See Isai. lix. 16.

22. רָאשׁ. “Proprie est herbæ amaræ genus in segetibus nascens. Vid. Hof. x. 4. Mirabilis igitur est hæc Prophetia, in qua & aceti fit mentio, & herbæ amaræ illi adjunctæ, quæ in Christo perfecte ad impleta est.” Bochart.

23. חַמְץ. “Vinegar, in the East, was the refreshment of a slave, of a wretched prisoner, instead of that of a prince.” Harmier. Vol. I. 396.

23. וּלְשָׁלֹמִים. Perhaps more properly וּלְשָׁלֹמִהּ. 22 MSS. having וּלְשָׁלֹמִים. ó. seem to have read וּלְשָׁלֹם, which, Secker observes, makes sense. With respect to ו before the 2d. of three nouns see Ps. xlvi. 5. The grammarians assert that ו is often prefixed to nominat. cases; but it rather seems to have been written through mistake for ו, emphatically; “and their very feasts shall be a trap.” Hare, Houb. &c. read וּשְׁלֹמִים with Ch. “and their sacrifices, or, peace-offerings.” See Randolph also. But a friend observes that the Apostle, Rom. xi. 9., seems to have read וּלְשָׁלֹמִת. לֶפֶח, וּלְמֻקָּשׁ, וּלְפֻזָּה, וּלְשָׁלֹמִת. See 1 Sam. xxv. 31. The verbs in this and the following verses are in the fut. for the most part, and might be so rendered.

24. המעד. One MS. and probably another more conformably to the other verbs, “thou shalt bow down.” Houb. reads המעד.

25. שְׁפֹךְ 25 MSS.

26. טִירָתָם signifies the houses of the principal persons.

27. יֹשֵׁב. 49 MSS. more regularly. See ó. and our Bib. Marg.

27. אהה אישר. One very ant. MS. reads אהה אישר. Houb. transposing the words reads אישר אהה.

חַלְלֵיךְ יִסְפְּרוּ. Muis and many others agree in reading according to ó. Vulg. Ar. & Æth. יִסְפֹּו, or, יָסִיפֹו. Should we not also read in the sing. חַלְלֵךְ, “and they have added to the grief of him whom thou hast wounded?” See this fulfilled eminently in Christ. Matth. xxvi. and xxvii. Since this remark was made I find it countenanced by a society of authors. Houb. “of thy wounds.” ó. Vulg. Ar. & Æth. “of my wounds.” But see Secker.

28. תְּנַהֵעַן. Perhaps תְּנַהֵעַן. But see Gen. xxx. 26. As the imperat. is used for the fut. in other places, so it may be here, “Thou shalt give iniquity for their iniquity, neither, &c.” “Solet Deus peccata punire novis peccatis.” Muis, &c.

יְבוֹא 4 MSS.

29. See Pl. lxxxvii. 6. and Lowth’s Notes on Isai. p, 40.

30. וְאַנְּיָה, “Although I am poor and sorrowful—thy salvation, O God, shall exalt me.”

31. For אֲהַלֵּל הַשְׁבָּת should we not read אֲהַלֵּלה שְׁבָּת?

32. מִשְׂרָר פָּר. As there is a seeming tautology in these words, and a nominative case is wanting to the verb, might we read שִׁירִי מִפְּרָר, “And my song shall please Jehovah better than a bullock that hath horns and hoofs?”

36 MSS. read more regularly מִקְרֵין ; and 24. מִקְרָן. See Houb. also. וְמִפְּרִים 36. וְמִתְּבִּיב seems better. See Gen. iv. 7.

33. וְשִׁמְחוּ. Houb. reads with Syr. וְשִׁמְחוּ, “and rejoice.” 35 MSS. with ó. Ar. & Æth.; and eight have דְוָרְשִׁי. But ó. Vulg. Ar. & Æth. read דְרָשָׁו, “seek ye.”

34. אַסְרִיוֹ. This was literally true of Christ. See Joh. xviii. 24.

35. רְוַתְּשׁ 35 MSS. See ó.

36. The cities of Judah might have suffered much in David’s wars, and in the Babylonish captivity; but were entirely destroyed under Titus Vespasian together with Zion; and this and the following verse seem to look forward to that glorious state of the Jewish people predicted by Isai. lxv. 17.

37. יְחִילָה seems to be the true reading; the verb plur. not being used with וְאֹהֶבְיִ. וְרֹעֵי MSS.

P S A L M LXX.

THIS psalm is probably only an imitation of part of the 40th by some other hand; which may account for the variations. See Hare, &c.

V. 2. Houb. &c. read רַצָּה at the beginning, as in Ps. xl. 14. And there is a vacant space at the beginning of the Collat.

3. יִשְׁגַּן 8 MSS. יִבּוֹשׁ 9.

4. See Ps. xl. 16. The metre in this and the two preceding verses is long in Ps. xl. conformably to the two following.

הָאוֹמְרִים several MSS. both here, and Ps. xl. 16.

הָאָח 1st. 11 MSS. read לֵי, as in Ps. xl.

5. אֹהֶבְיִ 5 MSS.

6. Ar. reads אָנִי, which seems better, “I am, &c.” Otherwise perhaps we should render it, “Although I, &c.” See Ps. lxix. 30.

P S A L M LXXI.

PATRICK and others suppose this psalm written by David when he fled from Absalom; and that he was the author of it may perhaps be inferred from v. 5, 6, and 17.

V. 3. טַעַן 15 MSS. read מַעֲזָן, and Houb. &c. agree, that we should read the text here, as in Ps. xxxi. 3.

4. וְחוֹמֶץ. Houb. &c. וְחוֹמֶט. See also Buxtorf's Lexic.

6. גָּזֵז. Mudge follows Gejerus's interpretation, “Obstetricis instar vinculis me maternis exfolvisti.” Ch. reads גָּזֵז, as in Ps. xxii. 10. which

which Hare, &c. approve. ó. Vulg. Ar. & Æth. probably read גּוֹנִי, Protector meus, “ Thou art my Protector from my mother's womb.” But see Ps. xxvii. 10. Unless Σωτεῖρός is written as Secker conjectures, for εἰσπατέρος.

8. It seems necessary to read with Syr. וכל in the last Hemistich “ and with thy honor, &c.” See our Bib. Vers. Or with ó. Vulg. Ar. & Æth. וְאַשֵּׁר, “ and I will sing of thy honor, &c.” They indeed supply more. See our old Vers.

9. One MS. reads בְּכָלֹת ; and another כָּוחִי. אֹיְבִי : 10. 45 MSS. have רֹעֶה אֹיְבִי. And as Ch. supplies רֹעֶה after it, and we have the same expression Ps. xli. 6. I think this method of supplying the defect both of sense and metre, preferable to that of Hare and others who read יְחִיאָמְרִין, “ For mine enemies speak evil of me.”

10. וְשָׁנָאִי 7 MSS. But one very valuable MS. reads וְשָׁוֹמְרִי “ and they that hate my soul, &c.” Which agrees better with the former Hemistich. See Ps. xxxviii. 19. Ixix. 4.

11. חִישָּׁה. 67 MSS. read with Houb. חִוָּשָׁה. See Ps. xxxviii. 23. lxx. 6.

12. יְכֻלּוּ. 6 MSS. with all the versions read “ and they shall be consumed.” But 3 MSS. with Hare and others read as in Ps. xxxv. 4. “ and they shall be ashamed.” And then there will be still greater reason for omitting וְכָלָמָה, which seems redundant in the next Hemistich, with Syr. יְבוֹשָׁן 9 MSS.

13. אַיְחֵל אַדְנִי. Hare for the sake of the metre adds after אַדְנִי. Green לְךָ, which seems best, “ But I will always wait for thee.”

14. סְפָרוֹת. 15. Houb. &c. read according to Ch. סְפָרָם, “ for I know not their number.” Perhaps the word might be סְופָרָן, “ for I know no end of them.” See our old version.

15. בְּגָבוֹרָת. MSS. 7 read with ó. Syr. Ch. Ar. & Æth. And one very valuable MS. reads יְהֹוָה אַדְנִי, “ I will go in the strength of Jehovah my Lord.” “ May it not mean into the sanctuary?” Secker. See Gejer.

& Houb. also. Durell reads אָבָא from נְבָא, and renders it, “ *I will celebrate, &c.* ”

17. This verse seems peculiarly applicable to *David*. See Ps. lxxviii. 21.

18. לְדוֹר. Secker observes that 6. & Vulg. seem to have read לְכָל דּוֹר. Hare adds זֶאת; but then I think we should also read וְלְכָל, “ *to this generation—and thy power, &c.* ” See our versions. But one MS. reads לְדוֹר וְלְדוֹר, “ *Until I have shewed thine arm to generation and generation—Thy power to every one that is to come.* ” Such repetitions being frequent. But according to the division of 6. Ar. & Æth. the sense may stand thus, “ *Thy power and thy righteousness, O God, are very high. O God, who hast done great things, who is like unto thee?* ” Which Mudge follows, but Lowth does not approve.

19. “ *Perhaps the first word of this verse should be added to the last.* ” Secker. גְדוּלֹת 36 MSS.

20. הָרְאִיתָנוּ. Many MSS. with 6. Vulg. Syr. Ar. & Æth. Hare, &c. for נָנוּ read נָנָי at the end of this and the two following verbs, which the context requires.

Hare rejects the 2d תשׁוב as redundant, and adds it to the next verse; but it may imply iteration, as the former does.

21. גַדְלָתִי. 6. Vulg. Ar. & Æth. with Houb. &c. גַדְלָתְךָ “ *Thou shalt increase thy Greatness.* ” Which seems more proper:

ותשׁוב, or as 13 MSS. וְתִשׁׁב. It is probable that וְתִשׁׁב is the true reading, “ *when thou shalt comfort me again.* ” See Houb. and verse 20.

22. The metre of Hare, Edwards, Green and the Collat. differing, I would follow that of the latter, and reading with Houb. אָזְדָה for אָזְדָךְ, the words may be thus rendered, “ *I will also praise thy faithfulness, O God, upon the psaltery; I will sing unto thee upon the harp, O thou holy one of Israel.* ” Hare, &c. omit לְךָ בְּכִינֹר 10 MSS.

23. Preferring likewise the metre of the Collat. in this verse, but observing that it is defective in the last line, and comparing 2 Sam. iv. 9. it

it is not improbable that two words having been dropped, it might originally have stood thus,

ונפשי אשר פדיית מכל צרה

“ and my soul, which thou hast redeemed *out of all its trouble.*”

24. כִּי חִפְרוּ. ó. Syr. Vulg. Ar. & Æth. read “ *and are brought to shame.*” And 2 MSS. omit כִּי 2d.

P S A L M LXXII.

THE title may as well be rendered, *for Solomon*, as *of Solomon*, and being defective perhaps *תְּפִלָה*, *A prayer*, may have been dropped. See Piscator and others. This psalm was probably composed by David, according to Muis and others, on his having appointed Solomon to be his successor; but though some things in it may be applicable to *this Son of David*, it is in general more strictly verified in the Messiah, who is so called *καὶ ἐξοχὴν* Matt. ix. 27, &c. See the title to Syr. Vers.

V. 1. לֹמֶלך. David not having finished his reign, this line may refer to *himself*, as the next does to *Solomon*.

2. יְדַיְנֵךְ. Probably for יְדֵיךְ, “ *That he may judge thy people.*” See Syr. and Gen. xxxi. 37. The kingdom of Israel being strictly speaking a *Theocracy*, the people were the subjects of *Jehovah*; and their governors, only, *his viceroys*. The *poor* also were the more immediate care of heaven. See Ps. ix. 9, 12.

3. As by the *mountains*, and *hills* are probably meant in a figurative sense, in allusion to the natural situation of the country, the *superior* rulers at Jerusalem, and the *inferior* ones in the other cities of Judah, (See Mich. vi.) and the last line is defective both in sense and metre, Meibomius’s reading שְׁפָטוּ, or rather חִשְׁפּוֹתָנָה, seems very probable, “ *and the little hills shall judge in righteousness.*” Which might easily

dropped from its likeness to the following word; unless for בצדקה, we read with one MS. if not two לצדקה, supplying היז, “and the little hills shall be for righteousness.” Houb. &c. read with Vulg. צדקה, “and the hills righteousness.” But then should we not for the sake of the metre bring ליעת to the end of the verse, “The mountains shall bring peace—and the hills righteousness unto the people?” Secker thinks that הצדקה might end this verse, and begin the next. Syr. reads צדרך, “equitatem tuam.”

4. Is not דל wanting after עוישק, “and shall crush him that oppressthe poor?” See the Collat. and Prov. xxii. 16. 5 MSS.

5. ראוֹר. Houb. &c. read according to ó. Vulg. Ar. & Æth. “Et perennem habeat, cum sole et in aspectu Lunæ, generationem generationum.” But Secker objects to this construction, and observes, the sense of the text is good. One MS. reads with Hare לדור. See Isai. li. 8.

6. Some nominative case being wanting to ירד from it's similitude to may have been dropped, “Judgment shall come down like rain, &c.” See Amos v. 24. where is nearly the same expression. Houb. refers to Gideon's fleece, with Ainsworth; but Piscator, &c. make גז to signify mown grass. See Amos vii. 1.

זרזוף. This word is found no where else, and we should read with ó. Vulg. Syr. Ch. & Æth. זריפים, or as Durell זרף, as he observes, in Syr. signifying to water. But as Castel, under this radix, refers to זרק, perhaps the word might be זורקים, “As the drops sprinkling the earth.” Or רועפים. See Isai. xlvi. 8. where is a similar passage. Meibomius reads על רז, “As the drops upon the lean earth.” See Num. xiii. 20. ó. Syr. Vulg. Ar. & Æth. with 11 MSS. זכרוביבים.

7. נדיק. All the versions with 3 MSS. Lowth, &c. more properly רק, “In his days shall righteousness flourish.” This verse is only literally true of Christ.

8. “and peace shall abound.” Secker. But 6 MSS. read זרוב, ורב.

8. This fulfilled in Solomon, 1 Kings iv. 21., but more eminently so in Christ. See Poole and Zech. ix. 10.

9. צִבְעָם. The sense of this word is doubtful. Grotius, &c. understand it of the *wild Arabs*, bordering upon the *Red Sea*, who by living upon fish were called *Icthyophagi*. See Ps. lxxiv. 14. Meibomius reads עֲרֵזִים, “*the violent*.” צִבְעָם is nearer to the text, if an alteration is requisite, and answers better to the next sentence, “*The adversaries shall bow before him—his enemies shall lick the dust.*” “Sumpta figura ab orientalibus, qui hodieque solent terram coram rege osculari.” Muis. Perhaps also here may be an allusion to the curse of the *serpent*, Gen. iii. 14. whom Christ has totally overcome.

10. שִׁבְעָן. “ó. Vulg. Syr. Chald. perhaps יְבַיאֹן.” Secker. Ar. seems to have read יְבַיאֹן, which may strengthen the former conjecture. See this fulfilled 1 Kings x. 1, and 22. and for the different countries here mentioned see Bochart, Gen. x.

11. This verse may respect the time mentioned, Revel. xi. 15.

12. Muis, &c. render משוע, *clamantem*. See also our versions. What the ant. versions read is not certain; perhaps מעצום, *a potente*.

13. עוז. 27 MSS. read more regularly עוזר; “and the poor when he has no helper.” See Vers.

14. חום 21 MSS.

15. וַיְחִי. Hare and others reading וַיְהִי, join it to the end of the former verse, where it connects very well. One MS. reads וַיְהִי, and two omit the word in the Text. Houb. renders וַיְחִי, “et vivent; deinde et dabunt.” i. e. *the poor*. Which Secker observes, avoids the impropriety of praying for Christ. But if we read בעמו בעדנו for בעמו, the text will be strongly confirmed by Heb. vii. 25. “And he shall live, and to him shall be given of the gold of Sheba.—He shall intercede for his people continually—every day shall they bless him.”

16. בָּרוּכוּ הָנָן More regularly יְבָרְכֻנָּהוּ. See ó. Vulg. & Ar.

16. פָּתַח בָּר בְּאָרֶץ. “Στήριγμα, ó. Vulg. הַסְתִּיחָה is translated by them στηριγμάτων, I Sam. xvi. 9.” Secker. So that they might read מִסְפָּח. Mudge deriving the word in the text from פָּסָם, *imminutum fuit*, renders the words, “The earth shall be *chequered* with corn.” See Gen. xxxvii. 3. Meibomius, Houb. &c. read פָּשַׁת, “There shall be *abundance* of corn in the earth.” And as Secker observes פֹּוֹשׁ signifies to abound. But as 4 MSS. read יְרֻעָשׁ, which accords better with the following verb, a friend observing, that here is a metaphorical allusion to the increase of the Gospel, renders the whole thus, “There shall be a grain of corn in the earth; its fruits *shall be shaken* on the top of the mountains, as Lebanon, and shall flourish out of the city (i. e. Jerusalem) as the grass of the earth.”

17. יְנַזֵּן, or as 56 MSS. יְנַזֵּן. Some derive this verb from נַזֵּן, *habitare*. Others from יְנוּן, *sobolefcere*. Durell reads with ó. Vulg. Ar. & Æth. יְלַזֵּן, “shall remain.” Capellus יְכַוֵּן. Perhaps the word might be רְנַזֵּן. “they shall sing of his name before the Sun.”

Houb. &c. supply properly according to ó. Vulg. Ar. & Æth. כָּל שְׁבָטֵי אָרֶץ, “all the tribes of the earth,” at the end of the third line; the metre as well as sense requiring it. Meibomius reads, “all the tribes of Israel.”

18. Following Hare’s metre in this verse, I would read with 11 MSS. עֲשָׂה, and omit אלְהִים with Meibomius, agreeably to all the versions, except Ch.

19. Meibomius’s division of this verse seems the most natural;

וּבְרוּךְ	&c.
וַיְמַלֵּא	&c.
אָמֵן וְאָמֵן;	

“And blessed be the name of his Majesty for ever—and his Majesty shall fill the whole earth—Amen and Amen.”

20. Nothing

20. Nothing further can be inferred from this verse than that this psalm was the *last* composition of David, which may well be supposed, as it was made in consequence of his appointing Solomon King. See Muis, Hare, &c.

P S A L M LXXIII.

“ SPIRITUS Asaphi hoc habet peculiare, ut de rebus ecclesiæ tristibus meditaretur, unde hic *tertius* Liber continet fere perpetuas querimonias.” Genebrard. “ I pass over several things in this psalm, as in others, not because they are easy, but because they are too difficult for me.” Secker.

V. 1. If we follow the metre of the Collat. the 2d line being defective, perhaps the two words, which begin the former, are dropped from this, “ Truly God is good to Israel.—*Truly he is good to the pure of heart.*” That some word has been omitted may be inferred perhaps from one ant. MS. repeating לברִי, for which Syr. reads ולבְרִי. See our vers.

2. נטוֹי. 32 MSS. with all the versions, except Ch. read נטוֹן. See Ps. cii. 12. Or the text might be rendered, “ But I had well nigh slipped with my feet.” See Ch.

שפָנָה. All the versions with 8 MSS. read אֲשֹׁוֹרִי. שפָנָה 34 MSS. more regular, and 6 MSS. reading אֲשֹׁוֹרִי, and one may serve to prove that the affix pronoun of the 1st person sing. is sunk when joined with the plur. masc. noun in regim. For this and many other instances seem to controvert that rule of Buxtorf, “ præter morem est, ut una litera duo officia occupet.” See Ps. ii. 12.

3. בְּחֻלְלִים. Perhaps “ For I was envious at the profane.” There is a defect in the last line of the verse, perhaps כ or נ is wanting.

4. לְפָוֹתֶב, &c. The last line of this verse being defective in the metre, Hare adds according to ó. Vulg. Ar. & Æth. Edwards prefers בַּמְנַחַת. Ch. reads לְבָט, “their heart is fat and strong.” But the reading of Houb. &c. from Meurlius of לְפָוֹתֶב חַט is supported by one ant. MS. in which לְפָוֹתֶב ends the first line, and consequently חַט begins the next, “For there are no bands to them ;—perfect and firm is their strength.” And the first part may allude to their having no wounds to be bound up ; or may signify, as a friend, referring to Isai. lviii. 6. suggests, “that they are quite free, and at ease.”

אֲוָלֵם. Houb. אַיִלְמָה, more usual

5. אַיִלְמָה. 58 MSS. more properly supplies צְדִיק after אַדְמָה, and some word seems to be wanting. But see Merrick’s Append. No 5.

6. “Compasseth them about as a chain.” Chains in the East were worn about the neck by way of ornament. See Cant. iv. 9. Prov. i. 9.

שִׁיחָת. Piscator and others נִשְׁיחָת, better. 2 MSS. עַטְוֹת.

7. עַיְנָמוֹ. 64 MSS. read עַיְנָמוֹ. But then we should read יְצָאוֹ. See our Bib. Vers. ó. Syr. Vulg. Ar. Æth. Houb. and Green read עַוְנָמוֹ, “Their wickedness proceedeth from fatness.” And the last observes, there is the same mistake Zech. v. 6. Houb. would also read מְחַלֵּב for מְלַבֵּם. But the text seems justified by Ps. xvii. 10.

8. עַבְדוּ מִשְׁכִּיוֹת. Syr. reads עַבְדוּ מִמְשְׁכִּיוֹת pro cogitatione cordis.” Houb. follows it with respect to the Verb, “they wrought the desires of the heart.” I prefer the reading of the noun, “they transgressed through the thoughts of the heart.” A friend reads with one ant. MS. עַצְמוֹ.

9. יְמִקּוֹן. Houb. reads זְמִינָה ; which ó. Syr. Vulg. Ar. & Æth. favor. Perhaps by a transposition we should read יְמִקּוֹן, and whether we render with Vatablus according to Syr. “against the most high ;” with Mudge and others, “from on high ;” meaning the courts of justice ; or “before the most high ;” for עַל would it not be better to read שָׁקָר. “They

"They rise up (i. e. in judgment) and speak for the wicked—they speak *falsly before the most high?*" If ממרום will bear this sense. See Ps. lvi. 3: "Certe quadrat cum sequentibus, si legatur במרום." A friend.

9. "Neque superis neque inferis maledicendo parcunt." Muis.

10. שָׁב עַמּוֹ הַלְמָס. "Locus difficillimus." Hare. Mudge and others read להם. See our old Vers. Lowth, &c. read with Houb. שְׁבִיעֵנָה לְחַם; "Therefore they are filled with bread—and they drink waters out of a full cup." כּוֹם being understood. See Buxt. p. 345. But 35 MSS. read שׁוֹב. Some one supposes the word הַלְמָס, or rather, as 35 MSS. read, to be the partic. pass. from הַלְמָס contudit, "Therefore his people return stricken, or, smitten." i. e. insulted by the wicked above mentioned; which agrees with the following clause, "and waters of a full cup are wrung out unto them." But see Edwards's & Green's Vers. o. Vulg. Ar. & Æth. read in the last line, וַיַּמְצָאוּ "et dies pleni invenientur in eis." 2 MSS. with Syr. read יְמַצָּאוּ.

11. This verse seems to contain the triumph of the wicked, as an impious sarcasm on the God of heaven.

12. וְשָׁלוֹן עֲולָם perhaps may be rendered, "and who prospering in their wickedness obtain riches." 6 MSS. השינו.

13. o. Vulg. Ar. & Æth. read וְאָמַר before אֶיךָ, "Then I said, verily in vain have I cleansed my heart,—and washed my hands in innocence." See Ps. xxvi. 6.

וְתוֹנַחֲתִי. Is not this word written for וְהוֹנַחֲתִי, in Hoph. "and chastened?" See our Vers.

לְבָקָרִים, "with stripes." Durell. For which he refers to Lev. xix. 20. But the usual sense of the word seems to answer better to the former Hemistich.

15. Lowth gives up this verse as inexplicable. Houbigant reads אָעַבְדָה נְמֹהָם, "Si tamen dixero, faciam ut illi, ecce a generatione filiorum tuorum transfuga ero." And the two first words are ac-

cording to Syr. But reading with him and others אָז, נִטְהַס also for אָז, and בְּגַדְתִּי for בְּגַדְתָּי together with בְּדוֹר, the words might bear this construction, “ Then I said, I will be reckoned as they are, or, I will do as they do—Behold, thou hast dealt treacherously with the generation of thy children.” i. e. In punishing the righteous and rewarding the wicked. Mudge, &c. “ If I say, I will speak as thus, &c.” i. e. as in the verses preceding.

16. “ When I thought deeply in order to understand this.” A friend. The last line of this verse appearing defective, and one very ant. MS. repeating הֵיא, perhaps one of them was written for הֵיה, which ó Ar. & Æth. favor.

17. מקדש. ó. Vulg. Syr. Ar. & Æth. read מקדש. וְאָבִינָה. Syr. Vulg. & Ar. read וְאָבִינָה, which might be rendered, “ they understood I their end.” See our Vers. “ and attended to, &c.” Green.

18. אֲךָ. Would it not be better to read אִיךָ, as in the next verse, “ How, &c. ?”

19. One MS. reads בְּחֶלְקֹות. Houb. reads the accus. One MS. reads according to Ps. xxxv. 6.

20. One MS. reads בְּרָגָע, “ in a moment.” And neither ó. Vulg. Syr. Ar. or Æth. read the comparative conjunction, and perhaps for בְּלָהֹות, we should read לְהָבוֹת, “ they are utterly consumed in the flames.” alluding to Numb. xvi. 32, & 35. See Ps. cvi. 18. Houb. by a different Metathesis reads הַבְּלוֹת, “ citius ipsa vanitate.” But, as a friend observes, הַבְּלָה is masc. who thinks also that מִן may be redundant according to one MS.

21. בְּעִיר. Montanus and others, making it the Gerund, render it, “ when thou arisest.” Durell renders it, “ their foolish image.” ó. Vulg. Ar. & Æth. reading בְּעִירָךְ, render it, “ in thy city.” But with this reading Montanus’s version seems preferable. See our Bib. Vers.

עָלָם, “Thou shalt despise their image.” i. e. “Thou shalt treat them with contempt, who seem great to themselves and others.” Gejer. But a friend reading with one MS. **בַּעֲרֵךְ** for **חַבּוֹךְ**, (see Ps. lxviii. 30.) gives this sense of the words, “As the dream of one who awaketh, O Lord, when thou awakest, thou shalt scatter their image.” Secker offers this version of the text, “make their vain shew contemptible.” referring to Ps. xxxix. 7. for this sense of **אֶלֶם** יְהֹוָה 7 MSS.

21. **אָשְׁתּוֹנָן**. Houb. reads **הַשְׁתִּינוֹן**; but perhaps the truer reading is **הַשְׁתִּינוֹנוֹ**, “and my reins were pierced.”

22. **וְאָנִי**, “Then was I, &c.” Gejer. &c.

כְּבָהָמָה בְּהַמּוֹת. One MS. reads with ó. Vulg. Ch. Ar. & Æth. “as a beast before thee.” i. e. “ratione destitutus.” Gejerus.

23. One MS. & Syr. omit this verse, One ant. MS. read at first **מֵינֶךָ**. Perhaps then we should also read **אָחֹזֹתְנִי**, “Thou hast holden me by thy right hand.” See Ps. xviii. 35.

24. **וְאַחֲרֵכְבָּבוֹד**. Hare and others read **בְּכָבוֹד**. Edwards “to glory.” Houb. “in thy glory.” But ó. Vulg. Ar. & Æth. probably read **וְאַתְּ כָּבוֹד** or **וְאַתְּ הַכָּבוֹד**, “and receive me with glory.” For the preposition **אַתְּ** before a noun, having **הַ** prefixed, see Gen. i. 4.

25. From consulting the several versions, and considering the sense and metre, the first line might stand thus,

כִּי מֵלִי בְּשָׁמַיִם מִמֶּךָ

“For whom have I in heaven before thee.” And the last word might easily be dropped from its likeness to the next. Houb. reads **וַיִּשְׁמַנֵּי**, “quis aderit mihi, et collocabit me in cœlo & tecum.” But a friend suggests **יְתִן** after **מֵ**, which will supply, as he observes, all defects, and give an additional spirit to the passage. The psalmist in the preceding verse had said, “Then, &c.” Full of this idea he bursts forth, “O that some one would place me in heaven, and with thee ! I have no pleasure on earth.” See Mal. i. 10.

26. “*If my flesh, &c.*” Gejerus. Ellipsis וְ אַ. Syr. reads **וְכֹלֶה**, “*et consumptum sit.*” But the true reading probably is “**כִּי כֹלֶה**” “*Although my flesh, &c.*” Hare’s division of the metre is preferable, unless we omit **לְעוֹלָם**.

27. *Spiritual adulterers, and fornicators, i. e. Idolaters, were punished with death under the Mosaical law, as guilty of high treason against Jehovah their King.* See Muis.

28. **בָּאָדָן**. 4 MSS. read **בֵּיהוָה**, and 7 omit יְהוָה, with ó. & Æth. so that *in Jehovah* seems to be right.

The addition of Hare and others at the end of this verse according to ó. Vulg. Ar. & Æth. seems proper, “*in the courts of the daughter of Zion.*”

P S A L M LXXIV.

THIS psalm was probably composed during the Babylonish captivity. See Mede, &c. If Asaph therefore was the author of it, as the title sets forth, it must be a different person from the contemporary of David. Muis thinks it might be prophetical. Or, as Secker observes, it may relate, as others think, to the present state of the Jews. See verse 9.

V. 1. **וְנוֹחַתָּנוּ**. Syr. & Ar. read **וְנוֹחַתָּנוּ**, as in Ps. xliv. 24. Our old version seems to have placed **לְנַצֵּחַ** right. See Ps. lxxix. 5. and Secker. A friend observes that **לְמַה** influences the 2d line.

2. **זָכָר**. 25 MSS. read more properly **זָכַר**.

גָּאַלְתָּה שְׁבָט. A friend reads with Ch. & Syr. **וְגָאַלְתָּה שְׁבָט**, “Remember thy congregation; thou hast purchased of old, *and redeemed* the tribe of thine inheritance.” See Isai. lxiii. 17. Jerem. x. 16.

3. **פָּעַמִּים**. ó. Vulg. Ar. & Æth. read **לִידֵי**, “Lift up thy hands against, &c.” Perhaps there is the same error in the text, Ps. lviii. 11.

The

The hands seem to be more proper here. Syr. reads עבדיך, “ Lift up thy servants.” Hare reads כלה for the two last words of the first line, “ Leva vestigia tua, perde omnem inimicum, &c.” Houb. reads כל, “ in omne malum inimice.” “ Lift up thy steps.” i. e. says Mudge come up and see; as it was situated on the top of a hill. See also Edwards and Green. Durell renders thus, “ Lift up thy feet unto the total desolations—*suppress* the evil of the enemy in the sanctuary.” making כל the imperat. of כ. See Jerem. vi. 11. Out of these various readings this sense is offered to consideration, “ Lift up thy hands against the continual desolations—against all the evil of the enemy in the sanctuary.” A friend prefers עיניך, omits נצח with one MS. & reads with א. Syr. Ar. בקדשך, “ Lift up thine eyes to the desolations, to all the mischief of the enemy in thy sanctuary.” איב one MS. Secker thinks Hare may be right in omitting נצח. למשאות נצח.

4. אוחותם. All the versions with 19 MS. read אוחותם.

אוחות, or as 30 MSS. אוחות, may be written by mistake for תור. “ They have made their standards thy standards.” i. e. They had erected their standards, by way of victory, in the most holy place; where Jehovah used to manifest himself by a visible appearance. See Poole, and Matt xxiv. 15.

5. יודע, &c. Lowth and others follow Hare, who reads יגדעו, and ועתה for ועת, and by transposing these two words give this sense of this, and the following verse, “ And now, as one that lifteth up the axes in the thick woods, they have cut off all the carved work thereof together; they have cast it down with axes and hammers.” Houb. reads ידעו, “ they appeared, &c.” which Green approves; and likewise for את פחהיך in the following verse. Durell reads מביא in the following verse. “ A man has been seen by thee, lifting up axes, &c.” A friend, considering יודע as an impersonal, and reading ואת פחהיך, renders thus, “ The appearance was, as one who lifts on high axes against thick trees; and they broke down thy gates, &c.” But perhaps we should read, “ and they have

broken down, as he who lifteth up, &c." from רעַ *frangere*. See Jerem. xi. 16.

וּבְכָלִפּוֹת 2 וְזַעֲתָה MSS. See above. and 2 וּבְכָלִפּוֹת 42 MSS.

7. One MS. for באַרְצָן reads באַשׁ, which agrees better with the present verb; but all the versions read הדְּלִיקָן, "They have burnt, &c." Perhaps we should read אַשׁ בְּמַקְדֵּשׁ.

8. שְׁרֹפוֹ. Secker thinks we should read נִשְׁרוֹפָ, "Let us burn up, &c." in conformity to the preceding verb, which ó. at present render קָרְאָנְשָׁוּם, as Secker and a learned friend observe, for קָרְאָנְשָׁוּם. Which the collation of ó. MSS. will probably rectify. By the *houses of God* Prideaux understands the *Proseuchæ*. See Merr.

9. אֲחֻותֵינוּ MSS. 23 more usual. "Our Signs." i. e. The manifestations of the Divine presence in the temple, as tokens of God's favor. See v. 4.

If the metre of the Collat. should be preferred, the 2d line being defective, we should probably read בְּנֵי at the end, "There is no more a prophet *amongst us*."

עד מָה. "This cannot surely relate to the times when Jeremiah and Ezekiel were prophets, or when Daniel was preserved; for Jeremiah and Daniel particularly knew *how long*." Secker. ó. Vul. Ar. and Æth. read זֶה, "Neither is there with us one who knoweth *any more*." But perhaps these two words are written for עַרְמָה, "Neither is there with us one who knoweth *prudence*." See Prov. i. 4.

11. Hare and Green insert לא, "Why drawest thou *not* thy hand out?" And the former omits כלָה. Houb. reads כלָת, and following this reading, and adding יְהֹוָה after יָדֶךָ, which the metre of the Collat. calls for, the words will afford this sense, "Why withdrawest thou thy hand, O Jehovah—and hidest thy right hand in the midst of thy Bosom?" But then Secker thinks we should read בְּקָרְבָּן; though מ sometimes signifies *in*. See Taylor's Concord. For this sense of תשִׁיב see Gen. xxxviii. 29.

חָזֵק. 27 MSS. read with Houb. חִיקָּר, its usual form.

12. פְּעֻלַּת יְשׁוּעָה. 41 MSS. read more regularly פְּעֻלַּת, and 7 MSS. with all the versions יְשׁוּעָה in the sing. "Working salvation in the midst of the land." i. e. in the midst of the land of Israel. Patrick and others. But I rather think, in the midst of the land of Egypt. See Deut. xi. 3. and the following verse.

13. פְּרֹדֶת. Ch. & Syr. read פְּרֹדָת, which seems to be the right word, and one MS. פְּרֹדָת בְּעוֹךְ. 7 MSS.

14. חֲנִינִים, "The dragons." Probably Pharaoh's captains. See Exod. xv. 4: who might be so called from having *dragons* in their standards, as Gejerus conjectures. But Merrick from Bochart supposes them to be *whales*, called *birvoi*, from this word.

14. רָאשִׁי. Ar. רָאשִׁי, "the head of Leviathan." i. e. Pharaoh. See Ezek. xxix. 3.

לְצִיּוֹם. See Ps. lxxii. 9.

15. By a metalepsis the *Fountain* and *River* are put for the *rock* out of which they flowed. See Exod. xvii. and Grot.

נְהֽוֹרוֹת אֵיתָן. As Jordan is here probably meant, we might read with one MS. נְהֽוֹרָת, "the mighty river." Or נְהֽוֹר הָאֵיתָן. See Mich. vi. 2.

16. See Gen. i. 3, 16. 6. Ar. & Ch. probably read סְחָרָה, "Lunam." Patrick, &c. make מָאוֹר to bear the same signification; but some one seems properly to have observed, "lucem præmittit soli; quia lux prior sole exstitit."

18. "Remember this, O Jehovah, that the enemy hath reproached, and the foolish people have despised thy name." Deficit hic בְּ. Pisc. See our version.

זָכֵר. 13 MSS. more regularly זָכַר אֵיב. זָכַר 2 MSS.

19. Houb. for תָּרוֹךְ reads חָזֵק, according to 6. Syr. Ar. & Æth. "confitentem tibi." Rather, as a friend, "of him who giveth thanks unto thee." Secker in justification of the text refers to Cant. ii. 14. See Merr. also.

By the *wild beast* Nebuchadnezzar may be understood. See Ps. lxxx. 13. But if we read with Secker and others according to ö. Vulg. Ar. & Æth. לחיות, “*to the wild beasts,*” it may mean the *Chaldeans.*

ח'ת. Hare would omit this word, as not according with the context. Mr. Bradley, from its occurring twice, and being rendered *multitude*, queries whether it might not be חיל? If any alteration was necessary I should prefer ואת, “*and forget not thy poor, &c.*” But as ö. Syr. Ar. & Æth. read with one MS. חיות, “*the lives of thy poor;*” this as Muis, &c. have observed, answers τῷ *animam turturis;* and Job xxxiii. 20. strongly supports the text. 7 MSS. also read וחית.

20. לברית. Houb. reads according to ö. Syr. Vulg. Ar. & Æth. לבריתך, “*Look unto thy covenant.*” which is probably right.

If we retain the text in the latter part of this verse, the Ar. Vers. seems as good as any, “*for the mean ones of the earth have filled the habitations with violence.*” But Houb. &c. with Syr. transposing the words, and reading מחשך וחרם, give this sense, “*For the habitations of the earth are full of darkness and violence.*” Mr. Bradley proposes, בחרם וונאותה, “*The land is filled with darkness, and its habitations with violence.*”

21. Hare thinking the metre, as well as the sense, imperfect in the first line of this verse reads מך at the end of it, “*Let not the oppressed return from thee ashamed.*” שׁוב 35 MSS.

22. זכר. 24 MSS. read מנכֶל. For I would read מנכֶל.

23. צוריך. 38 MSS. See v. 4. &c.

עליה. 53 MSS. עליה, “*ascendeth continually.*” i. e. never ceaseth.

P S A L M LXXXV.

תשתח. Perhaps for תשעת, denoting a nine stringed instrument. See Ps. lvii. This psalm was probably composed, as Patrick conjectures,

tures, on the destruction of Sennacherib's army. Compare v. 5, 6, with 2 Chron. xxxii.

V. 2. וְקָרֹב שְׁמֶךָ סִפְרֵנוּ. Houb. &c. following ö. Vulg. Syr. Ar. & Æth. read וְנִקְרַא בְשְׁמֶךָ סִפְרֵנוּ “and we will call upon thy name, we will declare, &c.” But by reading וְכָבוֹד, which is a still less alteration, we have this sense, “and thy wonderous works declare the glory of thy name.” See Ps. lxxix. 9. A friend proposes כִּי קָרוּב בָּשָׂרֶךָ.

3. These may be the words of Hezekiah. Or of David, as Daubuz, &c.” Or of Jehovah, as Grotius, &c. As the first line is defective, Hare reads לִי, מְוֻעָדִים לִי, “When I receive the congregations unto me.” Edwards adds אָנֹכִי, or אָנֹכִי, from the beginning of the next line. But from the similitude of the words, לִפְנֵי may have been dropped, “When I receive the congregation before me—I &c.” See Jerem. xxx. 20.

“Taking the congregation is akin to taking the kingdom, Dan. v. 21.” Secker. אֲשָׁפֹת 16 MSS.

4. נְמַגִּים. Houb. reads נְכוֹנִים. “The earth and all the inhabitants thereof are established.” ö. Vulg. Syr. Ar. & Æth. read נְמָגָה, “The land is dissolved, &c.” which seems to be right; though 40 MSS. have נְמוּגִים, which must agree with יְשִׁבָּה, or as 17 MSS. יְזִבָּה. These words, as Muis and others observe, may describe the ruinous state of the Jewish polity. See Isai. xxiv. where הארץ might be rendered, “the land. i. e. of Judæa. See Poole.

5. This and the following verses might be a part of the answer sent by Hezekiah to Sennacherib. See 2 Chron. xxxii. 20.

תְּהִלֵּלוּ 15 MSS. and one at first תְּהִלֵּל, perhaps better חְהֹלוּ. Our old Vers. reads קְרָנְכָם, “your horn.” which seems right, though there is no authority for it.

6. We must either repeat אל, with ö. Vulg. & Æth. or read וְתִדְבְּרוּ with Syr. & Ar.; the force of the negative being carried on.

7. כִּי לֹא מִזְרָחָ וּמִמְּעָרָב. If this reading is retained, there is no mention of the north, as Hare observes; nor is this difficulty sufficiently

cleared up by him, or Edwards. Houb. reads מוצאים ממערב, “*non sunt egressiones, sive, effugia ab occidente, nec a deserto montium.*” Secker thinks this reading from Syr. unnatural, but observes that all the Vers. join with הרים מדבר, and translate it *mountains*. But might we read הלא מוציאנו ממערב for הרים, as an answer to the preceding insult, “*Did he not bring us out of the desert—and did he not lift us up out of the wilderness?*” See Deut. xxxii. 10, 11.

8. שפט. 5 MSS. read שופט; and as the metre of the Collat. which seems preferable, is defective, should probably follow, as in Ps. l. 6, “*For God is judge himself.*”

9. Reading with Durell ימץו for ימצו, and with him and one MS. וישראל for ישרתו, I would divide the metre thus,

&c. כי
 &c. זין
 &c. ויגר
 &c. וישראל

“*For there is a cup in the hand of Jehovah—and the wine is turbid, a full mixture—and he will pour out of it; surely the dregs thereof he will press out—and all the wicked of the earth shall drink.*” For the psalmist seems to allude to the custom of the Jews, who gave *wine* mingled with *Myrrh* to those who were condemned to die; for which see Mede on Matt. xxvii. 34. &c. “*Mixtum, say others, vel aliis vinorum generibus, qualia fortius inebriant: vel herbis veneniferis.*” See Grot. &c. on Rev. xiv. 10, which probably alludes to this passage. But a friend conjectures that 6. might read בלא מסך, *ἀκράτε;* though, as Secker observes, the same phrase occurs Isai. lxv. 11. where we should read מסך, not מסך. If we read with Lowth according to 6. Syr. Vulg. Ar. & Æth. מזה אל זה, “*he poureth it out of one vessel into another;*” the present order is preferable. See his notes on Isai. p. 14. A friend also refers for this reading to Hom. Ili. Ω. 527.

10. אֲגִיד. Hare, Houb. &c. following ö. Ar. & Æth. read אֲגִיל, and the former for the sake of sense and metre supplies בֵּיתה (rather after it, “ But I will rejoice in Jehovah for ever.”) But may not have been accidentally dropt, “ But I will declare his name for ever?”

לְעוֹלָם 52 MSS.

11. אֲגַדָּע. Mudge supposes this to be spoken by the prince, or some one in his person; and by צָדִיק Hezekiah may be understood. See verse 1. The antithesis requires that we should read according to ö. Vulg. Syr. Ar. & Æth. with Hare, &c. וְתַרְוְמָמָה.

P S A L M LXXVI.

FOR the title see Ps. iv. 1. The subject is generally supposed to be the same with that of the former; or perhaps may be only a continuation of it. See Lowth's notes on Isai. p. 110. 67 בְּנִגְיּוֹת MSS.

1. סָכוּ 45. MSS.

4. רְשָׁפֵי. The common acceptation of this word not being very suitable to the context, it is perhaps written by mistake for אַשְׁפָה. See Ps. cxxvii. 5. But Pisc. &c. by an hypallage render it, “ *arcus scintillarum.*” i. e. *scintillantes.*

וְמָלַחְמָה. Syr. reads בְּמָלְחָמָה, which is certainly preferable; and the mistake might arise from the former word's ending in ב, “ There breakest thou the quiver, the bow,—the shield, and the sword, in the battle.” 3 MS. omit the ו, and then the words may be in construction, “ the sword of battle.” Or “ the battle sword.” As we say the battle ax. See Jerem. li. 20.

5. Hare and others making the contrast to lye between Mount Zion and the mountains, in order to supply the defect in metre and sense, read הר צִוָּן after אתה, “ Thou, O Mount Zion, art more glorious and

magnificent than the mountains of prey." ó. Vulg. Ar. & Æth. for read either קָרְבָּן, or as Houb. טַרְדָּה, " from the *everlasting* mountains." But Secker observes that ó. do not translate the last word so in the other two places, but ἀλέσεως Job xxiv. 5. and thinks that some transcriber may have changed it into ἀναρίσων. Mudge renders the text, " Thou shonest forth glorious from the mountains of prey." Durell, " Thou art become glorious, yea mighty at the mountains of prey." But making אהָה a verb, the words may be rendered thus, " *The mighty one cometh* glorious from the mountains of prey." i. e. God returneth in triumph to Jerusalem from the slaughter of the enemy, who were encamped about it, and ready to devour it like so many ravenous beasts. See 2 Kings xviii. 17. A friend reads נֹרָא for נָאָר, as in verse 8.

6. Hare's metre in this verse is preferable to that of the Collat.

אִשְׁתְּוָלוֹן. Houb. השׁתְּלָלוֹן. Rather אִשְׁתְּוָלוֹן. Hare, &c. read with ó. Syr. Vulg. Ar. & Æth. before כָּל, " All the stout-hearted are spoiled, &c." ó. Vulg. Ch. & Ar. read בִּידֵיהֶם " in manibus suis." But see our Bib. Vers. Muis, &c. and 2 Kings xix. 35.

רְכָב. Hare, &c. read the verb in the plur. נָרְדָּם וּרְכָב וּסְמָם. 7. Rather נָרְדָּנוּ, with all the versions; and 8 MSS. have רְכָב סְמִים. Houb. reads with ó. Syr. Vulg. Ar. & Æth. רְכָבִי סְמִים. But the text may be rendered, " both the rider, and the horse." See Taylor's Concord. for this sense of 1. Or perhaps we should read רְכָבָב. Mr. Bradley would read the verb and the nouns in the plur. " *The riders and the horses have fallen,* &c."

8. Some word seems to be wanting in the first line of this verse according to the Collat. Ch. supplies הָוָא אֱלֹהִים, " tu ipse Deus." Houb. reads נָאָר, " Thou art terrible, thou art glorious." But perhaps לְבָדָק has been omitted, " Thou art to be feared, thou only." See 2 Kings xix. 15. and Green's Vers.

מְאוֹ אֲפָךְ. Probably מְאַפְּךָ, " and who may stand before thee in thine anger." Houb. reads מְעוֹן, " præ fortitudine iræ tuae." 5 MSS.

9. “*Introducitur Deus ἀνθρωποτελῶς, tanquam rex in alto folio sedens & sententiam promulgans.*” Gej. Perhaps this may refer to 2 Kings xix. 35.

10. One MS. reads “*עַי*,” “ all the *afflicted* of the land.”

11. *תְּדַךְ*. Lowth reads after Houb. *תְּדַךְ*, “ For thou shalt break, or subdue, the wrath of man.” And 2 MSS. have *תְּדַךְ*.

שָׁרִירִת. As this word does not accord well with the context, perhaps we should read *שָׁרֵם*, “ the wrath of *princes* shalt thou restrain.” See verse 13. and 2 Kings xix. 28. 47 MSS. read *תְּחִנּוֹר*. Mudge supposes that ő. read *חַנְנָךְ*, which he follows, “ What remaineth of furies shall attend thy festivals.” i. e. pay homage. Rather *תְּחִנּוֹג*, *τεμαχεῖ*.

12. *לִמְוֹרָא* is scarcely consistent with any grammatical rules, we should therefore probably read *לִנוֹרָא*. See verse 13.

13. *יבְּצָר*. “ The sense of *restraining* seems best.” Secker. See our old version.

P S A L M LXXXVII.

FOR the title see Ps. xxxix. “*Est Ode medii characteris; & in vario & inaequali genere ab humili & submisso exordio per justissimam rerum seriem ascendens ad summum gradum sublimitatis.*” Lowth Præl. Perhaps this psalm was composed by Hezekiah during his sickness.

V. 2. *וְאַצְעָקָה*. All the versions, except Ch. with one MS. omit the 1. See Ps. cxlii. 1.

3. *אָדָנִי*. 18 MSS. read *יהָוה*.

“*אָז*.” Green reads with Ch. *עַיִ*, “*Mine eye trickled down.*” Which reading is strengthened by one MS. having *עַיִ*. See also Lam. iii. 49. and Secker. Houb. reads *אָז נֶגֶפִי*, “*His hand smote me.*” Durell this, or *נוֹעַז* to the same purport; either of which Syr. favors.

Or he would render נָגַרְתָּ, with Taylor, "his hand exhausteth me." Ar. probably reads גָּהַרְתִּי, *I extended my hands in the night.*" Unless the present verb will bear this sense; for which see Lowth from Symm. &c.

הנְחָת. One MS. of note reads with 6. Vulg. & Æth. לְהַנְחָת, *consolari.* See Jerem. xxxi. 15. Ch. reads לְהַתְנַחַת. See Gen. xxxvii.

35. One of which seems proper.

4. וְאֵהֶםְתָּה. 3 MSS. read וְאֵהֶםְתָּה, which is more regular. See Ps. lv.

3. Perhaps we should read וְאֵהֶםְתָּה, in Niph. See Buxt.

5. "Thou holdest the watches of mine eyes." i. e. "keepest the eyes from dropping down." See Muis.

19 שְׁמֹרוֹת MSS. This word occurs no where else.

6. The metre as well as sense requires that we should join אָכְרָה, with 6. Ar. Æth. Hare and others, to the end of this verse, "I have considered the days of old—I have remembered the years that are past."

See the Collat.

7. נְגִינָתִי. Lowth, &c. read according to 6. Syr. Vulg. Ar. & Æth. וְחִגְיָתִי. See also verse 13. Hare makes it only a musical mark; but his reason for rejecting it does not seem sufficient; though, as Secker observes, his guess is ingenious.

וַיַּחֲפַשׂ. Houb. &c. read with 6. Vulg. Syr. & Ar. שָׁחַפָּא: "And in the night I meditated with my heart—I communed, and searched my spirit." See our old Vers.

8. יוֹנָח. Syr. & Ar. probably read יוֹנָחַנִּי, "Will Jehovah cast me off for ever?"

אדָנִי. 19 MSS. יְהֹוָה.

יסָף. We should either read סָפָס in Kal, or with 62 MSS. יְסָפָס.

9. אמר. אמרו. We should read with Syr. Ar. & Houb. אָמַרְתִּי, "Doth his Word fail for ever?" 6. & Vulg. omit this and the preceding word. Many MSS. לדָרְךָ וְדָרְךָ.

10. One MS. reads אלהים אל, but on account of the metre perhaps אלהים may be the true reading, and the last letters might be dropped from their likeness to those which follow.

11. חלותי. Hare and others read בחלותי. "Then I said in my sorrow, this is the change of the right hand of the most High." For which sense of שנות see also 6. Vulg. & Lowth. Prælect. Others for שנות read ונשתי, from נשא, referring to Jerem. x. 19. Mich. vii. 9. "And I said this is my infirmity, or my affliction," (i. e. the affliction appointed for me)—"and I will bear the right hand of the most high." But a friend renders the text thus, "Then I said this mine infirmity is a change of the right hand of the Almighty." "i. e. is a proof that his protection, expressed by his right hand, is withdrawn from me." Durell, "for there are changes in the right hand, &c." "Our translation cannot be right, whatever is." Secker. Might we read היכלתי אני, Then I said, "Can I change the right hand of the Most High?" Or, הללתי אני, "I will celebrate the years, &c.?" See V. 6.

ואמור. 6 MSS more regularly ואמור.

אזכור. 20. אזכיר. 21. Several MSS read אזכור ; and אזכיר, which seems most proper.

מעלייך יהוה. Houb. reads מעלייך יהה כי. "I will remember thy works O Jehovah—I will remember, &c." more agreeable to the context.

כלאייך. All the Vers. with 15 MSS. See Ps. lxxviii. 12.

פעליך. 13. All the Vers. with 16 MSS. read פעליך, "of all thy works."

בקדש. 14. "Perhaps, in holiness. Holy. Syr. Ch." Secker. Might it then be הקדש, "Thy way, O God, is holy?"

כאלחים. Hare and others read with 6. Vulg. Syr. Arab. and Æth. כאלחינו, which seems better, "What God is great as our God?" But see Secker.

15. All the Vers. with 6 MSS. read עוזר פלאים ; and 6. Vulg. Syr. Ar. & Æth. עוזר פלאים 8 MSS.

16. Houb. reads with all the versions בְּרוּעַךְ בָּאֵץ, "with thine arm." See our Bib. Vers.

17. A most beautiful Prosopopœia; and an Asyndeton. Unless we read with ó. Syr. Vulg. Ar. Æth. and a friend וַיַּחֲלוּ.

18. חֶמְתֹּות. 44 MSS. more regularly תְּהִימֹת.

18. This thunder storm probably happened soon after the Egyptians were marched into the Red Sea. See Exod. xiv. 24.

19. בְּגַלְגָּל. Houb. reads with one MS. כְּגַלְגָּל, "The voice of thy thunder is like that of a wheel," which comparison gives us the most perfect idea of its rumbling sound.

20. Hare and others for the sake of the metre properly read יְהֹוָה at the end of the first line. "Thy way is in the sea, O Jehovah."

שְׁבֵילֶךְ. 67 MSS. read וְשְׁבֵילֶךְ, "And thy path." Buxtorf himself admits this reading.

"And thy footsteps, &c." Rather, "but thy footsteps, &c." The sea being returned to its former course. See Muis.

21. God is often described as a Shepherd." One MS. reads אָהָרָן, and as ó. always render it Ἀχράν, perhaps this is the true reading; though it nowhere appears in this form. "The tenses in this psalm seem not translated consistently, and it seems to end abruptly, as if imperfect." Secker.

P S A L M LXXVIII.

V. I. IF David was not the author of this psalm, the exordium to it in the two first verses could not well be spoken by any other person; unless we suppose with Kennic. that they are not to be considered as a part of it, but are a portion of the prophecies of Isaiah. See gen. Diff. Sect. 84. 8. But with the greatest deference to his authority, David is expressly styled a prophet, Acts ii. 30. and the fate of the Christian Church

Church was typified in that of the Jewish so exactly, that the Messiah was predicted under the title of *David*. See Jerem. xxx. 9.

One MS. reads **האינו**, which is more agreeable to the context. Ch. Syr. & Ar. with 7 MSS. אָזַנְכֶם, “*your ears.*”

2. The several transactions of the *Mosaical* covenant hereafter recited might be well called *parables* and *dark speeches*, or as Ar. *mysteries*, considered as *types* or *figures* of the *Christian*; and viewed in this light afford ample matter of contemplation, serving not only as a school-master to bring us unto Christ, but to keep us stedfast in faith and obedience to *David our King*.

3. ח 4 MSS. But the paragogic ח seems here proper for the sake of the metre, and for the same reason it might be omitted in אָבֵישָׁה with one MS.

4. מני. One MS. reads מיט, “*from the antient days.*” See Isai. xxiii. 7. xxxvii. 26.

5. אָבֹותֵינוּ. 42 MSS. more regularly אָבֹתֵינוּ.

6. גַּחֲדָה. Hare reads with Syr. נְכַחַד, “*we will not hide them.*” See our versions. Houb. with 6. Vulg. & Æth. נְכַחַד, “*they were not hidden from, &c.*” But the version of a friend removes any necessity of a various reading, “*What we have heard, &c. we will not conceal from, &c.*”

7. וְנִפְלַא תִּרְאֵי. 40 MSS. more regularly וְעֹזֹר. One MS. probably right, See verse 26.

8. See Deut. iv. 9.

9. 6. Vulg. & Æth. seem to have read אֲשֶׁר before יְלִדָּן, “*the children, whom they should beget.*” And if we supply this word, and read וּבְנֵיכֶם, the metre of the two last lines, which seems deficient, might be improved thus, “*That the generation to come might know them—and that the children, whom they should beget—should arise and declare them to their children.*” Gejerus would likewise repeat לְמַעַן, but, as a friend observes, it influences the second clause.

MSS. 37 have יְקֻמּוּ; and יָלֹדוּ, or יָלֹדָו, is more proper.

7. The metre of the last line being deficient, may not לְעֵד have been dropped, “but keep his commandments *for ever?*”

8. וּבָרֶה 55 MSS. Ch. reads מִכִּין, which seems necessary, unless with the other Vers. we supply אֲשֶׁר.

9. נַשְׁקֵי. Perhaps redundant. See Hare, &c. “The children of Ephraim, who *threw with the bow*, turned back in the day of battle.” And this may refer to their not driving out the Canaanites contrary to the express command of God. See Josh. xvi. 10. and Grot. on Jud. i. 29. Houb. reads the two participles as verbs with Ar. One MS. reads וּרְומִי, with ó. Syr. & Vulg. See Secker, and Jerem. iv. 29. But if we retain both the participles, it may be proper for the sake of the metre to make קָשַׁת the beginning of the last line.

11. Their fear probably was the first cause of their not driving out the Canaanites, founded on their forgetfulness of God’s former exertions in their favor; and the *Ephraimites* might behave the most dastardly in it. “וְנִפְלַאֲוֹתָיו” 52 MSS.

12. פְּלָאֹות. All the versions read פְּלָאִים, or פְּלָאָות.

13. It seems necessary to read וַיַּצִּיב.

שְׂדָה. ó. Vulg. & Ar. בְּשָׂדָה.

15. צְרוּם, or as 43 MSS. צְרוּם. ó. Syr. Vulg. Ar. & Æth. read הַצּוֹר, “*the Rock.*” And it is always spoken of as *one*. See verse 2.

קָשַׁקְמָן. Houb. &c. read with all the Vers. וַיַּשְׁקֹם, “and he gave them to drink.”

כְּתֹהְמוֹת. The construction requires that we should read with Hare according to ó. Vulg. Syr. Ar. & Æth. כְּתֹהְם, “as out of the great deep.” Or as one Ant. MS. כְּתֹהְמָת. Though all the versions have likewise the preposition מ, or ב.

16. וַיַּצֵּא. 26 MSS. more regularly וַיַּצֵּא; and we should read also וַיַּרְדֵּךְ.

17. לְחַטֹּאת MSS.

18. לשאול 12 MSS.

19. אמרו. ó. Syr. Ar. & Æth. read, "and said," ואמרו 22 MSS.

20. Hare's metre seems more suitable to the rest of the psalm.

21. One ant. MS. reads אַפְתָּה for אַפְתָּה וְגַם.

23. וְצִוָּה. See Ps. xci. 11.

24. רִימְטָר. More regularly רִימְטֵר. See elsewhere. 11 MSS.

25. אֲבִירִים. All the versions render it, "the bread of angels." But as Gejerus and Durell observe, the word never bears this sense, he therefore translates it, "the food of oxen." But supposing that they did eat oxen at some time in the Wilderness, these words refer to the miraculous transaction recorded Exod. xvi. 11—16. and from comparing John vi. 33. I am inclined to think that this word is written by mistake for אלֹהִים, "Every one did eat the bread of God." Or for אֲבִיר יְהוָה "of the mighty Jehovah."

26. We should render יָסֻע with ó. "He took away, or removed, the east wind in the Heavens—and brought in &c." One MS. reads צָעַד, as a friend observes. 7 MSS. have בעוזו. See verse 4.

27. That these were quails see Bochart, Harmer, &c. See verse 24.

28. מְחַנְּהוּ. 3 MSS. having we should read with Syr. Vulg. Ar. & Æth. מְחַנְּהָם, "of their camps." Or with ó. in the sing. "of their camp." ó. Vulg. Ar. & Æth. read also יַפְלָו. Ch. יַפְלֵל. Perhaps וַיַּפְלֵם. See our Verf.

29. לְטַשְׁכָנָותִי. The construction requires that we should read with ó. Vulg. Syr. Ar. & Æth. in the plur. לְמַשְׁכָנָותֶיהָם.

30. יְבָא. 32 MSS. with Houb. read יְבָא, more grammatically.

30. "They did not depart from their lust." Vatablus. See Lowth also. Mudge, &c. follow Aben Ezra, deriving it from זָרָא, "They did not nauseate their wished-for food." But as one valuable MS. reads לו instead of זָרָא, perhaps we might also read זָרָו, "They dealt proudly with him through their lust—while, &c."

31. "Therefore the wrath, &c." See Num. xi. 33. סבב ענין
"Slew them amidst their fatnesses, or, indulgences." Mudge which

Lowth approves. ויהרגו 2 MSS. But the true reading seems to be
ויהרגם, "et interfecit eos." See Æth. Vers. Syr. & Vulg. read some
other word.

32. בְּנַפְלָאוֹתָיו 44 MSS. "non crediderunt in mirabilibus
eius." Poole, and Secker.

34. אֶל אֶל ó Ar. & Æth. read אֶל אֶל, "and sought early unto God." See
Job viii. 5. Hare and others read with Syr. & Vulg. אֶלֵין, "and
sought him early."

35. גּוֹאָלָם 12 MSS.

38. עָז. We should read with Hare according to ó. Vulg. Ar. Æth.
& Ch. עונס; and for שְׁחִית, probably with Lowth according to Ch.
Vulg. Ar. & Æth. שְׁחִית אֹתָם, or שְׁחִיתָם; with which readings the
metre of the Collat. seems preferable to that of Hare, or Edwards.

39. וַיַּזְכֹּר. 6 MSS.

40. יְעַזְבוּהוּ 2 MSS. which seems better; but Syr. reads the copula-
tive ה. See our Vers.

41. הַתּוּ. ó. Syr. Vulg. Ar. & Æth. read המרו, "and provoked the
Holy one of Israel." See verse 56. A friend proposes חטע, and מקדש
"et errarunt ab sancto Israelis." Perhaps the true reading might be
התרלו, "and mocked the Holy, &c." See 1 Kings xviii. 27.

42. מִנִּי. ó. Syr. Vulg. Ar. & Æth. read מִיד, "from the hand of the
enemy." i. e. Pharaoh, as the next verse shews. See Ps. cvii. 2.

43. אֲוֹתֹותָיו 19 MSS.

44. "Their rivers." Nilus in multas fossas & rivos diductus est."
Muis. וַיַּהְפֹּךְ 3 MSS.

45. עֲרָב, "The Dog Fly." Boch. &c. ערוב 36 MSS. See MSS. in
Exod.

46. See Exod. x. 13.

47. הַרְגֵּת. Houb. reads יָהָגֵר. But 2 MSS. read יְהָרֹג, and we use the word *to kill* of trees, as well as of animals. All the Vers. read גִּנְוִיהָה. See Cant. ii. 13.

being found no where else, it's signification is uncertain. o. Vulg. & Ch. "with frost." Syr. & Ar. "with ice." Others, "with great hailstones." But might not this word be written for **בָּאָבֶן הַגָּדֵל**? See Josh. x. 11. That Sycamore trees were of great use among the Egyptians see Harmer's Obs. vol. 2. 387.

49. Durell making משלחת to be in apposition renders thus, "*the missions of evil ministers:*" viz. the fierce anger, &c. But one MS. at first reading, מלאכים, perhaps the right reading might be משלח, "he sent evil ministers." Referring either to what preceded, or signifying hereby pestilences, as a friend suggests. See Jerem. xxix. 17.

50. נִפְלֵס. ó. Vulg. Ar. & Æth. probably read פָּעַל, "he made." See our versions. But Walton renders Syr. "aperuit." Vatablus, &c. render the text, viam complanavit, "he levelled the way to his anger." All the versions read וְחוּזָה.

51. אֲוֹנִים. ó. Vulg. Ar. & Æth. with Houb. &c. read אֲוֹנָם, "the first fruits of their strength." Ar. reads בְּנִיהָם, "the first fruits of their children." See Exod. xii. 29.

52. The first line of this verse being defective, perhaps we should read יהוה at the end, "But Jehovah made, &c."

53. אִיבִּיחָט 49 MSS.

54. "This mountain." i. e. Zion; which the psalmist might point to with his finger. See Gejer.

"in Arabibus sign. montem." Hammond. See Secker also.

55. וַיַּפְלִימַת. "Et cadere fecit eas." i. e. gentes. Hare. And this sense of the word seeming equally pertinent, perhaps for נַחֲלָה we should read נַחֲלָמַת, "and he made them fall in the lot of their inheritance." For it has been by some learned men conjectured, that the land of Canaan was originally the allotment of Heber and his descendants, and

that the Canaanites had obtained it by *force and violence*; for which reason amongst others they were expelled from it, and the Hebrews reinstated. See Gen. xi. 15. xiii. 15. 1 Chron. i. 24—27. and Bryant's Obs. But see Ps. cv. 11, 12, 44. and Ps. cxi. 7.

57. נִקְשָׁת רַמִּיה “like a deceitful bow.” This comparison does not seem to convey a suitable idea either here, or Hos. vii. 16. Might we then venture to read in both places נִאָשָׁת, “like a deceitful woman?” Backsliding Israel being often represented under the character of an *adulteress*. See Ezek. xvi. 32. And the last line of the next verse strongly countenances this reading, “and they made him jealous with their images.” See Exod. xx. 5.

60. שָׁלוֹן. 6 MSS. read שָׁלָה, in which form it is most frequently found; 17 שְׁילָה, & 9 שְׁילָוֹן.

בְּאָדָם. “Insignis φιλανθρωπίας divinæ commendatio.” Gej.

61. עֹז. 6 MSS. וְעֹז ó. Vulg. Ar. & Æth. read עֹזֶס, “their strength.” But as the ark was the symbol of God's presence, the text is justified by Ps. cxxxii. 7.

63. הָולְלוֹן “were not praised.” i. e. in marriage. See Piscator and others. ó. Vulg. Ar. & Æth.: with one MS. at first read חָולְלֵן, which they rendered, “were not lamented;” from חָול dolere. Syr. omits the negative, “exagitatæ sunt.” Lowth adheres to our old Vers. of this and the following verse. Might we read חָטְלֵן, “were not spared?” See Deut. xxxii. 33.

וּבְחָלוֹתָיו. 26 MSS. more regular.

64. וְאַלְמָנוֹתָיו. 28 MSS. This verse is supposed to refer to 1 Sam. iv. 11.

65. “Ni fallor ex iis imaginibus, quæ ad Deum transferuntur, illæ potissimum, quæ in sensu proprio acceptæ ab ejus natura alienissimæ ejusque Majestate indignissimæ videntur, tamen in metaphora aut comparatione longe maximam habent sublimitatem. vid. Jerem. xxv. 30.” Lowth.

זַיְקָן 2 MSS.; but the ו here may not be conversive, and may be rendered “*So*,” or, “*Then*.” See our Vers. בִּשְׁנָה “*tanquam dormiens.*” 6. Vulg. Syr. Ar. & Æth. perhaps בִּשְׁנָה. But see Buxtorf, &c. דָּהָה 13 MSS.

66. See 1 Sam. v. 6. The metre seems to require צָוֹרְעֵי. 6. Vulg. Ch. Ar. & Æth. read בְּאַחֲרָךְ. Syr. מְאַחֲרָךְ.

69. **כְּמוֹ רֶמֶת**, *sicut excelsa*, “*as the high places.*” i. e. After the manner of the heathen temples. See Spencer de Leg. Heb. Hare and others read with Syr. & Æth. בְּמָרוֹם, “*on high.*” Durell בְּמוֹ רֶמֶת, to the same sense. “*Sicut cælos excelsos.*” Gej. 6. Vulg. Ch. & Æth. probably read רֶמֶת, “*Sicut unicornium.*” But from the next sentence it is not improbable that we should read הָרִים, “*and he built his sanctuary like the mountains.*” Or if we read with Durell according to 6. Vulg. Syr. Ar. Æth. and 6 MSS. בָּאָרֶץ, instead of בָּאָרֶץ, perhaps בְּמֹרַיָּה might be better, “*and he built his sanctuary on Moriah—and established it in the land for ever.*” “*The mention of the temple before David, a remarkable anticipation.*” Secker.

70. **מִמְכָלָות**. 6. Vulg. Ch. Ar. & Æth. with 68 MSS. read מִמְכָלָה.

71. “*עלות*” probably signifies cattle, which have brought forth their young. See 1 Sam. vi. 7, 10.” Secker. עַמּוֹ. Lowth reads with 6. Vulg. Ar. & Æth. עַבְדוֹ, “*Jacob his servant.*”

72. **כְּתַם**. Houb. and others with 19 MSS. read with all the versions בְּתַם, “*in the integrity of his heart.*” Or rather with 8. SeeProv. x. 9.

זְכָרְנוֹת. 6. Syr. Ar. & Æth. read זְכָרָנוֹת, in the sing.

P S A L M LXXXIX.

IT is generally supposed that this psalm was composed by *Jeremiah* on the taking of Jerusalem by *Nebuchadnezzar*. See Muis, &c.

V. 2. נִבְלָת. 6. Vulg. Syr. Ar. & Æth. read, נִבְלוֹת, in the plur. One MS. perhaps reads לְמַאכְלָל. See Ezek. xlvi. 12.

לְחִיתּוֹ. Houb. reads לְהִתֵּה אֶרֶץ with Syr. but all the other versions have the plur. לְחִיּוֹת. See Ps. l. 10.

3. קָבֵר 48 MSS. "and there was no grave." But all the Vers. favor the text.

5. Our old Vers. seems preferable; and for עד מה perhaps we should read לְמַה, as in Ps. lxxiv. 1.

6. שְׁפָךְ 40 MSS.

7. אֲכָל. All the versions with 12 MSS. Houb. &c. read אֲכָלוּ. See Jerem. x. 25. which, by omitting with one MS. the two following verbs, will be exactly parallel to this. See Secker.

8. עֲוֹנָת. All the versions with 67 MSS. read, "the iniquities of our forefathers." 15 MSS.

9. כְּבוֹד שְׁמֶךָ. By reading כְּבוֹד a tautology is avoided, "Help us, O God of our salvation, for the sake of thy glory—and deliver, &c."

חַטָּאתֵינוּ 2 MSS. more regularly חַטָּאתֵינוּ.

10. בְּגֻיּוֹם. " ó. and Vulg. "בְּגֻיּוֹם" Secker. Add also Ar. & Æth.

11. בְּגֻיּוֹם. 66 MSS. read בְּגֻיּוֹם, in which form it appears in more than 400 places; and this is one incontestable proof of the corruption of the text. As this line in the Collat. seems defective, may not יהוה have been dropped at the beginning of it from its likeness to יְהֹודָע, "O Jehovah, let the vengeance, &c." Or, as a friend reads, הַוְדָע, "notam facultatem, &c." which avoids the grammatical irregularity; on which account Secker considers נִקְמַת, as the preterperf. used imperatively, "revenge the blood."

12. אֲסִירִים. ó. Vulg. Ch. Ar. & Æth. read אֲסִירִים, "let the groaning of the prisoners come before thee."

כָּגֹדֶל 35 MSS. read ; כָּגֹדֶל and though it appears no where in this form, several MSS. read so in Deut. xxxii. 3.

חטופה. We should probably read here, and Ps. cii. 21. המותה, as in Ps. cxvi. 15. "According to the greatness of thine arm, preserve thou *the sons of death.*" i. e. Those appointed to die.

12. אָדָנִי. 49 MSS. read יהוה.

13. Two MSS. omitting לְעוֹלָם, this verse might be divided into two lines conformably to several verses going before, (See Collat.) "So we thy people, and sheep of thy pasture, will give thee thanks—We will declare thy praise to all generations."

P S A L M LXXX.

אַל. 14 MSS. read יְל, as in Ps. xlvi.

עדות. "Puto hanc esse vocem musicam hodie ignotam." Muis. Perhaps we should read עֲלֹתָה, *ascendere*, to denote that the psalm was to be sung in an *high* key. See Ps. vi. 1.

Patrick refers the subject of this psalm to *Hezekiah's* reign. Merrick supposes from verse the 3d, "that it might have been written at a time, when some enemy was advancing towards *Ephraim, Benjamin, and Manasses*, or was directing his march to *Jerusalem* thro' their territories." Others bring it down to the Babylonish captivity, and Jeremiah might perhaps be the author of it. See Ps. lxxxix.

V. 2. רְעֵה. 14 MSS. more regular.

The 2d line of this verse being defective I would supply שְׁמָך with Hare and others, but place it at the end; "O thou shepherd of Israel hearken—thou, that leddest Joseph like a flock, hear—thou, that didst dwell between the Cherubim, shine forth." גָּהָג. Syr. reads, as a friend observes, וְנָהָג, "et rege." 11 MSS. have גָּהָג, and no less than 45. יוֹשֵׁב.

65 MSS. read הַכְּרוּבִים and as ó. have χερουβίμ here and elsewhere, this is probably the true reading, though so often found without the 1. Patrick's difficulty with respect to the appearance of the

Shechinah at the time of the Babylonish captivity is removed by this translation; for which see Piscator. One MS. reads **הוּפִיעַ**.

3. The objection to this verse referring to the captivity is likewise obviated by Tirinus's reason, to which Patrick himself accedes, “*Tres illæ Tribus castrametabantur in deserto ad Arcæ plagam Orientalem, i. e. ad Sanctum Sanctorum*, Numb. ii. 18, 24. Cui insistens hic Propheta rogat, sicut olim, O Deus, singulari favore in deserto semper presens suisti tribus illis tribubus, ita nunc quoque te iisdem (& cum illis toti Israeli) singulari ope præsentem ostende.”

לפנִי. 9 MSS. read **לְבָנֵי**, “*For the children of Ephraim, &c.*” See V. 1. **וּבְנֵיטִין**. The true reading is or according to Syr. & Vulg. with one very ant. MS. **בְּנֵיטִין**. See Ps. lxviii. 28.

עוררה. This word seems to convey the idea of God's having been asleep during the Babylonish captivity. See Isai. li. 9. Our marginal translation of the last line of this verse is more literal, and more emphatical.

לישועתה 70 MSS. See Ps. iii. 3.

השְׁבֹנוּ. 4. Mudge and others, following Ch. Syr. and Ar. render it, “*Restore us.*” As Muis observes, this being an *intercalary* verse, we should read this and V. 8. conformably to V. 20. “*Restore us, O Jehovah, God of hosts.*” Two MSS. read here **אלְהִים צְבָאוֹת**. Rather **אלְהִי** in this and the other places. See Ps. lix. 6.

5. “*How long wilt thou smoke against, &c.?*” See our margin. Vers.

עטֶךָ. Lowth reads with ó. Syr. Vulg. & Æth. **עֲבָדָךְ**. “*of thy servant.*” But the following verse favors the text; unless we read **עֲבָדֵךְ** with Ar. and one MS. “*of thy servants.*”

6. וְתַשְׁקִימוּ 14 MS. See Ps. lix. 11. **בְּדִמְעוֹת שְׁלִישִׁים**. “*In lachrymarum terna mensura.*” “*Significat tres clades bello acceptas.*” Houb. But as ó. Vulg. Ar. & Æth. read **בְּשְׁלִישִׁים**, perhaps we should read **הַדְמִיעָת**, “*and thou givest them tears to drink in a great measure.*” i. e.

A tierce.

A tierce. See Muis. Ch. renders the text, as a friend observes, adverbially, as among the Latins, *terque quaterque*.

7. לְנוּ. We should read with ó. Vulg. Syr. Ar. & Æth. Houb. and one ant. MS. at first, לְנוּ, “ and our enemies laugh us to scorn.” Secker thinks it may be pleonastic. But the metre seems to require some word.

8. One valuable MS. with ó. restores יהוה before אלהים, “ Restore us, O Jehovah, God of hosts.” See verse 4.

9. וַתִּטְעֶה. 18 MSS. read וַתִּטְעֵה. Otherwise ה may by a coalition serve for the radical and the affix. See Ps. ii. 12. lix. 11. Jerem. ii. 21.

10. פָנִית, &c. God is here represented under the character of a *husbandman* preparing the land for the reception of his favorite vine. See Isai. v. 1. and if we read with one MS. שְׁרֵשָׁה for שְׁרֵשִׁה, the whole might be rendered. “ Thou preparedst for it, (or as Houb. “ thou didst cleanse a place for it”) that it might take root—it took root, and filled the land.” Durell would render it, “ thou didst remove every obstacle before it.” הארץ 5 MSS. emphatically, “ the land.”

11. Houb. and Lowth following ó. Vulg. Ar. & Æth. read נְסָה for כָּטוֹ, “ Her shadow covered the mountains; and her boughs (covered) the cedars of God.” Secker renders the latter part, “ and the goodly cedars with the boughs thereof.” Hare and others for מַלְאָה צָלָה read צָלָה with Syr. See our Vers.

12. Compare Deut. xi. 24. with this verse, which refers to the reigns of David and Solomon.

13. עֲבָרִי. 13 MSS. more regularly עֲוָרִי.

14. יְרַמְסָנָה. This word appears no where else; and for the different senses put upon it see Boch. Aben Ezra reads יְרַמְסָנָה, conculcavit eam. which is strongly countenanced by Isai. xxviii. 3. Perhaps we should render יְרַעַנָה, “ breaketh it down.”

15. מִיעַר. Bochart supposes that the suspension of the y in this word denotes the 70 years of the Babylonish captivity; but 50 MSS. have the word regularly מִיעָר; and as the boar out of the wood might signify

Sennacherib, the *beast* of the field might mean Nebuchadnezzar. See Ps. lxxiv. 19.

15. וְפָקוֹד 22 MSS.

16. MSS. 57 read *וְכָנָה*, which Secker following Bochart, renders, “*and the plant.*” But as this word occurs no where else, and the critics are greatly divided about the sense of it, Houbigant’s construction agreeable to 6. Vulg. & Ar. adopted by a friend, seems most eligible, “*et suffulci eam;*” and for *בֶן* he also reads *כִּי* with 3 MSS. “*propterea enim.*” Unless we omit this last line with Hare and others. See Secker also on verse 18. Durell proposes this sense, “*And the foundation, which thy right hand hath settled—and the building that, &c.*” giving *בֶן* the sense of *בַת*. Mr. Bradley offers *נֵב* for *בֶן*, “*the branch.*” But for *בֶן*, might we read *עֲלֵיוֹן*, “*and protect that, which thy right hand hath planted—O most high, (which) thou hast made, &c.?*” Or *וְאַל בָּזֶן*, *and despise not that which thou hast made, &c.?*”

17. אֶמְצָת 60 MSS. as in verse 18.

17. שְׁרוֹפָה 50 MSS.

כְּסֻוחָה. 6. Vulg. Ch. Ar. & Æth. with 3 MSS. Hare, &c. read *וְכְסֻוחָה*, “*and cut down.*”

18. “*אָבְדוּ*. This verb wanting a nominative case, Secker refers back for it to verse 13. But may not *אִיבֵּךְ* through it’s similitude to the former word, have been dropped from the end of the verse, “*Let thine enemies perish, &c.?*”

18. “*The man of thy right hand,*” and, “*the Son of Man.*” Gejerus, &c. suppose these titles to belong to the *Messiah*, referring to Ps. cx. 1. Patrick refers them to *Hezekiah*. Mudge and others to *Josiah*. Muis, &c. to the *people of Israel*. But from comparing 2 Chron. xxxvi. 22, 23. Isai. xliv. 26—28. xlvi. 1—11, and Jerem. xxv. 12, 13. with this verse, might not Jeremiah, or whosoever was the author of this psalm, mean *Cyrus* by these titles, who was prophesied of as the restorer of *Israel* by name above a hundred years before his birth? For I have little

little doubt but that we should render בְּנֵי in Isai. xlvi. 11. "my son," instead of *my sons*, as denoting Cyrus, agreeable to the subsequent part of the context, and אַמְצָת הַחֹזֶקֶת in verse 1. answers exactly to here.

19. The metre of the first line of this verse appearing defective, perhaps we should read לְעֹלָם לָעֵד at the end, "and let us not be turned away from thee *for ever*."

P S A L M LXXXI.

FOR the title see Ps. viii. 1. and Ainsworth. "Perfecta Odæ mixtæ, sc. suavis & sublimis, species." Lowth, and the same learned author supposes it to be written for the celebration of the Jubilee. Some for the *new moon*. Others for the *full moon*. De Dieu, &c. for any *stated* time, deriving כָּסָה from כָּסַם, numeravit. See Prov. vii. 20. But if Shuckford's reading הַסְכָּת for בְּכָסָה in verse 4. be admitted, it fixes it to the *feast of tabernacles*, (as Hammond and others determine) "on the day of our feast of tabernacles." See Connect. Vol. III. Pref. p. 20. And then ought we not to read וְהַסְכּוֹת, "Blow the trumpet in the new moon, *and* on the day, &c.?"

3. MSS. 20. read חֻזֶּף 2 וְכִינּוֹר. See Ps. cxlix. 3. MSS. with Syr.

4. Syr. reads with 48 MSS. חֲגִינוֹן, in the plur. "This may be meant of all feasts, or in special." Ainsw.

5. לִיְשָׁרָאֵל. Hare and others read לֹא לִיְשָׁרָאֵל, "For this is a statute of the God of Israel."

וּמְשִׁפְט 12 חֻק MSS. All the Vers. (except Ch.) with 15 MSS.

6. בִּיהוֹסָף. Certainly אַיִל, although no MSS. notice it.

לְעֵד. Ainsworth more properly with ó. Vulg. Syr. Ar. & Æth. מַעַל.

יְדֻעַתִּי אַשְׁמָעַ. Hare and others read with ó. Vulg. Syr. Ar. & Æth. יְדַעַת שְׁמָעַ; and as one MS. reads אַ שְׁפָת, I apprehend the true reading was אַיִ שְׁפָת, "He ordained it for a testimony in Joseph—when he went

out from the Land of Egypt—where he heard a language he did not know.” i. e. when he was sold into Egypt. “ Alii hoc intelligunt de *Lingua Domini.*” Genebrard, Patrick, &c.

7. מִדּוֹד, “from the brick tray.” Mudge. “from the labourer’s basket,” which was probably employed in carrying of Bricks. Green. The word signifies, says a friend, a great vessel in which the earth was mixed for making the bricks. See Buxt. also.

8. בְּסֶתֶר רָעַם. Castalio, Lowth, &c. would refer these words to the giving the law at Mount Sinai. Muis and others to some preceding event. See Exod. ix. 23. xiv. 24, 25. Houb. reads וְגַם, “I heard thee in secret, and also—I proved, &c.” But Secker thinks his objection to the text absurd.

9. As a friend observes one MS. supplies ואדברה with Syr. & Ar. “ Hear, O my people, and I will speak; I will also testify against, &c.”

10. “ There should not have been in thee, &c.” See Durell.

חַשְׁתָּחוֹה. One valuable MS. reads Pf. xlvi. 6.

11. הרחב. Preter. in Hoph. “ Thy mouth was opened wide, and I filled it.” This refers, as Durell rightly observes, to the manna, and quails in the Wilderness. Though 2 MSS. read הרחיב. Houb. renders it, “ dilatavi.”

13. “ It is a judgment of God to suffer people to walk in their own ways.” Ainsworth.

14. גַּר. Syr. & Ar. וַיַּשְׁرָאֵל, “ and Israel.” See our Bib. Vers.

15. אַבְרָהָם. 48 MSS.

16. יְכַחַשׂ. Rather יְכַבְּשׂוּ. See Pf. xviii. 45. A friend observes that Syr. derives עֲתַּה from עותַּה, subvertere; it therefore may be rendered, “ and their destruction shall be for ever.” which strengthens the remark at the end of verse 17.

17. וַיַּאֲכִילֵהוּ. Hare and others more properly; but the true reading seems to be וַיַּאֲכִילֵם, “ and I would have fed them.” See ó. Vulg. Ar. & Æth.

מְצֹרֶר. Houb. &c. and instead of אֲשַׁבֵּעךְ, the construction requires that we should read with ó. Vulg. Ar. Æth. and one MS. אֲשַׁבֵּעךְ, “ and with the honey comb should I have satisfied them.” Houb. conjectures very probably, as a friend remarks, that verse 17. should precede verse 16.

P S A L M LXXXII.

THIS psalm was probably composed, as Patrick conjectures, by Asaph, *the Seer*, in the corrupt times of *Hezekiah*.

V. 1. בָּעֵדָת אֱלֹהִים “ In the congregation of God.” “ i. e. *sua*; sic Numb. x. 29. Luc. iii. 19.” Grot. &c. But all the versions read in the plur. אלֹהִים, or אלֹהִים; and as Hare with Houb. proposes reading אל twice, the original position of the words might be,

אל נצֵב בָּעֵדָת אֱלֹהִים
&c. אל

“ *God standeth in the congregation of the judges—God judgeth among the judges.*” See Isai. i. 23, 24. and verse 6. A friend omits אל with one good MS. 7 MSS.

2. God by a prosopopœia addresses himself to the judges of Israel. See Pisc.

4. Ch. Ar. Alex. Vers. and our own read the affix, or אתה, after הַצִּילוּ, “ save them from the hand of the wicked.” Or as one MS. has, וַיְהִי וְאַתָּה מֵיד, perhaps אתה may be dropped before מֵיד. Secker divides with Houb. “ Deliver the poor; and save the needy, &c.”

7. וְכָחֵד הַשְׁרִים, “ *Sicut unus e multis.*” i. e. “ *Plebeii, O principes; de quibus ante dixerat, occidetis.*” Gataker, &c. Hare, Lowth, &c. read, הַרְשִׁים, “ and ye shall fall like one of the poor.” Others propose שׁ, הַסְּרִים, שׁ being used for ס, “ and fall like one of the com-

mon transgressors." See Jerem. vi. 28. But perhaps for **וכאחד** we should read **וכאחר**, "and ye shall fall, O ye princes, like any other man." See Ps. cix. 8.

8. **תנהל**, "For thou possessest all the nations." And one MS. omits the **ב**, in **בכל**, with which the verb does not appear elsewhere.

P S A L M LXXXIII.

IT is generally agreed that this psalm refers to the conspiracy mentioned 2 Chron. xx.

V. 2. ó. Syr. Vulg. Ar. Æth. read, as a friend observes, for **מי** for **אל** ist, "O God, who is like unto thee?" One ant. MS. omits the three following words, "O God, hold not thy peace, &c."

חַקּוֹת 10 MSS: **אָל** 4th. Hare reads **אָלִי**, "and be not still, O my God." A friend thinks it redundant.

3. "Antithesis est inter Dei silentium, & hostium strepentem tumultum." Gejer.

אֵיבֶךְ 37 MSS.

4. **צְפֻנָּךְ**. 4 MSS. read **צְפֻנָּךְ**. All the Vers. (except Ch.) seem to have read **חַסְדִּיךְ**. See Ps. lxxix. 2. The Israelites are called God's peculiar treasure, Exod. xix. 5. See Patrick, &c.

6. **לְבִ יְהֻדוֹ**. Syr. reads **בְּלֵבָם** "corde suo simul." Ch. prefixes **בְּכָל**, "with the whole heart." Ar. reads **בְּלֵב אֶחָד וּלְיִךְ** "for they consulted together with one heart, and were, &c." See Secker, and our Bib. Marg. Houb. reads **בְּלֵב יְהֻדוֹ וּלְיִךְ** "consilium ceperunt unanimi corde, et adversum te." One MS. reads **וּלְיִךְ**.

7. "The tabernacles, &c." alluding to their dwelling in tents. This and the following verse are connected by Houb. with what precedes.

8. **יֹשְׁבִי** 25 MSS. For these several nations see Boch. and Poole.

9. זָרֹעַ. As Secker observes, ó. Vulg. Syr. Ch. probably read לְעֹזֶר, “and were *for an help* to the children of lot.” The Moabites calling in the aid of the *Affyrians*.

10. 2 MSS. read דָוֵר, as in Josh. xvii. 11.

11. שִׁיחַתּוּ נְדִיבָמָנוּ. Houb. &c. read with ó. Vulg. Ar. & Æth. שִׁיחַתּוּ נְדִיבָמָנוֹ, “*Make their princes, &c.*” Hare, שִׁיחַמּוּ וְנְדִיבָמָנוּ, “*make them and their, &c.*” Perhaps rather שִׁיחַתּ, “*make them and their, &c.*” See Ch. & Secker.

MSS. 7 more regularly נְדִיבָמָנוֹ, as 12 גְּסִיכָמָנוֹ, and 37 בְּעֹרֶב, See Judg. vii. 25. where the various reading is remarkable.

12. נְאוֹת. Alex. V. & Vulg. read מקדש. ó. Vulg. Ar. and Æth. מִזְבֵּחַ. Syr. עִיר. Perhaps it should be, as the metre of the Collat. appears defective, נְאוֹה עִיר, “*let us take into our possession the beautiful city of God.*” But see Secker

13. כְּגַלְגָּל. “*Like chaff.*” See Piscator and others with Isai. xvii.

14. יְבוֹשׁ. A friend, “*like eddying dust.*”

15. This and the following verse seem most properly pointed in our Bib. Vers. but Hammond connects them both with the preceding.

“*The mountains.*” i. e. “*Arbores and herbas in montibus; quæ quandoque fulmine tactæ incenduntur.*” Muis, &c. “*Vel montes sulphureos; quales Ætna, Vesuvius, &c.*” Genebrard, &c.

16. Hare’s metre, and that of the Collat. being deficient, following the latter I would read לְעֹלָם at the end of the last line, “*They shall be ashamed and dismayed for ever—and they shall be confounded and perish eternally.*” יְבוֹשׁ 8 MSS.

17. The metre of the Collat. seems preferable to Edwards’s. Houb. reads by a transposition, which one MS. favors, וְאַתָּה לְבָדָךְ, “*and they shall know that thy name is Jehovah—and that thou alone art, &c.*” Hare would omit יְהוָה, but I would only omit שְׁמֵךְ upon the authority of 3 MSS. and they shall know that thou, O Jehovah—art alone the most High, &c.”

P S A L M LXXXIV.

הנְתִית. If we might read **הנְתִיתם**, “concerning *the Gittites*,” (See Ps. viii.)—this psalm might refer to 1 Sam. xxi. 10; for the opinion of Mollerus that David composed it on his flight from *Saul*, as he did Ps. xlvi. and lxiii. is not altogether improbable; though some ascribe it to the time of *Abijah*. Others to that of the *Babylonish* captivity. Patrick to *Hezekiah's* reign.

V. 2. Compare Ps. lxiii. 1.

3. לֹא 1st. 2 MSS. read לֹא ל, and 3 omit ל 2d. So that the true reading may be לֹא חַי.

4. 6. Vulg. Syr. Ar. & Æth. read אֶלְעָזָר after בֵּית, and from comparing it with the words terminating the former line both in Hare and the Collat. the omission may be accounted for, “Even the Sparrow hath found an house for *himself*.” Sparrows and Swallows in *this* climate also frequent public buildings. But Bochart according to 6. Syr. Vulg. Ar. Æth. & Ch. understands דָרוֹר of the *Dove, or Turtle*. See Merrick also; and Bochart obviates the difficulty with respect to their making their nests upon the altars, by supposing these to be put figuratively for the whole edifice. But a friend reads with one MS. אל for את, “near thy altars”

צָבָאות. One MS. omits this word, which according to the Collation may be redundant, “thy altars, O Jehovah, my King and my God.”

5. I should be inclined to read אֲשֶׁר here, as it must be plur. if there was any authority.

וְעַד. Houb. reads with 6. Vulg. Syr. Ar. & Æth. לעַד, “they will praise thee for ever.”

6. Lowth

6. Lowth gives up this and the two following verses. Houb. reads כָּל לוֹ בְּלֵב לַעֲבָרוֹ בַּעֲמֵק הַבָּכָא, מַעַן יִשְׁתַּחַ, וְגַם “ Cujus in corde fiducia est ; ut transeat per vallem pyrorum, de fonte bibat, et de eis piscinis quas implevit pluvia.” Durell renders this verse, “ Blessed is the man whose strength is in thee, in whose heart are praises.” Mudge and others, the latter part of it, “ that travels the roads to thy temple with full bent of heart.” But reading עַז לוֹ שָׁלוֹתָך instead of עַז, and with Syr. might not the words bear this interpretation, “ Blessed are they who rejoice in thee, in whose heart are thy praises, or thy ways ?” See Ps. Ixviii. 5. and xli. 2.

7. Durell reading with others, and 9 MSS. הַבָּכָא for הַבָּכָה for the latter, and deriving מַוְרֵה from מַוְרֵ, to change, gives this construction, “ Passing through the vale of weeping, they will make it a source even of blessings ; it will put on a new face, or it will be cloathed with a change.” A friend suggesting מַסְלֹתָך, or עַז לְהַט עַז for עַז, and likewise reading in verse 6. gives this sense of the words, “ Blessed are the men, whose strength is in thee, in whose heart are thy ways, passing through the vale of misery they drink from a fountain, the rain fills even the pools.” Mr. Bradley, following the Syr. Vers. which reads מַשְׁוֹן, proposes this construction, “ They who go through the valley of weeping shall make it a habitation—even the pool (of weeping) shall drop down rain.” Supposing that has by accident been omitted in the last line : He would likewise read בְּלֵבָנו in the former verse. But reading יִשְׁתַּחַוו, with 3 MSS. for יִשְׁתַּחַוו, the following sense is submitted to consideration, “ Passing through the valley of Baca, they shall drink of the fountain—the rain also shall fill the pools.” Alluding perhaps, as Castalio observes, to the fountain in the Wilderness ; and with respect to the pools he further remarks, “ ut plurimæ in calidis & siccis illis regionibus indubie cisternæ erant ; ita vero non absimile est, nonnullas in desertis locis viatoribus reficiendis constitutas fuisse, quas hic in valle, &c. a Deo implendas dicit.” עַבְרִי 7 MSS. and one עַבְרִים. The valley of Baca is supposed by some to have been a part of the valley of Rephaim, 2 Sam. v. 22, 23. See Poole. Mann, as Mr. Bradley observes, makes it a village on the edge of Galilee.

8. "Robur eundo quasi crescit." Gejerus. See Merr. also.

9. יְרָאָה. ó. Vulg. Ar. & Æth. "The God of Gods shall be seen in Zion." Perhaps יְרָאוּ, "They shall see, &c."

9. In this last part of the psalm David particularly requests of God that this pleasure may be vouchsafed to him.

אלֹהִים. We should read with Kennicott אלהֵי. See Ps. lix. 6.

10. מַגְנָנָנוּ. Rather מגני, "my defender," to answer to משיחך, which seems to fix the psalm to *David*, who was the anointed of the Lord before he fled to Gath. See 1 Sam. xvi. 13.

11. All the Vers. read יְוָם אֶחָד, which the antithesis calls for.

רְשֻׁעָם. Hare, &c. read with ó. Vulg. Syr. Ar. & Æth. רְשֻׁעִים for the sake of the sense and metre.

12. Comparing the metre of the Collat. with Hare's, omitting the 2d. יְהֹוָה, I would divide the two first lines thus,

&c. כי

&c. אלהֵים

"For Jehovah is a sun and a shield—God will give grace and glory." But as Hare, &c. have observed, the versions differ widely in the first part of this verse. Ch. reads שׂור רם murus excelsus for שׂמֶשׁ ; which Hare suspects may be written for למשמשין, in the Chald. sense of the word, "For Jehovah is a shield to his servants." Houb. would read שָׁמֵר (rather שׁוֹמֵר) "a protector and shield." which corresponds better; but is not written for עוז, (see Ps. cxv. 10, 11.) "For Jehovah is a help and shield?" Secker remarks thus, "Perhaps ó. first wrote ἔλεος καὶ βοήθεια. And when the former was changed into ἔλεος, the other was easily changed into ἀγάθεια, as that often accompanies the other." It is observable also that ó. Vulg. Ar. & Æth. read אהב, *diligit*; which is not in the text. וְלֹהֲלֵיכִים 19 MSS.

13. בָּוטָן 25 MSS. with ó. See Ps. i. 1.

P S A L M LXXXV.

IT is generally agreed, that the subject of this psalm is the return of the Jews from the Babylonish captivity; in celebrating which the psalmist is carried by a prophetie impulse to foretel a much greater deliverance by the coming of *Christ*. See Mollerus, Lowth, &c. See Hare also and Secker in Ps. ix. 1. and compare Ps. cxxvi. with this.

V. 2. "The former part of this psalm doth not seem to agree well with the latter, unless præterperfects be taken for imperatives." Secker.

3. וְעַזְבָּן. Vulg. Ch. Ar. & Æth. read עֲזָבָן, "the iniquities of thy people." And the metre seems to require that we should read בְּלִ before it, as in the following line.

חַטָּאתָם. All the versions read חַטָּאותָם, "all their sins." which seems right.

5. אֶעֱמֹנָה. 2 MSS. read more properly מְעֵמָנוּ. See 1 Sam. i. 27. Ps. lxxxix. 34.

6. תְּמִשְׁךָ 22 MSS. and a great number לְדוֹר וְדוֹר.

7. וְתַחֲנִנוּ 6. Vulg. Syr. & Æth. read שׁוֹב. Syr. reads "et vivificans." But Gejer. considers the first verb as an adverb, "Wilt thou not again, &c.?" See our Bib. Vers. A restoration from captivity is a kind of resurrection from the dead.

8. הַרְאֵנִי 16 MSS. See Ps. lix. 11. lxxx. 9.

9. וְהִלְלֵנִי 6. Vulg. Ar. & Æth. probably read אַלְלֵי before הִלְלֵנִי, "I will hear what the God Jehovah will say unto me." Or perhaps the last word was written by mistake for the former, "I will hear what Jehovah will say unto me." A friend reads בְּנִי with 6. Vulg. & Ar. for בְּנִי, making this the answer given by God from the oracle, "By me Jehovah sayeth peace, &c."

לכלה, “*to folly.*” i. e. *Idolatry*; the cause of their captivity, which they were never guilty of afterwards.

10. כבוד. Houb. with Syr. כבודו, “*his glory.*”

11. “Justa, elegans and splendida prosopopœia, si de restitutione populi Judæi a captivitate Babylonica interpretemur, quod si ad divinorem illum sensum referamus qui sub ea imagine non obscure adumbratur, supra modum grandis atque excelsa, plenissima mysterii & sublimitatis.” Lowth’s Prael.

12. נישׁ. One MS. reads נחשׁ, and perhaps the whole might be rendered thus, “Truth shall flourish *in the earth—when righteousness shall look down from Heaven.*”

13. In the mystical sense of the words they may refer to the plentiful effusion of the Holy Ghost on the day of Pentecost, and the blessings consequent thereon. See Ainsw.

14. קד. Syr. reads וצדיק, “And the righteous.” Perhaps the true reading is צדיק, “*The righteous, i. e. the Messiah, shall walk before him.*” See Bib. Maxim. Tom. vi. יישׁ. Our oldest version reads יישׁ, “*and he shall direct, &c.*” which seems to be right. See Prov. iii. 6. Or as Lowth, &c. “Righteousness shall go before him—and shall direct, or set, his footsteps in the way.” i. e. “His own holiness shall guide him.” Secker.

P S A L M LXXXVI.

IT is generally agreed that David according to the title wrote this psalm; and Hezekiah might, as Grotius thinks, apply it to his own case. See Ps. xvii. 1.

V. 1. A beautiful paronomasia.

2. בָּנֵי חסיד אַנְיָם. Syr. reads אתה, “*For thou art gracious.*” which seems more proper. Ar. probably בחסידך, “*for thy mercy’s sake.*” Or perhaps

perhaps we should read **חַסְרָה**, “ for I am *destitute*.” Such repetitions of the same sense being frequent.

6. Vulg. Ar. & Æth. omit this word, and it seems redundant; and as the metre in the first line of the 4th verse seems deficient both in Hare and the Collat. these three verses might be divided thus, “ Preserve my soul, for I am *destitute*—save thy servant, O my God, who trusteth in thee—Be merciful unto me, Jehovah, for I cry unto thee—Rejoice the soul of thy servant *daily*—for unto, &c.” Unless we read with 2 MSS. כִּי אַתָּה “ for thou art my God.” See verse 16.

3. יְהוָה 57 MSS. read אֹדֶן.

4. If the former division of the metre be not admitted, we should perhaps read **אֱלֹהִים** at the end of the first line, “ Rejoice the soul of thy servant, O God.”

5. קָרְאֵיךְ יְהוָה 9 MSS. 41 MSS. אֹדֶן.

6. בְּקוֹל 16 MSS. לְקוֹל, and one MS. reads with Hare, which are more usual.

8. The defect in the metre of the Collat. compared with Deut. iii. 24. will probably lead us to the right reading as follows,

וְאֵין עֹשֶׂה כְמֻעָשֶׁךְ

“ Among the Gods there is none like unto thee, O Jehovah—neither is there any *that can do* according to thy works.”

7. יְהוָה 22 MSS. אֹדֶן.

9. Edwards’s metre seems best, “ All nations whom thou hast made shall come and worship before thee—O Jehovah, and shall glorify thy name.”

10. יְהוָה 28 MSS. אֹדֶן.

From considering the metre, and comparing 2 Kings xix. 15. Isai. xxxvii. 16. and Ch. it is probable that **הָוָא אֱלֹהִים** is the true reading, “ Thou *thyself* art God alone.” One ant. MS. supplies **הָאֵל**, “ Thou art *the God* of Gods alone.” 20 MSS.

11. The metre may perhaps be better divided thus,

הוֹרְנִי
&c.

אַהֲלָךְ
&c.

לְבָבִי
&c.

12. וְיַהְדֵךְ. Vulg. Syr. Ar. & Æth. with Muis, &c. deriving this verb from חָדָה render it, " My heart shall rejoice in fearing thy name." 23 MSS. and the two first letters might be easily dropped from their likeness to those preceding.

12. אַדְנִי. 35 MSS. and one MS. omits אֱלֹהִים, which, as Hare observes, seems redundant, " I will praise thee, Jehovah, with my whole heart." Perhaps rather וְאַכְבָּד הַשְׁמֶךְ.

13. This and the following verse may refer to 1 Sam. xix.

15. יְהֹוָה. 34 MSS.

16. עֹזֶךְ 10 MSS.

וְהַוְשִׁיעָה. One valuable MS. reading וְהַוְשִׁיעָנוּ, it strikes me that for לבן we should read על, or לְמַעַן, " and save me for thy truth's sake." See Ps. cxvi. 16. " The son of thy truth." i. e. Christ. Houb.

17. שְׁוֹנָאִי. 7 MSS. 6 יְבוֹשָׁו.

P S A L M LXXXVII.

THIS psalm, as Muis observes, is full of obscurity. Patrick and others think that it was composed on the birth or coronation of *Hezekiah*. Munster and others refer it to *Christ*. But perhaps it was written on *Solomon's* birth day, on which in honor to him the foundation stone of the temple might be laid.

V. 1. סְוִדָּתָו. Houb. reading יִסְוִידָת, makes the first line a part of the title with Ch. " A song of the foundations in the holy mountains." See Hammond also, &c. Durell reads יִסְוִידָהוּ, *A desire (a mark or sign) shall*

shall be set up in the holy mountains." Meibomius and others think that the first line has been by accident dropped. Might it be יְרוּשָׁלָם, "The house of Jehovah is at Jerusalem—its foundations, &c.?" See 2 Chron iii. 1. Green reading with Houb. supplies *Jerusalem*. Lowth agrees with Hare that this Ps. is imperfect both at the beginning and end.

3. מדברות נכבדות מדבר. Hare for the sake of the construction reads which 6. Vulg. Syr. Ar. and Æth. favor. Durell would read וחתם דבר נכבד, "A glorious and perfect subject is in thee, &c." But may not the text admit of this interpretation, "The glorious things in thee are above description, O city of God?" Or as 17 MSS. have, "above the power of a speaker?" Kennicott thus, as a friend observes, "glorious things doth he speak of thee." As the last line according to the Collat. seems defective, perhaps for סלה we should read יְרוּשָׁלָם, "Jerusalem the city of God."

4. זה. "Hic; nempe unus aliquis ex jam commemoratis gentibus." Pisc. "Hic; sive horum quisque." Michaelis. Some refer this to Christ, but he was not born at *Jerusalem*, and as this word is not here used contemptuously, as Hammond and others think, perhaps we should read הוה, interrogatively, "I will make mention of Rahab and Babylon to my acquaintance—behold Philistia and Tyre—with Ethiopia, "was this man born there?" i. e. Were any of those nations honoured with the birth of this great Prince? which may remove Secker's difficulty with respect to one birth place being understood, on which account he thinks it may be right to translate, "Behold, O Philistia, &c." לירדש 32 MSS. and 10 זלך. "Deus hic loquitur." Grot.

5. כווננה. 7 MSS. read יכוננה, which inclines me to think that it is the right word; and following Durell's sense of the two first words, I would render the whole thus, "But of Zion it shall be said, *the man, even the man*, shall be born in her and the most High himself shall establish him." i. e. Solomon. See 1 Chron. xxii. 10. "Vir et Vir." i. e. "omnis generis vir, vel diversissimarum Gentium homines."

Gejer. &c. In this and the preceding verse I have varied in the division of the metre from Hare and the Collat. יָלֵד 8 MSS.

6. That these words relate to the custom of registering the people cannot be doubted. See Gejerus and others. “ Jehovah will have *this* recorded in registering the people, that he was born there.” i. e. the *Messiah*. *Zion* being put for *Judea* by a Synecdoche.” Durell. And the preservation of *Christ’s* Genealogy seems to have been the especial care of Providence; but as it was the immediate concern of every tribe to preserve its own genealogy, and Solomon was of the tribe of *Judah*, perhaps for יהוּה we should read יהוּדָה, “ *Judah* shall record it in the register of the people, &c.” See verse 4. One ant. MS. omits יהוּה.

עַמִּים is here to be understood of the *Israelites*. See Ps. lxvi. 8.

סִפְרָר 3 MSS. יָלֵד 7 בְּכָתֵב; all which seem better readings.

7. Hare, supposing with great probability this verse to be defective, adds צִוָּן at the end of it, and for מעני reads מעניהם, “ all their fountains (of praise) are in thee, O Zion.” Durell deriving it with Houb. from עַן, and reading בְּחַלְלִים, renders thus, “ All that dwell in thee will sing with the dancers.” Which he admits to be *special*; the verb not being used. ó. Vulg. Ar. & Æth. read מַשְׁעָן, *Habitation*. A friend observes, that Kennicott reads כְּחֹלֶל יָם, “ Thus shall the princes be as the sand of the sea.” But reading with Durell, or rather בְּחַלְלִים, instead of מעני, ענה, (See MSS.) and instead of מַעֲנִי, cecinit, the words may have this sense, “ And the fingers with the pipers—shall all sing in thee O Zion.” i. e. shall celebrate the nativity of this eminent person. Which is corroborated by the communications of Mr. Bradley, who amongst other readings proposes this.

P S A L M LXXXVIII.

THIS psalm was set for the *flute*, and was to be sung interchangeably; and was composed by the author, if *Heman*, either in banishment, or prison. See Pisc. Muis, &c. with verse 10.

V. 2.

V. 2. שְׁעִיר. 2 MSS. having the first ' upon a rasure, it strengthens Hare's and others conjecture, that we should read שְׁוֹעֵת, as in Ps. xxx. 3. See also verse 14. He also reads נָמָם, but the better reading is with one MS. בָּזָם, " O Jehovah, my God, I cry in the d_i,—I call aloud in the night before thee." Syr. with Houb. reads וְלִילָה, transposing the words. See our versions.

5. Perhaps, " As a man of no strength."

6. בְּמַתִּים חֲפֵשׂ. Hare supposes the first word to be interpolated, rendering the last, " I am separated among the slain." Durell translates it, " they seek me among the dead;" or rather reads, " I am sought for among the dead." Secker once proposed נֶפֶשׂ, and from the defect of the metre in the Collat. we might supply after it, " my soul is among the dead." A friend suggests this sense of the text, " separated as the dead," (i. e. from society) the person here mentioned being supposed to be in a state of leprosy; referring to 2 Kings xv. 5. See Hammond and Lowth; and 3 MSS. read כְּמַתִּים. But then should we not for the sake of the metre supply אָנָי at the end of the line? שָׁוֹכְבִּי 7

" And they are cut off with, or by thy hand." So the Bib. Marg. and Secker.

7. תְּחִתִּית. If we might read בְּתְּחִתִּות, as in Ps. lxiii. 10. it would still add to the beauty of the Asyndeton.

8. בְּמַצּוֹלֹת. 32 MSS. read בְּמַצּוֹלָה, more usual. Houb. &c. with 6. Vulg. Ar. & Æth. זְבָצְלָמוֹת, " Thou hast laid me in the pit, in the lowest places—in darkness, and in the shadow of death." As Secker observes, 6. Vulg. Ar. & Æth. read שְׁתַנִי here, and verse 9. " They have, &c."

8. עֲנִית. Secker carrying on the force of עַל, reads with 6. Vulg. Syr. & Æth. עַלְתָּת, " and thou hast brought upon me all thy waves." But 6. Syr. Vulg. & Æth. supplied this also. See Ps. xlvi. 8. Houb. reads עֲנוּנוֹת, " and all thy waves have afflicted me." But the true reading seems to be וְכָל—עֲנִית. See our versions.

9. טִידָעַי. 19 MSS. more regular מִזְדָּעַי.

ó. Vulg. Syr. Ar. & Æth. with 15 MSS. חֹעֵבָת sing.

כָּלָא. Hare and Green read, “*כלאו*,” “*they shut me up.*” All the Vers. Houb. and 24 MSS. read כָּלָא part. *pah.* and perhaps אָנָּי should be supplied before or after it; (See Jerem. xxxvi. 5.) as the metre of the Collat. seems to require another word, “*I am shut up.*” Perhaps Jeremiah was the author of this psalm.

10. A beautiful Paronomasia between עַנִּי & עַנִּי.

11. פְּלָא. All the Vers. except Ch. in the plur. See verse 13.

וַיַּדַּחַ. ó. Vulg. Ar. & Æth. with Houb. read וַיַּדְחַ, and one valuable MS. read so at first, the י being probably dropped, as the preceding word ends with it.

רְפָאִים “signifies persons, and is the name of a nation.” Josh. xii. 4. It also signifies in general the *dead*, and is synonymous to מְתִים. Vitrunga derives it from רְפָה, *languidus fuit*; and it may be indefinitely used of all dead persons. ἱατροί, ó. Vulg. ridiculous.” Secker.

12. אֲשֻׁנָּתֶךָ. 9 MSS. with ó. Vulg. Syr. Ar. & Æth. read פְּלָאֵךְ. See our Vers.

13. All the Vers. except Syr. read הַיּוֹדֵעַ, and with them 7 MSS. פְּלָאֵךְ.

15. The construction seems to require וְתַחַטֵּיר, “*and hidest thy face from me?*”

16. וְנוֹעַ. ó. Vulg. Ar. & Æth. read וּבְגִיעָם “I have been afflicted, and in labors from my youth.” Syr. וְנוֹעַ, or as Houb. וְנוֹגָעַ, partic. ben. in Niph. “*and wearied.*” But from comparing Ps. lxxiii. 14. Isai. liii. 4. וְנוֹגָעַ seems to be the best reading, “*I have been afflicted, and smitten, &c.*”

מִנְעָר. Hare reads more properly with ó. Syr. Vulg. Ar. & Æth. מִנְעָרִי, “*from my youth.*”

אֲפֻנוֹת, “*I am distracted.*” The sense put upon this word, which appears no where else, by the Lexicographers seems arbitrary, and as one ant.

ant. MS. probably, and another at first, read אַפְוֹנָה, and 41 MSS. אִמְרֵך for אִמְרֵך, this is perhaps the sense of the words, “*Verily I have borne thy terrors.*” See Ps. xxxvii. 3. Unless we might read עד הַנֶּה, “*I have been afflicted and smitten from my youth—I have borne thy terrors until now.*” See Numb. xiv. 19. If we consider it as a verb, we must read with a friend, according to ö. Syr. Vulg. Ar. & Æth. וְאַפְוֹנָה. One MS. omits it.

17. צְמַחֲנוּ. 4 MSS. read צְמַחֲנוּ, evidently right.

18. “*They have surrounded me.*” i. e. “*Iræ et terrores tui.*” Muis.

“*Non liquet.*” Lowth. Hare for reading מַחְשֵׁיכָם, renders the latter part, “*my acquaintance are darkness.*” i. e. I am conversant only with darkness. Houb. &c. read תַּחַשֵּׁךְ, adding at the end, “*thou hast kept back my relations from me.*” See Syr. Secker conjectures that ö. read משָׁבֵר, or משָׁד. But making מַחְשֵׁיךְ the part. Pih. with Lorinus and others, the words, according to the metre of the Collat. will bear this construction, “*Thou hast put away a lover far from me—and hindereſt a friend from knowing me.*” The greatest calamity to a person in distress. See Ps. cii. 4.

5 MSS. אָוָה ב.

P S A L M LXXXIX.

PATRICK and others suppose this psalm to be written in the time of the Babylonish captivity, and Dr. Bagot, the present learned Bishop of St. Asaph, thinks that Jeremiah might be the author of it. Kennicott ascribes it to Isaiah. See c. vii. 1.

V. 2. חִסְדֵּי. Houb. &c. read according to ö. Ar. & Æth. חִסְדֵּיךְ, “*thy mercies, O Jehovah.*”

17 MSS. לְעוֹלָם, לְעוֹלָם better. Many MSS. לדָר וְדָר.

3. אמרתִי. All the versions, except Ch. read אמרתִי, “*For thou ha?* said.” which is approved by Hare, Lowth, &c. Houb. and Secker transpose this word to the beginning of the following verse.

הסֶר. Hare reads חסְדֵי, “*my mercy.*” But חסְדָךְ, “*thy mercy,*” agrees better with the following noun. See Edwards’s Vers.

תַכְנֵן. Houb. reads with 49 MSS. in Hiph. “*Thou shal, establish.*”

בָהָם. Kennicott reads כָהָם, “*For thou hast said, Thy mercy shall be built up for ever.—as the Heavens, thy truth shall be established like them.*”

4. See 2 Sam. iii. 9. vii. 12.

5. לְדוֹר. 38 MSS. read לְדוֹר, and notwithstanding the great variety in the reading of these two words, לְדוֹר וְדוֹר is probably right.

6. The latter part of this verse not according with the former, Houb. reads קְהֻל, “*even the congregation of saints thy faithfulness.*” Durell transposes the words, “*the saints also thy faithfulness in the congregation.*” Both of them supplying the verb from the foregoing sentence with Gejerus. But perhaps for שְׁמַיִם we should read עַמִּים, “*And the people shall praise thy wonders, O Jehovah,—thy faithfulness also in the congregation of the saints.*” See Ps. xl. 9, 10. As a friend observes all the Vers. except Ch. read יְווֹן with 2 MSS. which seems better, as this verse is not connected with the former. קְדוֹשִׁים 37 MSS.

פְלָאָק. One MS. reads with all the versions פְלָאָק. See Ps. lxxxviii. 11, &c.

7. בְשַׁחֲקִים. All the versions read בְשַׁחֲקִים, in the plur.; and one MS. reads בְשַׁמִּים, “*in the Heavens.*” which Syr. favors. 12 MSS.

אֱלֹהִים. Rather אלֹהִים אֱלֹהִים, according to ó. Vulg. Ar. & Æth. “*among the sons of God.*” See Job. xxxviii. 7. The force of מִן is carried on. See our Bib. Vers.

9. רַבָּה. All the versions read רַבָּה, or as Houb. רַהַב, and the metre, as well as sense, seems to require, that it should be joined to the next line, “*God is to be feared in the council of the saints—being great and terrible above all that are round about him.*”

10. הַ

10. חַסְנִין יְהָ. The late learned Dr. Wheeler, &c. make יְהָ only a Rabbinical Abbreviation for יְהֹוָה. Houb. inserts between these two words, “ thou art strong. O Jehovah.” But from comparing verse 15 and 25. and as Syr. omits יְהָ, perhaps חַסְדָּךְ is the right reading, “ O Jehovah, God of Hosts, who is like unto thee—thy loving kindness and thy faithfulness are round about thee.” See Secker. Unless חַסְנֶךְ, “ thy strength,” should be preferred.

11. בְּחַלֵּל, “ As a mighty warrior.” See Kennicott’s 1st Diff. p. 108. Before I had seen this sense of the word, I had conjectured that we should read בְּחַילֶךְ, “ Thou hast broken Rahab in pieces by thy strength.—with the arm of thy strength, &c.” See the Collat. for a verse not in the text.

12. יְסֻדָתָם. As ó. Syr. Vulg. Ar. & Æth. do not read the affix, which is redundant, perhaps we should read יְסֻדָת, or with הָ paragogic.

13. *Tabor* and *Hermon* denote the *East* and *West*. Piscator, &c. The metre of the Collat. seems most regular.

14. The sense seems to require עֲטָה, which is very much like מָעָ, as it was written before the invention of the final letters, or some such word, in the first Hemistich, “ Thine arm is covered with strength.”—Houb. renders the last, “ *roboras manum tuam, exaltas dexteram tuam.*” And 33 MSS. read תְּעוּתָה.

15. מִכּוֹן, “ The foundation of thy throne.” Muis, &c. which seems the better sense. See our Bib. Marg. Ps. xcvi. 2. and Prov. xvi. 12.

16. חַרְוָעָה. Secker observes, “ that Syr. might read חַרְוָעָתְךָ, not חַרְוָעָךְ, which Houb. proposes, but is not extant. Possibly יְדָעָ should be read יְרִיעָ with an ellipsis of אֲשֶׁר. Compare Josh. vi. 7. The persons, who join and act in the solemn procession seem described.” But Syr. probably reads חַזְדוֹתְךָ, “ thy praises.” Hare with others suppose it to be only a *musical* term crept in from the margin ; but as Kennicott has proved that some word is necessary on account of the metre, perhaps we should read חַוְרָתְךָ, “ Blessed are the people that know thy law—

>O Jehovah, they shall walk, &c." Or perhaps חַשׁוּרָךְ "Blessed are the people, who have known, (i. e. experienced) thy salvation." 44 MSS. יְדֻעַּי more regular, which favors the text.

17. Six MSS. adding סלה at the end of the last line, which seems deficient, perhaps may have been dropped.

18. MSS. וְעַזְתָּנוּ. A friend proposes the affix נ, which agrees better with the following.

19. The sense, as well as the metre, being incomplete in the first Hemistich, perhaps רְנָנוּ has been omitted through its likeness to the preceding word, and to that, which ends the line in the former verse, "Therefore unto Jehovah our shield we sing—and, &c." But Secker, with a friend, supposes ל to be redundant. Though Mudge and others refer these words to David, they seem, as Lyranus observes, to respect the time of the judges; and David's appointment, as Jehovah's viceroy, follows in the next division of the psalm.

20. לְחַסִידֶךָ, "to thy holy one." i. e. to Samuel; to whom David had probably been manifested in a vision. See Piscator, &c. with 1 Sam. xvi. 1—13. Others refer it to David. But Houb. Kennic, &c. read with all the versions, and 66 MSS. לְחַסִידֵיךָ, "to thy holy ones." i. e. thy prophets. See Muis also.

וְתַאֲטֵר is not necessary to the sense, and according to the metre of the Collat. is redundant.

עוֹר. Perhaps rather נָזֵר, the preterperfect tense is often used for the fut. when a thing is certainly to be done, "I have set the crown upon one that is mighty." i. e. David. See verse 40. These words, in their first sense may refer to David; but Calovius, &c. understand them solely of Christ.

21. קָדְשֵׁי. One MS. reads קָדֵש, with ó. Ar. & Æth. "with the holy oil." See 1 Sam. xvi. 13.

22. The construction is here very singular. Might we render thus, "For my hand shall establish his people?" Or, "That my hand may be firm with him?" See Tig. Vers.

23. שְׂנִיא.

23. סִיחָה. ó. Syr. Vulg. Ar. & Æth. as Muis conjectures, read יִשְׁיָה ; which Houb. adopts ; (See also our Bib. Vers.) or borrowed the sense, as a friend thinks, from the Ar. נִשֵּׁה, *crevit*. Ch. derives the verb from נִשֵּׁה, *decepit*. But Kennicott more properly from נִשֵּׁה, *tulit*, “ The enemy shall not exalt himself against him.” .

MSS. 4 read נִשֵּׁה, and 3 אַיִב. “ *The son of violence.*” i. e. Saul.

24. וְכֹתֶתִי 16 MSS. 16 אַגְּנָה MSS. See Josh. xxiv. 5.

26. וּבְנָהָרוֹת, *in the rivers.*” i. e. The Euphrates and Jordan. Piscator. The Euphrates and Tigris. Green. The Euphrates and Nile. Durell. But the true reading seems to be with one MS. וּבְנָהָר, “ and his right hand *in the river.*” i. e. The Euphrates. See Ps. lxxx. 12. .

28. בְּכָור. *The first born* was intitled to the highest dignities. Our Vers. read בְּכָורי, “ *My first born.*” But without authority, though it seems proper.

29. This, the preceding, and following verse were eminently verified in Christ, the son of David. See Ainsworth, &c.

32. חֲקָתִי. 10 MSS. with ó. Vulg. Ch. Ar. & Æth. read חֲקוֹתִי. Syr. entirely omits this verse.

33. וְפִקְדָּתִי, “ *Then will I, &c.*” See our Bib. Vers.

34. Perhaps better with Pisc. &c. “ *nor will I lye against my faithfulness.*” .

35. One MS. with ó. Vulg. & Æth. reads וְמַצְאִי. But Deut. xxiii. 23. favors the text.

36. See verse 4. Syr. reads וְאַל, “ *and I will not lye unto David.*” See Heb. vii. 21.

38. עֲוָלָם. 8 MSS. have לְעֲוָלָם. See verse 37.

“ *The faithful witness.*” i. e. *The rainbow*, Gejerus, &c. See Gen. ix. 9. “ *C* ex præced. est repetendum, ut Ps. lviii. 9.” Id. “ *Luna.*” Pisc. &c.

39. הַתְּעַבְּרָת. Syr. & Ar. read וְהַתְּעַבְּרָת, “ *and art wroth with thine anointed.*” But see Ps. xlvi. 5. Here is a beautiful climax, beginning the 4th portion of the psalm.

40. נארתת ברית. Houb. reads נארתת הברית ; and 31 MSS. have נארת.

41. גדרתו. 12 MSS. more regularly גדרתו.

42. שסחו. The grammatical construction requires that we should read with all the versions, 16 MSS. Kennicott, &c. שסחו.

עובי. 13 MSS.

43. איביו. 41 MSS.

44. A friend observes that ó. Vulg. Syr. & Ar. probably read עוז “the help of his sword.” And that צור חרב is not used. The similitude between the two words might easily occasion the mistake. Ch. reads אחר חרבו, “Thou hast also turned his sword backward.” Which Secker approves. See Lam. iii. 3.

הקימתו. 20 MSS. with Houb.

45. מטהרו. There being no word in the first Hemistich to answer to *his throne* in the 2d. Durell reads מעטרו, “Thou hast made *his crown to cease*.” But as Hare’s and the metre of the Collat. is defective, perhaps from the similitude of the words עטרתו has been dropped from the end of the line, “Thou hast made *his crown to cease from its brightness*.”

46. עלומיו. Kennicott infers from this expression, that this portion of the psalm refers to Ahaz, who died at thirty-six years of age. But Alex. Vers. Vulg. Ar. & Æth. understood by it the common term of life, in which case it may be applicable to Hezekiah. See Isai. xxxviii. 10. and the following portion of the psalm seems to be adapted to his situation, though another learned author thinks it has respect to the Messiah. Vulg. ó. τὰ θρόνῳ, wrong, as a friend observes.

47. For the metre’s sake the text should stand as it does, but the version might be better thus, “O Jehovah, how long wilt thou hide thyself? Shall thy jealousy burn like fire for ever?” See Secker, and Ps. lxxiv. 1. lxxix. 5.

48. אָנָי. Houb. and Kennicott read אָדָנִי, as in verse 51. But as the MSS. do not afford the different reading of יְהוָה, I am apt to think that אָנָה, or as a friend with one MS. נָגֵן, is the right word here, and that אָנִי should be added at the end of the line, conformably to one MS. and Ps. xxxix. 5. "Remember, I pray thee, how frail I am." See Secker, and Merrick. זָכֹר 12 MSS.

49. מַלְטָה, Syr. Ar. & Æth. read וַיִּמְלֹט, "and shall he deliver, &c.?" See Ps. xvi. 10.

50. אָדָנִי. 44 MSS. יְהוָה, and 3 MSS. supply אשר with 6. Syr. Ar. & Æth. "which thou hast sworn."

51. אָדָנִי for יְהוָה and זָכֹר 37 for זָכֹר 1.

עֲבָדֶךָ. Hare and others read with Syr. and 19 MSS. עֲבָדֶךָ, "Thy servant". which is more suitable to the context, and may be understood of Hezekiah. See V. 46.

כָּל רַבִּים. Here is probably an omission, or a corruption. Le Clerc seems to have read מכל, "from all the mighty people." Hare and others read קול, "the voice of many people." Houb. reads רַבִּים העמִים, "all the contention of the people." which Mr. Bradley adopts; tho' he likewise offers קבִּים, "all the curses &c." Durell reads רַבִּים in regim. "all the reproaches of the people." Secker offers כלמת or רַבִּים דְבַת for the two words, "I bear in my bosom all the reproach of the people." Or, "I bear in my bosom the shame of the people." which is countenanced by Ezek. xxxvi. 6. See Isai. xxxvii.

חַרְפָּוִי. Syr. reads חַרְפָּוִי, "Wherewith thine enemies have reproached me, O Jehovah, &c." See 2 Kings xviii. 19—25. If this reading be admitted, Green's omission of the 2d אשר חַרְפָּוִי is unnecessary.

עֲקֻבוֹת, semitas, five *aciones*. Hamm. &c. אַיִלָּק 34 MSS.

53. The addition of the collector of the psalms. Muis, Kennicott, &c.

P S A L M X C.

HAMMOND and others suppose this psalm to have been composed by Moses according to the title, when the children of Israel perished in the wilderness; but he was probably not the author of it. See Mudge and Kennic. Gen. Diff. 80. 3. Perhaps composed by Jeremiah in the time of the captivity, *a man of God* signifying a prophet in general. See verse 10. Here the 4th book begins.

V. 1. טַעַן. As Hare, &c. observe, 6. Vulg. Ar. & Æth. read מעֹן, “*a refuge to us.*” and 2 MSS. probably read the same.

2. וְהַחֲלֵל, “*in the 3d person passive; as the versions.*” Secker.

וְצָלָלֶם. Ch. Syr. & Vulg. with 20 MSS. Hare, &c. read מעולם, and 58 MSS. with Ch. Syr. Vulg. and Green זע for עז, and שולם seems to be redundant, (See MS. 40.) “*from everlasting to everlasting.*”

3. Hare, &c. bring לא the last word of the former verse forward to the beginning of this, giving it the sense of the negative particle according to 6. Vulg. Ar. & Æth. and neither the sense nor metre require it there; and one MS. omits it, “*Do not bring man to destruction—but say, &c.*” Though Hare’s version, which is this, “*convertis hominem usque ad contritionem, et dicis, revertimini filii hominum,*” does not correspond with his notes. If לא be considered as belonging to the former verse, (See Ps. xciii. 2.) then perhaps we should read שב, “*man shall return to destruction,—when thou sayest, return ye, &c.*” Here is an allusion to Gen. iii. 19. Hare, &c. Houb. reads תשב for תשב, “*Do not grind man, &c.*”

4. אַתְּבָל. Notwithstanding all the versions retain this word, neither the sense, nor the metre of the Collat. require it, and it is omitted by Meibomius, “*For a thousand years in thy sight are as a day—when it is*

is passed, and a watch in the night." Hence it is observable that *night watches* were in use in the time of the psalmist. See Harmer's Obs. Vol. I. 210. A friend observes that one MS. omits כ' עָבֵר ; perhaps then for אַתְּמֹל, we might read אַחֲרָד, as St. Peter seems to have done, dividing thus, " For a thousand years in thy sight are—as *one* day, and as a watch in the night." But 18 MSS. read עָבוֹר, which may be a reason for retaining it. A *thousand years* seem to allude to the longevity of the Antediluvians.

5. זָרְתָּם, &c. Hare and others following Le Clerc give this sense to the words, " Thou waterest, i. e. thou refreshest, them with sleep, and they are—in the morning as the grass which springeth up." Houb. version is, " The course of their life is a sleep, they are, &c." Cast. seems to read זָרְתָּם, " Thou scatterest them, they are a dream." See our old Vers. Secker offers this translation, " Thou overflowest them : they are as morning sleep ; as the grass, that groweth up." Durell omits this word entirely, " They are as sleep in the morning, like the grass which changeth." But reading by a metathesis זָרְתָּם, and omitting the first line of the next verse which seems redundant, the whole might be thus rendered, " Thou cuttest them off as a dream, they are—in the morning like grass which springeth up—in the evening it is cut down, and withereth." A friend omitting the 1st בְּבָקָר and יְהִלָּפָה, and reading הנָה for שָׁנָה, giving חַלְפָה also the sense of *pulchellare*, for which he refers to Job xiv. 7. proposes this conjectural emendation with great diffidence, " Thou overflowest them ; behold they shall be as grass—in the morning it flourisheth, and groweth up—in the evening it is cut down, and withereth."

7. בְּ. Hare removes it to the beginning of the next verse. Green reads כִּן instead of it, " So are we consumed, &c."

8. שְׁתָּה. Notwithstanding 39 MSS. read שְׁתָּה the true reading is שְׁתָּה according to Houb. and one MS.

נוּנָתִינוּ. 63 MSS. עֲוֹנָתִינוּ more proper.

עלפנו. 17 MSS. read עַלמִינוּ, and 34 still more proper “*our secret sins.*” & Vulg. Ar. & Æth. reading עלטנו, entirely mistook the sense.

9. כָלֵנוּ. As Syr. reads כָלֵנוּ for כָלֹן, & Vulg. Syr. & Æth. or אֲרֵג for הָנָה, & Ar. both; and 15 MSS. חָנָא; from comparing Job vii. 6. the following reading is submitted to consideration כָלֵנוּ כְמוֹ אֲרֵג, “Our years are swift as the weaver’s shuttle.” Or as two printed copies of note read here כָלֵנוּ, “All our years are as the spider’s web.” A friend divides the words according to &. “For all our days are passed away, we are consumed in thy wrath, our years are as a tale.” “Consumimus dies nostros ut vaporem æstuantem. Schultens, in Prov. xxv. 4.” Lowth.

10. בָהָם. Syr. & Ar. with one valuable MS. omit this word, altogether superfluous.

וְרֹחֶבֶת. Lowth with Houb. “Yet is *their multitude* labour and sorrow.” Rather וְרֹבֶה, this word scarcely ever appearing in the fem. See &. Syr. Vulg. & Ch. Perhaps הַז has been omitted at the end of this line, which the grammatical construction seems to call for, if not the metre. See Ar.

גַנְחֹשׁ. Hare reads חַשׁו, “For they soon *pass away.*” But I do not find גַנְחֹשׁ used adverbially. Edwards reads גַע. “For they are soon *cut off.*” Houb. & Lowth after Symmac. גַעַנְ, “For we are soon *cut off.*” But a friend suggests גַזְהָ יְשָׁ, “nam succiso fit.” alluding to grass in verse 5.

וְנַעֲפָה, “et *satisficimus.*” Houb. But 69 MSS. read וְנַעֲפָה, which favors the common acceptance, “and we fly away.” Kennic. and others infer from this verse, that this psalm was composed about the time of David. See verse 1.

11. Mudge follows & Vulg. in the division and reading of this and the next verse.

יְדֻעַ. All the versions with 11 MSS. read יְדֻעַ; and 22 MSS. יְמַנַּע.

וְכִירָאתָךְ. Syr. & Ar. read וְיִרָאתָךְ, which Durell follows, “Who knoweth the power of thine anger—and the turbines of thy wrath?”

Ar. reads יְצַבֵּל עַל יְמִינָךְ for יְמִינָךְ עַל, “ who can prevail against the power, &c. ? ” Lowth follows Houb. “ Quis novit vim iræ tuæ ; et, prout terribilis es, furorem tuum.” A friend thus, “ nam sicut tui timor est, ita ira tua est.” i. e. “ timentes te non experientur iram tuam.” “ As the reverence due to thee, such is the punishment to be expected for disobedience. Peters.” Secker. Perhaps we should read את יְרָא וּמַיְנָה, “ who knoweth the power of thine anger, or who feareth thy wrath ? ”

12. כִּן. Hare and others omit this word here, and insert it in the preceding sentence. Muis, Lowth, &c. render it, “ Teach us to number our days aright.” See Numb. xxvii. 7. Houb. reading בְּכִנּוֹת, renders thus, “ Ut maxime breves sunt dies nostri, ita, &c.” Mudge reading יְמִינָךְ for יְמִינָה, with ö. Vulg. Ar. & Æth. gives this sense, “ So give us to know thy right arm.” But our versions with that of Geneva seem as easy as any ; and perhaps we should read with them לבנו חכֶמֶת for לבב חכֶמֶת, the ה in the noun serving as the formative of the gender, and the local affix. “ And we shall acquire an heart of wisdom.” Secker with Pisc.

13. עד מות. Houb. “ ad extremum.” See our old Vers. Durell renders it, “ Return, O Jehovah, before my death.” And quotes Noldius for this sense of עד; but this change of the person cannot well be admitted. Perhaps we should read על אמתך, “ Return, O Jehovah, for thy truth’s sake.”

This and the following verse are as applicable to the Israelites in the Babylonish captivity, as in the Wilderness. See Mudge.

15. בְּבָקָר i. e. “ early, after the dark night of afflictions.” Ainsw. “ cito ” Mar. &c. Perhaps the word might be rendered thus, “ in seeking thy mercy.” i. e. when we seek thy mercy.

16. פְּעֻלִיךְ. The preceding verb requires that we should read with Houb. and go MSS. פְּעַלְךָ, “ Let thy work be shewn unto thy servants.” — and thy glory unto their children.” By delivering the former from captivity, and by exhibiting thy glorious presence in the temple to the latter.

וְהִדְרָךְ. 6. Vulg. Ar. & Æth. make this a verb, “ *et dirige.*” Syr. & Ch. consider it as a noun, which is most suitable to the context.

17. נָעַם, or as 41 MSS. נָעֵם. and 57 read so Ps. xxvii. 4; though it appears nowhere in this form. 6. Vulg. Ar. & Æth. *splendor*, so that they probably read נָאֹור. Green follows Syr. “ And let the *graciousness* of Jehovah, &c.” “ Perhaps, *pleasing look.*” Secker. But as the metre of the Collat. is too long in the first line, and the last is confessedly a spurious repetition, by a transposition and omission perhaps the text might originally stand thus,

וְהִי עَمָנוּ יְהוָה אֱלֹהֵינוּ
וּמְعָשָׂה יְדֵינוּ כּוֹן עַלְינוּ

“ And may Jehovah our God be *with us*—and establish the work of our hands *upon us.*” Unless we read with Durell after Syr. יְדֵין, *of his hands.*

P S A L M XCI.

“ IN hoc psalmo aliquod μυστηριόν intus latet, et de Messia interpretantur Judæi.” Lowth, who with Muis supposes *David* to be the author of it. See Præl. 26. Peters ascribes it to *Moses*. Durell supposes it to contain a dialogue between God and *Solomon*. But it is difficult to speak decidedly on this point, as each of these three persons was typical of Christ.

1. Meibomius and Hare think that a verse or two are lost at the beginning. Lowth supposes the psalmist to speak of *himself* in the 3d person in the two first verses; but as 36 MSS. read יִשְׁבֶּן, perhaps we should read אֲתָלֹונֵן for יִתְלֹונֵן, “ *Dwelling in the secret place of the Most High—I will abide under the shadow of the Almighty—I will say unto Jehovah, &c.*” The psalmist seems to allude to the cherubim covering the ark. See verse 4.

2. אָמַר. ó. Vulg. Ar. & Æth. read יֹאמֶר, “ *he shall say.* ” Hare and others in the Imper. “ *say.* ” But 18 MSS. read אָוֹמֵר, and Munster and others render it in the first person fut. *I will say*, or as Secker *shall say*, which avoids the change of persons. See verse 1.

3. מִדְבָּר הַוֹּת. ó. Syr. Vulg. Ar. & Æth. with 10 MSS. read ; and 12 MSS. with ó. & Syr. הַוֹּת. Houb. renders thus, “ *ex dicta perniciose.* ” Our versions translate דְּבָר, *the pestilence*; and the Italian, as a friend observes, *la peste.* But as mention is made of the *pestilence* in verse 6, and the first line of the Collat. seems deficient, might we for מִדְבָּר read טַמְדָּבָר, and supplying וְהַוְלִיכָּךְ divide the verse thus, “ *For he shall deliver thee from the snare of the hunter—and bring thee out of the dreary wilderness?* ” Which readings, if admitted, might allude to the deliverance of Moses from the incursions of the *Arabs*, and his coming to Mount Nebo. See Deut. xxxiv. 1.

4. בְּאֶבְרוֹתָו. All the versions in Deut. xxxii. 11. read אֶבְרוֹתָו and ó. Syr. Vulg. Ar. & Æth. read here בְּאֶבְרוֹתָו, “ *under his feathers.* ” “ *Ut Gallina Pullos.* ” Muis. The wings of the cherubim covering the mercy seat were emblematical of the divine affection to the Israelites. See Matt. xxiii. 37.

5. The danger of walking through a wilderness by *night* must be very obvious; and as the bow and *arrow* were much used in the East, particularly amongst the *Arabs*, not only for the sake of hunting and destroying wild beasts, but for defence from their enemies, it was equally dangerous to travel by *day*. Syr. with 6 MSS. וְמִחְצָן. See our Vers. This and the following verse afford a remarkable instance of an ellipsis of the pron. **asher**.

6. As the number of persons, who died in the wilderness from 20 years old and upwards, were one year with another near 15,000, they were probably carried off by some *pestilential disorder*, from which Moses was preserved in a wonderful manner. See Deut. xxxiv. 7. To this circumstance therefore the psalmist may allude in this and the two following

lowing verses. Patrick and others refer them to 2 Sam. xxiv. 8 MSS. read **ומקTCP בAOFL**, and 6 **ו.מ.ק.ט.ב**. As Grotius and others observe ó. Vulg. & Ar. read **ו.ש.ד**, “ *et Daemonio meridiano.*”

7. Ch. & Ar. read **ש.ט.א.ל**, “ A thousand shall fall at thy *left* side.” **א.ל.יך**. All the versions read **ו.א.ל.יך**, “ *but to thee it shall not come nigh.*”

8. David's sin was the occasion of the pestilence, 2 Sam. xxiv. But here the *people* are the transgressors.

ו.ש.ל.מ.ת. Houb. reads with 25 MSS. **ו.ש.ל.מ.ת**.

9. Durell thus, “ Surely thou, O Lord, art my refuge ; O Most High thou hast fixed thine habitation ; viz. in Sion.” Cloppenburgius and others supply **אמ.ר.ת**, “ For thou *haft said*, Jehovah is my hope.” Hare and others read **אמ.ר.ת** for **א.ת.ה**, “ Because thou hast said, Jehovah is my refuge,—and hast made, &c.” But Merrick approved by Lowth, reads **מ.ח.ס.ך**, “ For, as to thee, the Lord is *thy hope* :—Thou hast made the Most High thy habitation.” Others reading with one MS. **מ.ח.ס.ה** thus, “ Because thou hast made Jehovah *a refuge*, the most high thy habitation.”

10. See Deut. xxxiv. 7.

11. **צ.ו.ה**. Notwithstanding this word is so frequently written without **ה**, this seems to be the true reading. **ל.ש.טו.ך** one MS.

12. This and the preceding verse may be likewise applicable to Moses, &c. in an inferior degree, but were eminently fulfilled in Christ.

ת.ג.ף 46 MSS. more regular. & Syr. & Ar. read “ **כ.פ.י.ם** ” in *their* hands.” “ Else, says Secker, one might guess **כ.נ.פ.י.ם** or **כ.נ.פ.י.ם** from Exod. xix. 4. Deut. xxxiii. 11.

13. Bochart and others suppose these to be the names of different kinds of *serpents*; and *two* of them certainly are. But see Merrick. There seems to be an allusion to the prediction concerning the Messiah, Gen. iii. 15. “ *Et Psalmistæ verba de Diabolo intelligenda esse firmatum est, quem Christus vicit, & quasi pedibus conculcavit.*” Spencer de Leg. Tom I. 426. and Bishop Sherlock's Serm.

חרטום 5 MSS. and 12 תזרוף.

14. These words, “because he hath known my name,” seem to allude to Exod. iii. 14. “Deus ipse loquens, & promissiones istas proponens, introducitur.” Pisc.

15. These words had their full completion in the resurrection and ascension of Christ.

16. *Moses*, the mediator of the old covenant, lived to the fullest extent of life in the most perfect health, and *saw* the promised land; but *Jesus*, the mediator of the New Covenant, is entered into the Heaven of Heavens, and is sat down for ever at the Right Hand of God.

P S A L M XCII.

השְׁבָת, for a “day of rest” may signify nothing more than a deliverance from the attempts of his enemies; for which David probably composed this psalm. See Muis, &c.

V. 3. 6. Vulg. & Æth. read ; בְּלִילָה ; and one good MS. reads בְּלִילַת.

4. probably denotes some musical instrument; what it is not easy to ascertain. See Ps. ix. 17. 10 בְּכִינּוֹר MSS.

5. Syr. & Ar. with 18 MSS. 6. Syr. Vulg. Ar. & Æth. with one MS. וּבְמַעַשִּׁי בְּפָעֵלִיךְ . See our old Vers.

6. 19 MSS. ; מְחַשְׁבָּוֹתֶךָ 10. מְחַשְׁבָּתִיךְ still more regular מְחַשְׁבָּוֹתֶךָ .

7. Hare reads מה, more emphatical, “How deep are thy thoughts!”

8. Ch. Syr. Vulg. & Ar. read כי פְּרֻחָן בְּפָרָח, which may be rendered, “That the wicked do spring as the grass—and all the workers of iniquity do flourish—to be destroyed for ever.” Durell, “in the flourishing, &c.—For all, &c.” 10 פּוּעָלִי MSS.

9. מְרוּם. Perhaps תְּרוּם, “ But thou, O Jehovah, *shalt be exalted for ever.*” See Ar. לָעוֹלָם 76 MS.

10. Hare and others, with ó. reject the first line, as repugnant to the metre, but according to that of the Collat. it may be considered as a beautiful Epizeuxis. 10 פּוּעַל MSS. All the Vers. with 2 MSS. read יְתִפְרֹדוּ “ *and all the workers, &c.*”

10 פּוּעַל MSS.

11. כְּרָאֵם. 52 MSS. See Ps. xxii. 22.

11 בְּלִתִּי Hare reads בְּלוּתִי which 49 MSS. strengthen, and he and others with Syr. & Ch. make it the 2d. person in Kal, “ *thou hast anointed me with green oil.*” Montanus and others, “ *I am anointed.*” Piscator, &c. read בְּבָלוּתִי “ *When I am grown old.*” But then some other verb must be understood. Houb. reads בְּלִיתִי כִּשְׁמָן “ *Mine old age is as a flourishing Olive Tree.*” See ó. Vulg. Ar. & Æth. But שְׁמָן is never I believe, used in this sense, and the first seems the most easy, “ *Thou hast anointed me with green oil.*” It being of this colour, when it is first pressed. But See Harmer’s Obs. Vol. II. 206.

12. Hare and others for the sake of the metre, as well as sense, read with additions and variations; but as the metre of the Collation is too long in the first line, perhaps בְּשָׁוְרִי may be omitted, “ *And mine eye shall behold them that rise up against me—mine ear shall hear of the evil doers.*” i. e. of their destruction. Our versions supply תְּאוּתִי or תְּאוּתִים here and elsewhere. Ch. generally נְקָמָה. But Piscator, &c. on Ps. xxii. 18. observe thus, “ *cum רָאָה בְּ non significat simplicem intuitum, sed conjunctum vel cum voluptate, vel cum contemptu.*”

13. צְדִיק. David might be called *the righteous man* in a limited sense; but this title is truly characteristic of Christ, the Son of David.

13. יִשְׁגָה. ó. Ch. Vulg. Ar. & Æth. with 25 MSS. read אִישְׁגָה, which other passages corroborate.

14. יִפְרֹחַ. One MS. reads יִפְרֹיחַ. See verse 13. and Prov. xi. 28. Lowth remarks, “ *that he never could meet with any satisfaction as to the*

the connection between *trees planted*, and the House of God." But with submission to this great authority may not the righteous be said to be planted in the *house of God*, as being sheltered and covered by the protection of the Almighty, and fed and nourished by Divine Grace? See Secker also, and Merrick. Or perhaps as שׁתְּלִים has no antecedent we should read שׁתְּלֵי, "His plants, (i. e. his sons) shall flourish in the house of Jehovah, in. &c." Ch. supplied בְּנֵי יְהוָה. See Ps. cxxviii. 3. Isai. lxv. 22, 23.

15. These words may more especially refer to the *last* age of the Church, when the *wild* and the *true* Olive tree shall both grow together. See Rom. xi. 23, 24. Lorinus. Tom. II. and Dr. Horne, the present Bishop of Norwich.

16. עַלְתָּה. 69 MSS. with Houb. עַלְתָּה. Edwards's version seems most proper, "To shew that Jehovah, my Rock, is upright, and that there is no iniquity in him."

Our word *evil* is probably derived from עֹל, or אֹוֵל.

P S A L M XCI.

KIMCHI and others affirm, that this and the six following psalms relate to the *Messiah*; however this may be, the psalmist here recognizes Jehovah as the Creator and Governor of the world. Hare would omit the 2d. נָשָׁבֶת. All the versions and Houb. read וְהַחֲזֵר; but without any change the text may be rendered, "Jehovah reigneth, clothed with majesty—Jehovah, clothed with strength, hath girded himself." i. e. *Tanquam Miles*, says Lorinus, to compose and controul the jarring elements at the creation of the world. See Green also.

"*It cannot be moved.*" This is spoken according to the appearance of things. See Josh. x. 13.

וְי 39 MSS.

V. 2. פָּאֹן. Perhaps we should read, מאון, “ Thy throne is established in strength.” Hare supplies the defect of metre in the 2d. line by reading יְהוָה at the beginning. Ch. reads אלהים at the end. See Ps. xc. 2.

3. יְשָׁאוּ. Hare reads נִשְׁאָו, which restores a most beautiful anaphora, preserved in Vulg. “ Elevaverunt flumina, Domine—Elevaverunt flumina vocem suam—Elevaverunt flumina fluctus suos.”

דְּכִימָת. Houb. reads דְּכִימָת, which seems most regular; but see Buxtorf, &c. Patrick and others suppose these words to refer to the fury of the enemies of the Jewish people. Mudge to some violent inundation. But may they not be considered as a prosopopœia, expressing the resistance of the waters to the Divine *Fiat*, which confined them within certain bounds? See Ps. civ. 5—9. and Lorinus.

4. מִקְלֹות, or rather as 35 MSS. מִקְלֹות. Houb. reading connects “ the sounds of many waters,” with the preceding words. But by reading וְאֶדְרֵי סָבָב, the construction seems more clear, “ Jehovah on high is mightier—than the voices of many waters—and the mighty waves of the sea.” See Ps. lxxxix. 9.

5. עֲדַתִּיךְ 40 MSS. more regularly עֲדַתִּיךְ, “ Testimonia tua sunt valde firma.” i. e. “ Præcepta tua, quibus mare coercuisti.” Mariana. See verse 3. Syr. reads with 10 MSS. וְלֹבִיתְךָ, “ and Holiness, &c.”

P S A L M XCIV.

MUIS supposes this psalm to be written in the time of the Babylonish captivity. Patrick and others ascribe it to *David*, and it favors much of his pious strains.

V. 1. “ God of vengeance, Jehovah—God of vengeance, shine forth.” Secker. One ant. MS. reads נִקְמַת with Ar. in both places.

2. הַנְשָׁא. Ch. & Syr. read הַתְנִשָּׁא in Hithp. which seems to be right.

שְׁפָט ۵۰ MSS. more regularly שְׁפָט. Hence perhaps the word suffetes.

דִּבְרָוֹן ۶. All the versions read וַיֹּאמְרוּ, which the metre, as well as connection, seems to require. As Muis and others have observed, the force of עד מתי, עד, is to be continued to the end of the 7th verse. Tho' Secker renders without any addition, " They utter, they speak hard things : all, &c."

פָּעַלְיָה. ۷ MSS.

۵. The last line of this verse being defective in the metre, perhaps we should read אלהים, at the end, " and afflict thine inheritance, O God." The beginning of the next word being nearly the same might cause the omission.

۷. One MS. reads with Hare יהוה for יְהָה.

۸. בֵּין is irregular; and we should probably read הבינו. See Dan. x. 11. Or הבוננו, which might be rendered interrogatively, " Do ye, &c.?"

۹. הגטע. Rather, " He that fixed the ear." Durell. " It seems as if the ה, which begins this and the 10th verses, should be demonstrative not interrogative. And we may translate with Houb. " If he hath formed the eye;" and afterwards, 10, 11, *The Lord that teacheth men knowledge, knoweth, &c.*" Secker. But 12 MSS. read with א, הנוטע, 21 with א, יוצר, and 15 with א. in the following verse, which see.

۱۰. Mudge and others unite the last line of this verse with the beginning of the next; but this destroys the beauty of the interrogatives. Houb. adds יהוה at the end. See Ch. Green reads לא בין, " cannot he take notice ?" Hare and Lowth read according to our Bib. Versf. לא ידע, " shall not he know ?" which seems best.

۱۱. Some one from comparing 1 Cor. iii. 20. has very probably concluded that the text was originally for אדם חכם, " the thoughts of the wife." If the metre of the Collat. be preferred, though defective, might not the הכל be supplied before חבלי, " That they, even all, are vanity ?" There being a great affinity in the words.

12. One MS. reading יְהוָה for יְהֹ, the true reading is probably יְהֹהָה. See Ps. i. 1. xli. 2.

13. טַבֵּנִי. גָּזֶן, “*In the days of adversity.*” See our old Vers. Green, &c.

כְּרָה. Although the Lexicographers make שָׁחַת a masc. noun; as it is nowhere else found with a verb, as it has the fem. formation, and one MS. at first read תְּכָרָה, this seems to be right.

14. עֹזֶב 14 MSS.

15. צַדִּיק. 2 MSS. read צַדִּיק, “For to the righteous he shall render judgment.” See Houbigant’s Vers. Perhaps also עד is written for לֵי. See verse 2. But Hare, &c. refer to Isai. xlvi. 3.

“And all they that are true of heart shall follow him.” i. e. God. Houb. which seems better.

16. “*Against* the evil doers.” One valuable MS. reading כָּל for עַם induces me to think that על is the true reading in this and the former Hemistich.

פּוּעָל 10 MSS.

19. שְׁרֻעָפִי. Gejerus thinks that this word has the same signification with סְרֻעָפִים and Ps. cxix. 113. “*cogitationes perplexas.*” instar ramorum arboris. And 23 MSS. read סְרֻעָפִי. But I had once conjectured, that it might be written for שְׁרֻרִי, “In the multitude of the horrors within me.” See Ps. cxxxix. 23. and Hos. vi. 10. 9 ברוב MSS.

20. MSS. 11, with ó. Vulg. Ch. Ar. & Æth. read הַוְת, (See Ps. lvii. 2.) and 16 read with ó. & Æth. יְזַר.

חֲקָק, “*For a statute.*” Piscator, &c. “*Against the statute.*” Gejerus, &c. “*According to the Tale.*” Alluding to Pharaoh’s taking the children of Israel. Mudge, &c. Perhaps we should read חֲקָק, or rather חֲזָק, (See MSS.) “Shall the throne of iniquity have fellowship with thee—which frameth mischief against thy statute?” i. e. Shall Saul and his associates by thy permission set aside by my death thy express appointment of me to the throne of Israel? See 1 Sam. xxviii. 9. Or in any other way, counteract the Divine Decree?

הַוְת 11 MSS. יְזַר 17 MSS. See ó.

21. This verse is very applicable to David's situation, 1 Sam. xxiii.
 24. But it is still more truly verified in Jesus Christ, *the righteous*. See
 Acts iii. 13—15.

23. This was completed in the destruction of *Saul* and his bloody house. But it had a fuller accomplishment in the total excision of the Jewish nation. 6. Ar. & Æth. with 10 MSS. omit יְצִמָּתָה 2d.

P S A L M XCV.

SOME ascribe this psalm to *Moses*; but it is generally supposed, according to 6. Vulg. Ar. & Æth. that *David* was the author of it. Delany refers it to 2 Sam. x. Meibomius gives an Hebrew title to it, fixing the occasion of it to his bringing the ark to Mount Zion; though whence he had this title is not easy to guess; but as this psalm ends abruptly, and the following one was probably penned by David, on that account they might originally be *one* at first, according to 2 MSS. For the mystical sense of it see Heb. iii. Houb. observes that one chorus sings from verse 1, to the middle of verse 7, thence to verse 9 another chorus, and that from thence to the end, Jehovah speaks.

נָרִיעַה. 6 MSS. נָרִיעַ, as in verse 2. but 5 MSS. read there with ה, which might be added for the metre.

V. 2. בְּזֹמְרוֹת. 65 MSS. have ; בְּזֹמְרוֹת and it might be originally thus written to distinguish it from זֹמְרָה, *furculus*.

3. The beauty of this and many other passages is lost for want of rendering the original word *Jehovah*, instead of *Lord*. See Ps. i. 2.

4. אשר might be rendered with 6. Vulg. Ar. Æth. & Ch. “ quoniam,” “ For in his hand, &c.” Or omitted with one MS. and our Vers.

וְתוֹעֲפֹת הַרִּים. Ar. & Syr. “ And the tops of the mountains.” See our marg. Vers. “ Theodoretus sic, “ Ipsius sunt etiam montium cacumina,”

cacumina," licet Dæmones itolidis hominibus millies persuaserint, ut in illis sibi templa erigerent." Spenc. The same word is rendered also "Strength," Numb. xxiii. 22. But that and the parallel passage seem to have undergone some alteration.

5. גַּזְרוֹ, "Quemadmodum figulus opus format ac fingit." Lorinus. See Isai. xlvi. 9.

6. נִבְרָכָה. 6. Vulg. Ar. & Æth. read נִבְנָה; but, as Muis has observed, the sense of *weeping* does not suit the context. Meibomius to preserve the climax transposes the first and last verb, "let us kneel, and bow down—let us prostrate ourselves before Jehovah our Maker." But perhaps the Syr. Vers. of the last verb is better, "O come let us prostrate ourselves, and bow down, and—let us bless the presence of, or in the presence of, Jehovah, our Maker." See Ps. cxv. xviii. 6. Syr. Vulg. Ar. and Æth. with 11 MSS. have נִבְרָכָה. See our old Vers.

עוֹשָׂנוּ, 8 MSS. and 13 עֲוֹשָׂנָנוּ.

7. The metre of the Collat. in the first line being defective, we may divide it with Hare. Or rather read with Vulg. and 4 MSS. הָוָא יְהוָה, "For Jehovah himself is our God." See 1 Kings. xviii. 39. The sublimity of which passage is in a manner lost by not rendering יְהוָה, "Jehovah." See V. 3.

מְרֻעֵיתָו. Hammond renders this word, "the people of his dominion." But the Metathesis, which he himself notices, is supported by one MS. Ch. & Syr. "And we are the people of his hand, and the sheep of his pasture." See Ps. lxxix. 13. c. 3.

The last line of this verse, as Genebrardus and others have remarked, belongs to the next; and as God is introduced speaking here, we should probably read with Mudge, &c. בְּקִילִי for בְּקִלּוֹ, (Or as 37 MSS. and 2 others at first, בְּקִלוֹ) "Oh that you may hear my voice this day.—that you may not harden your hearts, &c." And this speech might be delivered from the Divine Oracle on the *very day*, in which they celebrated the bringing of the ark to Mount Zion. See Hammond, &c.

8. MSS. read בְּמַרִּיבָה 9. כְּמַרִּיבָה but the true reading seems to be כְּמַרְבָּה ; and 3 MSS. בְּיּוֹם ; כְּמַרְבָּה “ Harden not your hearts as at Meribah, in the day of temptation, &c.” See Exod. xvii. 7. Heb. iii. 8.

9. Edwards's division of the metre in this and the following verse seems preferable to Hare's, or that of the Collat. “ When your fathers tempted me—they proved me, they also saw my works.” Or, as a friend, referring for this sense of גַּם to Ruth i. 12. “ although they saw, &c.”

10. Adding with Hare according to ó. Vulg. Syr. Ar. & Æth. הָרוּא after בְּדֹור, I would likewise read with 6 MSS. וְאָמֵר for אָמֵר, “ Forty years was I grieved with that generation—and said, a people erring in their hearts are they—and they have not known my ways.”

11. One ant. MS. probably reads לְבָבֶם ; but the true reading might be לְבָבֶת. עַם חֲשִׁיעַ. 10 MSS. read חֲשִׁיעַ, 2 ant. MSS. חָעָה, but ó. Vulg. Ar. & Æth. whom the apostle follows, עד חָשִׁיעַ, “ they always err.” And one MS. having עד for עַם, as some one has also observed, strengthens this reading.

11. The construction seems to require לְאַשֶּׁר, “ To whom, &c.” See Numb. xiv. 23. יְבוֹאֵן 34 MSS.

P S A L M XCVI.

MSS. 2. make this a continuation of the former psalm.

V. 1. “ A new song.” It may be so called in allusion to the *Song of Moses* recited, Exod. xv. The recovery of the *ark* from the Philistines being an act of Divine Power and Goodness nearly similar to the miraculous preservation of the Israelites in their passage through the Red Sea.

“ Sing unto Jehovah all the Land.” i. e. of Israel. Gejerus. “ A beautiful Anaphora.

3. 21 MSS. read **את כבודו**, as in 1 Chron. xvi. 24., and the metre seems to call for it.

4. 24 MSS.

13 MSS. **ונורא**, as in Chron. See Hare also.

5. **אליהם**. A beautiful paronomasia between this word and **אלhim**, "For all the *Gods* of the nations are Idols, or rather *nothings*." See 1 Cor. viii. 14. "But Jehovah made the *Heavens*." i.e. *The Sun, Moon, and Stars*, which the Gentiles worshipped.

6. The metre seems to require **הוּא** before **הוֹד** both here, and in 1 Chron. xvi. 27: "Glory and honour *are* before him." And the first word might be dropped through its likeness to the latter. **וְהוּא** 23 MSS.

7. **עמִם**. If this be the true reading, it cannot well be understood of *foreign* nations, but must mean the *Jewish* people. See Ps. lvii. 8. "Nemo enim nescit, says Muis, populum Israeliticum per *familias* distinctum ad festa & solennitates solitum olim pergere, ut constat ex Luc. ii. 44." But one MS. of considerable authority reads **עֲמָם**, "Ascribe unto Jehovah, O ye families *of my people*." See 1 Chron. xxviii. 2. Here is a beautiful Anaphora.

וְעוֹנוֹ 27 MSS.

8. **ובוֹאוֹ** 5 MSS.

9. See Ps. xxix. 2. and xlvi. 6. for the first part of this verse.

"All the earth." Rather, "All the land." i. e. of *Israel*, as the next verse intimates. See verse 1.

6. Syr. Vulg. & Ar. read **בְּחַדְרַת**, "*in aula sancta*."

טָלְפָנִיו 28 MSS. See 1 Chron. xvi. 30.

10. In this and the following verses, "ipsa Poesis triumphare gaudio, lætitia insolescere, & prope bacchari videtur." Lowth's Prælect.

"Say among the nations." The Jewish people were to be a kingdom of priests to proclaim the true Jehovah. See Exod. xix. 6. And the increase and enlargement of David's kingdom after the bringing of the ark to Jerusalem was very effectual to this purpose, which in the spirit of prophecy

prophecy he might not only look forward to, but to the still further extent of the spiritual dominion of Christ his Son, which was prefigured and typified in his own.

חכּוֹן 6. Vulg. Syr. Ar. & Æth. read יכּוֹן, “ *he hath established.*” Houb. חכּוֹן, “ *he hath weighed.*” The power of God in the *creation* of the world is an argument of his righteous *government* of it, a consideration which nearly concerns the whole human race.

וְמַלְאָן 20 MSS. But see Ps. xxiv. 1.

וְיַעֲלוּ 9 MSS. and as 2 MSS. omit אֵת, perhaps we should read וְיַרְגְּנָנוּ, “ *and all the trees, &c.*” But Muis, &c. refer the word אֵת to the times of Christ. See Ps. lxix. 5.

13. If Hare’s metre and that of the Collat. be followed both here, Ps. xciii. 9. and 1 Chron. xvi. 33. it will be necessary to supply בְּנֵי in the two last places, but as Syr. omits the repetition of these two words here with 33 MSS. as none of the versions or MSS. repeat them in Ps. xciii. or in 1 Chron. and the two first words of this verse are necessarily connected with the former, as Durell and others have observed, the metre might be divided thus, “ *and all the trees of the wood shall rejoice before Jehovah:—for he cometh to judge the earth.*”

הָאָרֶץ. 14 MSS. read with 1 Chron. אֶת הָאָרֶץ.

The world seems to be contradistinguished to *the people*; i. e. the people of *Israel*; to whom by the recovery of the ark from the Philistines David presaged the Divine Protection according to the promise made unto the Fathers. See Mich. viii. 20.

לִשְׁפּוֹת 7 MSS. and 5 יְשֻׁפּוֹת.

P S A L M XCVII.

THAT this is a psalm of David is generally allowed; and as Mollerus observes, “ innuit esse Επινίου post victorias insignes de vicinis gentibus—

tibus—sed quia regno suo adumbrari scibat regnum Christi; idcirco animum & orationem ad illud regnum celebrandum convertit."

V. 1. "The earth may signify the *Continent* in opposition to the *many Isles*. Poole. But a friend infers from Isai. xx. 6. that סְגִיל does not always signify "*Insulae*." Perhaps we should read גָּוִים, "Many nations shall rejoice." i. e. *The Heathens*, in contradistinction to the earth, or *the land*, by which may be understood the Jewish people.

1. הַגּוֹל seems to be the right reading. See Ps. xxxviii. 5. Prov. xxii. 24.

2. מִכּוֹן, "The foundation of his Throne." See Marg. Vers. and Ps. lxxxix. 15.

3. A violent thunder storm probably was raised to discomfit the enemy.

4. One MS. reads תְּחִיל, but the true reading seems to be הַחֹל. A beautiful prosopopœia.

5. One ant. MS. omits מִלְפָנֵי 2d. with all the Vers. "At the presence of Jehovah, the Lord, &c."

6. "The Heavens." i. e. The thunders, the lightenings, and the storms. Gejerus. See Jud. v. 4, 5.

7. יְבוֹשָׁה 8 MSS. and 9 more regular. There is a most beautiful paronomasia in the 2d line, which might be rendered, "*boasting themselves in nothings.*" Or as one MS. with Syr. "*and boasting themselves, &c.*" See Ps. xcvi. 5. xlvi. 6.

"Worship him, all ye Gods." This is a sarcastical apostrophe to the several Deities of the heathen, as they had Gods many, under whose banners and protection they fought. But these words received a further and still more perfect completion in Jéhováh manifested in the flesh, to whom the Devil and his angels were obliged to submit; and the apostle is supposed by some to refer to them Heb. i. 6. See Ainsworth, who observes with others that the words quoted by the apostle are found only in 6. Deut. xxxii. 43. All the versions, except Ch. render here, "*omnes angeli ejus,*" reading כָּל אֱלֹהִים for כָּל מֶלֶאכִים, which one MS. omits. Ch. reads כָּל עַמִּים, "all ye people."

9. **מֶלֶךְ מְאָד.** One MS. omits it; but perhaps it is written for **מֶלֶךְ**, “*the King over all the earth,—thou art exalted, &c.*” But if we omit that with the following verb, which 3 MSS. have not, the verse will stand thus, “*For thou, O Jehovah, art the most high—over all the earth, over all Gods.*”

10. The context seems to require that we should read **אֶחָב שׁוֹנֵא** for **אֶחָב שׁנָא**, (and 2 MSS. have **(שׁנָא)**) “*Jehovah loveth them that hate evil—he preserveth, &c.*” Unless we read with Hare and others according to ó. Vulg. Ar. & Æth. **שִׁמְרֵה יְהוָה**, or rather **יְהוָה שִׁמְרֵה**, “*Jehovah preserveth.*”

11. “*Light is sown for the righteous.*” ó. Vulg. Ar. & Æth. read **זְרוּעַ**, “*Light is risen for the righteous.*” which is more agreeable to the common idea of light, and Houb. &c. adopt it. But Muis vindicates the text from Ps. cxxvi. 5. and Secker from Arist. *Poet. Sect.* 21. See Merr. 42 MSS. also read **זְרוּעַ**. One valuable MS. reads with Syr. Ar. & Æth. **לְצַדִּיקִים**, which the context and metre seem to require; and the Israelites might be so called as the worshippers of the true God. See the next verse. But Mariana, &c. refer this to the coming of *Christ*.

12. “*and give thanks at the memorial of his holiness.*” i. e. *Before the ark.* See Mollerus. Ps. xxx. 5.

P S A L M XCVIII.

ó. Vulg. Syr. Ar. & Æth. ascribe this psalm to David; and it is generally supposed to be written by him on some occasion similar to that of the two former. See Patrick, &c.

V. 1. Hare’s metre in this verse seems most regular, transposing the words therefore with Green, and reading **לָנוּ** for **לָןּוּ**, and **וְזָרוּעַ** for **זָרוּעַ וְ**, I would render thus, “*For his Right Hand hath done wonderful things—his Holy Arm hath saved us.*” Or following the metre of the Collat. and reading

H h h

הָוָא

הוּא after **עשה**, and **הוֹשִׁיעָנוּ לוֹ** for **הוֹשִׁיעָה לוֹ** for thus, “For he hath done marvellous things—his Right Hand and his Holy Arm *hath saved us.*” But Tirinus, &c. adhering to the text refer it to Christ’s resurrection. See Schultens also in Merr. and Secker, who refers for the first part to Isai. xlii. 10. A friend thinks that the two last words either refer to Christ, or should be omitted, the text standing thus, “For his Right Hand, and Holy Arm hath done wonderful things”

2. Hare to compleat the metre of the first line reads **את שׁועתו**; but the sense seems to require that we supply **לעמים** at the end, “Jehovah hath made known his salvation *to the people*—he hath declared his righteousness in the sight of the nations.” See Joel. ii. 17. This word might be dropped from its affinity to that which follows.

3. To complete Hare’s metre, which seems most regular, we must supply with him and others, according to ó. Ar. & Æth. **ליַעֲקֹב** in the first line, and it is not improbable that **יהוָה** has been dropped in the last, “He hath remembered his mercy *to Jacob*—and his truth to the house of Israel—all the ends of the earth have seen—the Salvation of *Jehovah*, our God.” “The last part is in the same words with Isai. lii. 10.” Secker. And 15 MSS. with Syr. read here **וְרָאוּ**, as in Isai.

4. *All the earth* seems to signify here the *land of Israel*. See Ps. xcvi. 1.

5. **בְּכִינּוֹר**, or as 9 MSS. **בְּכִינּוֹר**, The repetition of this word is certainly needless, and one ant. MS. has probably restored the true reading **בְּכִינּוֹר**, **בְּנֵבֶל**, “Sing unto Jehovah with the *viol*—with the *harp*, and the voice of melody.”

7. 14 MSS. **וּמְלוֹאָה** 15 MSS. **וּיְשֻׁבִּי**.

8. “Let the floods *clap their hands.*” A most beautiful prolepsis, and shews how ancient a token this was of joy.

9. For the various readings, &c. See Ps. xcvi. 12.

P S A L M X C I X.

6. Vulg. Ar. & Æth. ascribe this psalm to *David*; and it was perhaps penned by him after the translation of the *ark* to Jerusalem, the *palace of Jehovah*; and the several kingdoms of the world are called upon to recognize his supreme dominion.

V. 1. רְגֹזֵן. “ contremiscant. in LXX, quos sequuntur Vulg. & Ar. ἐγκίνεσθωσαν. An vero irascentur populi, quia Jehova regnat? *contremere* decet eos, non *irasci*; et tandem idem verbum in Ps. iv. 4, eodem modo LXX reddiderunt; ubi Syrus, qui hic deserit LXX sequitur eorum interpretationem. An ergo ἐριζέσθαι aliquid significat præter *irascor*? Nullibi quod sciam.” A friend. See Ps. iv. 5.

כָּרְבִּים. Hare reads with 8 MSS. **הַכְּרוּבִּים**. See 1 Sam. iv. 4. and Ps. lxxx. 1.

תְּנוּת, “ *Let the earth nod.*” For, as Lorinus observes, the Latin word *nuto* is derived from it; and our English word, *to nod*, comes probably from the kindred verb, נוֹד, nod.

2. As the metre in the first line seems to be defective, may not מלך be dropped at the end of it, “ *Jehovah is the great King in Zion?*” See Ps. xlvi. 3.

3. From comparing the several methods of Hare, Houb. &c. for reconciling the sense, and metre, in this and the following verse, I would read the last line of this verse as in verse 9, for וְעַז (or as 10 MSS. וְעוֹז) would propose עַז, with 3 MSS. transpose אהב, משפט אהב, as in Ps. xxxvii. 28. and change מִשְׁרָאֵל for מִשְׁרָאֵם, “ *Let them praise thy great and terrible name—For Jehovah our God is Holy—Because being a King, that loveth judgment—Thou hast established justice in Israel—and thou hast executed righteousness in Jacob.*” But see Secker, &c.

5. "And worship at his footstool." i. e. *the ark*. "Quod alis Cherubim mutuo expansis ac se contingentibus, tanquam Sedili vel Throno videbatur insidere Dominus, pedibus Arcæ operculo, tanquam *scabello*, inpositis," Gejerus. See Lowth also.

לְהָדָם. 72 MSS. See Ps. xlvi. 6.

קדש. 2 MSS. (one of them very antient) read כִּי קָדוֹשׁ, which strengthens the former reading in verse 3, and restores the most beautiful part of this sublime Ode, i. e. the *Chorus*.

6. "Among his priests." h. e. "maximi fuerunt inter sacerdotes. בַּ haud raro superlativi vim habet." Muis. See Houb. also. "Moses Sacerdos fuit." Muis. See Secker also, Merr. Append. No. 6. Or "his princes," as the word כֶּן admits of either signification. See Grotius, &c. And may not our word *King* come from it? 5 MSS. and קָרְאִים 9.

7. If Hare's metre should be adhered to, instead of supplying with him and Green יהוה, to complete it, I should prefer אלְהֵיכֶם before or after אלְהָמָת, which from the great similitude of the words might be easily dropped, and 4 MSS. read the *former* instead of the *latter*; but that of the Collat. seems preferable to this, or Edwards's.

שְׁמַרוּ. 3 MSS. read וְשִׁמְרָוּ, which might be rendered with Ar. "that they might keep his statutes, &c." meaning the moral and ceremonial law.

עֲדַתֵּיכֶם. 30 MSS. and 5 וְחוֹק, more regular.

8. MSS. 30. read נָשָׂא, and 18 וְנוֹקֵט; both which are more regular; and we should either render the last word with Gejer. "Although thou didst take vengeance for their iniquities." Or deriving it with Houb. from נָקַת, translate it, "and thou didst pardon them for, &c."

9. See Ps. xlvi. 6.

P S A L M C.

THIS psalm, ascribed to *David* by *Vulg.* & *Ar.* seems to be an exhortation to the people of *the land of Israel* to acknowledge the true *Jehovah*, their guardian and protector; and might be composed for one, or all of those *three* festivals, whereon the *males* were obliged to appear before the Lord. See *Exod. xxiii. 14*, &c. Some ascribe it to *Moses*.

V. 1. Rather, “*all the land*,” i. e. of *Israel*. See verse 4.

2. “*Before his presence*,” i. e. the *tabernacle*; where *Jehovah* manifested himself in a particular manner. בָּאוֹר 4 MSS.

3. אלהים. 10 MSS. read הָאֱלֹהִים, as in *1 Kings xviii. 39*, “*Know ye that Jehovah he is the God*.”

וְלֹא. A correspondent of the present Bishop of Norwich renders the word interrogatively, “*and are not we his people, &c.?*” But *Houb. Lowth*, &c. read וְלוּ, which *Ch.* & 11 MSS. authorize, “*and we are his—the people, &c.*” The *Israélites* were by an especial covenant the *chosen of God*. See *Gen. xii. 2*. Ps. cxxxv. 4.

4. Muis justly observes, that these words can only respect *the Israelites*, who were encouraged to go up to *Jerusalem* to worship *Jehovah* by an express promise of the Divine Protection. See *Exod. xxxiv. 24*. בָּאוֹר 4 MSS.

וחצורתיו. 33 MSS. more regularly חצורתיו. Syr. & Ar. read חצורתו. See our Vers.

ברכו. Syr. & Ar. with our versions וברכו, “*and bless his name.*” The ו being probably dropped, as the preceding word ended with it.

5. This psalm is more regularly divided by *Edwards* and *Green* into four verses, each of which, as I apprehend, consisted originally of *three* lines, for the sake therefore of the construction, sense, and metre, I

would read **עד עד ודור**, and with one MS. **ודור עד**, or rather **ולדור עד**, dividing the verse thus, “ For Jehovah is always gracious—his mercy is for ever and ever—and his truth endureth to generation and generation.”

39 MSS. **ודור ודור** for **עד עד**.

P S A L M CI.

A PSALM of David containing seven distichs of the long measure according to Lowth and the Collat. and penned probably, as Piscator and others have observed, upon his deliverance by the death of Saul.

V. 1. “ I will sing of mercy and judgment.” “ In sparing David, and punishing Saul.” See Muis.

2. I would render **הטים**, with a friend, “ in the way of the perfect.” 5 MSS. **בתוכם** See Prov. x. 9.

3. “ *A thing of Belial.*” i. e. *an Idol*, Mudge, &c. which the worshippers of false gods were used to set up in some conspicuous place. Green transposing the words reads **דבר בלייל עשה**, “ I will not set before mine eyes the man who turneth aside (from thy law) I hate impiety.” But reading with 38 MSS. **שטיים שטיים** for **שטיים טיים** (which occurs nowhere else, and as Houb. observes **שטיים** denotes persons. Ps. xl. 8. Hos. v. 2.) and with Syr. **עשה** for **עשָׂה** (for which ó. Vulg. & Æth. read **עוֹשֵׂה**) the last part may be explanatory of the former, “ I will not set *an Idol* before mine eyes—that which maketh, or causeth revolters I hate, it shall not cleave to me.” See Deut. vii. 26. Hos. v. 2. Ezek. xiv. 5. The present learned Bishop of Salisbury reads with Ch. **ידבקו**.

4. **אדע**, “ I will not own a wicked person.” Green. See Ps. i. 6.

5. 46 MSS. read **מלשני**; but the true reading seems to be either according to Houb. in Hiph. or in Piel. **מלשין**

6. Vulg. Syr. Ar. & Æth. “ comedam.” And this sense removes the necessity of supplying the word **לשאת**, (for which see Glasius, &c.)

“ He

“ He that hath a high look, and a proud heart, *I will not eat with him.*”
 See Grotius upon 1 Cor. v. 11. and Gen. xlivi. 34.

רָחֵב. Houb. reads רָחֵב; but parallel places justify the text. Though one valuable MS. reads רְוִסֶת, as a friend observes. See Prov. xxi. 4. This verse seems to point at *Ahitophel*.

6. הַלְךָ. ó. Vulg. Ar. & Æth. with 44 MSS. הַוְלָךְ, part. Ben. For the next words see verse 2.

7. עֲשֵה. ó. & Æth. with 5 MSS. עֲשֵׂה, and 9 MSS. with ó. Ar. & Æth. דבר for דָבֵר.

8. “ *In the mornings I will cut off.*” Muis, Mudge, &c. Or, “ *every morning.*” Pisc. Green, &c. Which refers to the time of sitting in judgment. See Grot. & Jerem. xxi. 12.

P S A L M CII.

MUIS supposes this psalm to be written by *Daniel* near the end of the Babylonish captivity. Hammond and others ascribe it to *Nehemiah* upon the return of Ezra to Jerusalem. But *Ezra* himself might perhaps be the author of it. See Ezr. vii.

V. 1. שָׁפֹךְ 9 MSS.

3. Edwards's metre agreeing with that of the Collat. seems preferable to Hare's; but אֱלֵי in line 2d is omitted by one MS. of note, and is neither requisite to the sense nor metre, “ Hide not thy face from me—in the day of my trouble incline thine ear—in the day, &c.”

4. בָעֵן. ó. Vulg. Ch. Ar. & Æth. with Houb. &c. and 23 MSS. read בען, “ *As smoke.*”

“ *As a firebrand.*” i. e. black and dry. See Job xxx. 30.

5. “ It should be translated, as the Hebrew stands, My heart is smitten like grass, and withered—because, &c.” Secker. מְאֻכָּל 6 MSS.

לְבָשָׂר.

6. “**לְבָשֵׂר**,” “Carni meæ.” “Synecdoche pro Cute.” Glassius, &c. Perhaps it is written by mistake for **לְעֹזֶר**. See Lam. iv. 8. Mudge and Secker join the two first words of this verse to the end of the former.

7. **לְקַחַת**. Bochart deriving this word from **קָוָה**, *vomuit*, understands it of the *Pelican*. Others suppose it to be the *Bittern*. See Merr. Perhaps it was a species of bird so called from the particular *sound* of its voice, as the *Cuckow* is in the Greek, Latin, French, and English: For that the Hebrew language is very *ideal* may be justly inferred from Gen. ii. 19, 20. And the **עוֹרֵב** (whence perhaps *Corvus* may be derived) seems to be so called from its living in the *desert*.—Although Bochart derives **כּוֹם** from the same word, signifying *a cup*, and understands it of the *Onocrotalus*, or, *Bittern*; yet Fagius and others derive it from the verb **כִּסֵּה**, *occultavit*; which answers very well to the nature of the *Nycticorax*, or *Night-owl*. See Poole, and Merr.

חֲרַבָּת 2 MSS.

8. The metre of the Collat. being defective in the second line, and Hare supplying it from the next, whereby that becomes *so* likewise, may not **מִצְפָּצָה**, have been omitted, through its likeness to the former word, “I have watched, and am *as the bird*—which peepeth alone on the house-top? i. e. the *Night-owl*, or some such bird. See Isai. x. 14. xxxviii. 14. Boch. &c.

9. **אַיִבָּה** 47 MSS.

“*Swear by me.*” i. e. “Fornulam jurandi ex mea miseria petunt. Sic Jer. xxix. 22. &c.” Gejerus, &c. But ó. Vulg. Ar. & Æth. render **בַּי**, *contra me*, “*are sworn together against me.*” See our Vers. Houb. reads **נָבָאשׁ**, “*have done evil against me.*”

10. **כִּי** seems unnecessary, and one MS. omits it.

11. “*For thou hast lifted me up, and cast me down.*” i. e. thou hast thrown me down with the greatest violence, as persons *lift up* their arms to dash any thing to pieces. See Junius.

12. **נָטִי**. One MS. with ó. Vulg. Syr. Ar. and Æth. Houb. &c. **נָטָן**. See Ps. lxxiii. 2. Secker thinks the text equally good. But as the

metre

metre of the Collat. appears defective, and one ant. MS. reads וְאַנִי twice, perhaps the last of those words has been dropped from it's great similitude to the former, “ My days *decline* like the departing shadow.” See Ps. cxliv. 4.

13. זֶבְרָךְ. Houb. &c. read after Ab. Ezra וּכְסָאךְ, with 5 MSS. “ *and thy throne unto all generations.*” But Ps. cxxxv. 13. may justify the text. Which seeming here defective, may not היה have been dropped before לדור (rather with many MSS.) through its similitude to יהוה in the former line, “ *and thy remembrance shall be, &c.?*”

14. “ *For the set time is come.*” i. e. The end of the *seventy* years captivity. See Pisc. and Jerem. xxix. 10. Syr. & Ar. read וְתֹרְחֵם. See our Vers.

15. The 2d line being defective in the metre may not עַמְךָ have been dropped after עֲפָרָה, “ *and thy people pity her dust?*” Or, “ *hold dear,*” from the Ar. sense of חן, as a friend.

16. יְיָירָאוּ, “ *Then shall the nations, &c.*” Which answers to בָּי in the following verse. See Muis and Green.

כְבוֹדְךָ. Houb. reads with one valuable MS. which answers better to the reading in the former line, “ *and all the kings of the earth his glory.*” Unless we read with a friend according to ö. Syr. Vulg. Ar. & Æth. שְׁמָךְ, “ *Then shall the nations fear thy name, O Jehovah.*”

17. MSS. 4. אַת צִוָּן, which assists the metre.

כְבוֹדוֹ, &c. read כְבוֹדָם at the end of the line for the sake of the metre and sense, “ *and his glory shall be seen in Jerusalem.*” But ö. Syr. Vulg. Ar. & Æth. reading וְנִרְאָה, perhaps it may be better to add אלְהִים, “ *and God shall appear in his glory.*” See Lev. xvi. 2. Secker proposes, “ *we shall see his glory.*”

18. ö. Ch. Syr. Vulg. & Ar. render הערער in the plur. which seems necessary, as there is no antecedent to the following plur. Pronoun. Houb. deriving it from רעע frangere, translates it, “ *the prayer of the afflicted.*” But perhaps it might be העוררים, “ *of those who were waiting.*” i. e. for the manifestation of the Divine Favor, from עור, evigilare.

19. Perhaps נָבוֹא, “and the people which is to come shall praise Jehovah.” Not יהה as in the text, but יְהוָה. See Ps. lxxxix. 19. לדור so MSS.

20. Perhaps יהוה should be omitted. See Hare, and the Collat.

21. אֲסִיר. 6. Vulg. Ch. Ar. & Æth. read אֲסִירִים, and the metre seems to require it, “to hear the groaning of the prisoners.” See Ps. lxxix. 11.

22. חַמּוֹתָה. Probably the same. See Ps. lxxix. 11. cxvi. 15.

23. seems to mean the *kingdoms* of Israel and Judah. But 2 very ant. MSS. read in the sing. וּמְמָלָכָת, or rather וּמְמָלָכָה, “and the kingdom.” Which had been totally dissolved during the Babylonish captivity. Muis observes that this verse seems to respect the time when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ. See Rev. xi. 15. לְעָבוֹד 12 MSS.

24. The text, as Lowth observes, is probably much corrupted in this and the following verse, but reading with Ch. Syr. Houb. and 46 MSS. כָּחֵי (or rather כָּחָו) for כָּחָו תַּעֲלִנִי (כָּחֵי for כָּחֵי) the words may bear this construction, “he hath brought down my strength in the journey, he hath shortened my days.—I said, O my God, do not leave me destitute in the midst of my days—Thy years, &c.” See Ps. cxli. 8.

25. אמר. 5 MSS. ואמר. Edwards reads “But I said.”

26. 6. Vulg. Ar. & Æth. read יהוה after לִפְנֵיכֶם; which is authorized by Heb. i. 10. From which compared with this passage, the Divinity of Jesus, as the Messiah, is sufficiently proved. Hare reads אתה instead of the last word. But Secker justifies it from Noldius.

27. MSS. 8. תַּעֲשֵׂה. In 6. עֲשֵׂה, עֲשֵׂה. But see Rand.

28. The first line of this verse appears to be defective, and Ch. reads אַשְׁר בְּרַאַתְּ, “But thou art He that created them.” Tig. Ver. supplies לְעוֹלָם, “But thou art the same for ever.” 6. Vulg. Ar. & Æth. seem to have read הִיאַת, “But thou art the same.” See Heb. i. 10.

29. יִשְׁכְּנוּ. 57 MSS. and the sense seems to require that we should supply **בָּאָרֶץ** with Syr. & Ch. or **בָּאָרֶץ** with Houb. “The children of thy servants shall dwell *in the land*, or, *in their land*.”

P S A L M CIII.

MSS. 6. want the title of this psalm, which Delany and others according to the text, and versions, ascribe to David; but, as Grotius observes, the suffix **כִּי** for **ךִּי**, in the 3, 4, and 5 verses, favors strongly of Chaldaism; and it might be written by a person, who had laboured under some dreadful disease in the captivity; what *that* was is not easily ascertained. Delany supposes it to be the small pox. Perhaps the *leprosy*.

V. 3. הַסְלָחָה. 48 MSS. with ó. & Ar. read, **הַסְלָחָה**, in *Ben*. See the next verse.

עֲוֹנֵכִי. As ó. Ch. Syr. Vulg. Ar. & Æth. have the plur. we should read with 24 MSS. עֲוֹנוֹתֵכִי, or, **עֲוֹנֵיכִי**, with Hare, “all thine *iniquities*.”

הַרְפָּא. 64 MSS. with ó. & Ar. **הַרְפָּא**. “Sickness being considered as a visitation from God, and a punishment of sin; the forgiveness of sin is equivalent to the removal of a disease.” Lowth’s Notes on Isai. p. 169.

5. עָדֵיךְ. For this word see Ps. xxxii. 9.—“*Shalt renew thy youth like the Eagle.*” One MS. of note reads וְתַחֲדַשְׁת, and another **תַחֲדֵשׁ** but the true reading probably is, “*and thou shalt, &c.*” ó. Vulg. Ar. & Æth. give the verb a passive signification, but the grammatical construction will not admit of this. “Whether the notion of the Eagle’s renewing his youth be well founded or not, I need not enquire; it is enough for a poet, whether profane or sacred, to have the authority of popular opinion to support an image introduced for illustration or ornament.” Lowth’s Notes on Isai. p. 193. But see Boch. &c. in Poole.

6. The psalmist now proceeds to recount the mercies vouchsafed to the *Israelitish* people.

7. “*His ways to Moses.*” i. e. The ways of his *Providence*, or perhaps the *passage* through the Red Sea, and the *journeyings* through the Wilderness. See Exod. xiv. and Deut. i. 3, 19.

8. This verse refers to Numb. xiv. 18.

9. The first line being defective in the metre, Hare adds at the end הָ, or as it should be written יְהוָה, “*Jehovah*.will not always be chiding.” Edwards’s, and Green’s, versions supply עַמְנוּ עַמְנוּ, “‘He will not always be chiding *with us.*’” Perhaps רִב or רֹב may have been dropped from its similitude to the preceding verb, “‘He will not always *surely contend.*’” See Judges xi. 25. Jer. l. 34.

Most of the critics with Ch. & Syr. supply אָפָו after טָר, or rather as 4 MSS. טָר, but the verb stands alone in several places. Might this word be written for יָמֶר, “‘and he will not *be bitter* for ever?’ See Exod. xxiii. 21. Colos. iii. 19.

10. כְעֻנּוֹתֵינוּ. 46 MSS. more regularly כְעֻנּוֹתֵינוּ.

11. גָבָה. 36 MSS. read כָגָבָה ; whence it may be conjectured that the true reading is כָגָבָחוּ, according to Ch. Syr. and Isai. lv. 9. Or it must be rendered according to our marginal Vers.

גָבָר. Lowth, &c. propose גָבָה, by which the parallelism is more striking. See Isai. lv. 9. But as Secker observes the versions and Ps. cxvii. 2. strongly support the text. One MS. reads with Ch. & Syr. כָן גָבָר.

14. זָכָר. Alex. Vers. Vulg. Ar. & Æth. read זָכָר. Syr. reads זָכָר, “*and remembereth.*” Which seems to be right. “*De Deo hoc usurpatur per Anthropopathiam.*” Gejer.

15. Our Bib. Vers. seems best, and most literal.

17. “*Unto childrens children.*” “This refers to Exod. xx. 6.” Warburton.

18. The metre seeming defective, may not the word וְעַדְתֵּיכֶם have been dropped at the end of the first line, “ To them that keep his covenant, and his testimonies ?” See Ps. xxv. 10.

19. One old MS. reads לְשׁוֹמְרִי 6 MSS. and 52 פָּקוֹדֵין 6 MSS. all better readings.

20. ó. Vulg. Ar. & Æth. with 2 MSS. read כָּל יְהוָה, “ Bless Jehovah, all ye his angels.” We have a most beautiful Anaphora in the beginning of this and the two following verses, with an Homoioteleuton in 7 lines.

21. כָּחֲנָן גָּבָורִי 39 MSS. 1 כָּחֵן, and 8 עֹשֵׂה.

22. לְשָׁמְעוּ, &c. Hare and others suppose this line to be an interpolation, though ó. Ch. Ar. & Æth. have it ; and 15 MSS. read לְשָׁמְעוֹן.

23. The angels are the armies of the great King, Jehovah. See 1 Kings xxii. 19.

24. עֹשֵׂה 8 MSS.

25. This and the following psalm end with the same words with which they began.

מִקְומֹת 62 MSS.

P S A L M C I V.

6. Syr. Vulg. Ar. & Æth. with others ascribe this psalm to *David*; and Lowth supposes the *images* of it to be borrowed from the *tabernacle*, adding, “ Hoc Hymno, seu Idyllo, nihil extat, nihil cogitari potest perfectius:”

1. “ *Thou art cloathed, &c*” alluding to the *robes of kings*. Piscator. To the *garments of the priests*. Lowth.—Ch. and 5 MSS. omit יְהוָה 2d.

2. עֹתָה 21 MSS. “ *Who coverest thyself with light.*” alluding to the glory in the tabernacle. Lowth. “ Luce illa primo die creata, Gen. i. 3.” Pisc. “ Lumine, sc. illo inaccesso, de quo 1 Tim. vi. 16.” Theod. &c.

3. “*In the waters.*” i. e. The waters *above the firmament*, as Piscator, &c. But Secker proposes also, with one MS. “*in the Heavens.*” Houb. reads with ó. Ch. Vulg. Ar. & Æth. **הַמְקָרֶת**, “Who coverest thy chambers in the waters.” See Secker also.

“Who maketh the clouds his chariot.” “Designat imaginem Divinæ Majestatis, quuni unà cum Arcâ se moveret nubi circumfusæ insidens, & superne per aerem vectâ. Vid. i. Paral. xxviii. 18.” Lowth. “Qui nubibus invehitur.” Muis. The Vulg. reads the affix of the 2d person.

4. “*who* **שׁוֹשָׁה** ó. &c. with 12 MSS. These words are expressly applied to the *angels*. Heb. i. 7. who might assume the form of *winds and fire* at the time of the creation. See Mede. Disc. 6. and Hammond. Whence they were perhaps styled **שְׁרִפִּים**. See Buxt. But Muis and others understand it, “who maketh *the winds his messengers*, &c.” See Poole on Heb. i. 7. ó. Syr. Vulg. Ch. & Æth. with 37 MSS. read **לֹהֶת**; but Ar. and the Apostle by a Metathesis **אֲשֶׁר לֹהֶת**, and one MS. has **לֹהֶת אֲשֶׁר**.

5. Though there is no MS. authority for it, we should read **יָסַד**, as Secker observes, according to ó. Ch. Vulg. Ar. & Æth. and the other participles.

עַל נִבּוּנִיה. “upon her bases.” See our marg. Vers. and this answers to **מִזְקֵי**, i Sam. ii. 8. denoting the fixed state of the earth according to the *Ptolemaic system*.

שׁוֹלָם. 6 MSS. **לְעִילָּם**.

6. This verse seems to describe the *chaotic state* of the earth. Gen. i. 2. See Muis, &c.

כִּסְיָתוֹן. The grammatical construction requires that we should read with Houb. **כִּסְיָתָה**. Unless with a friend we render thus, “As for the abyss, thou coveredst it as with a garment.” **תְּהֻמָּת** being of the com. gend.

7. The waters by a beautiful prosopopœia are supposed to be put into a *panic* at the voice of Jehovah. See Ps. lxxvii. 16.

8. **יָעַל**, &c. Patrick, &c. refer these words to the appearance of the mountains and vallies in consequence of the waters retiring. See our marginal

marginal Vers. Hammond and others understand them of the *waters*; and says Mudge, “a noble image is lost in our translation for want of knowing that he is describing the motion of the waters in mountains and vallies, when at God’s command they *filed off* from the surface of the earth into the posts assigned them.” So then we might render with Syr. “They ascend up the mountains, they go down into the vallies—unto the place, &c.”

9. גְבוֹלָם. Syr. & Ar. read “*their bounds.*” See our old Vers. This law of creation, as Muis observes, was over-ruled by the deluge.

One MS. reads with ó. & Vulg. זֶבַן for בֶל 2d. MSS.

10. בְנַחֲלִים. Would it not be better to render this word, “*into the brooks?*” which sense it often bears. Ch. and one MS. read בְנָהָרִים, “*into the rivers—which run,* &c.”

11. חִתּוֹן. See Ps. l. 10.

12. שְׁבָרוֹן. Houb. reads, with one MS. perhaps, יִשְׁכְּרוּ, *inebriabunt*, i. e. *restinguent*, “*quench their thirst.*” Secker with Syr. “*satisfy.*” But Ainsworth observes our English phrase, *to break the fast*, justifies the text.

12. עַפְאִים. As Muis observes, ó. Vulg. Ar. & Æth. probably read כִּיפְאִים “*from the midst of the rocks.*” Syr. reads some other word signifying “*Mountains.*” But the true reading seems to be עַנְפִים, “*from among the branches.*” See Dan. iv. 9, 18. Or See Isai. xvii. 6. Should we not for uniformity sake read יִשְׁבְּנָה, as ó. Vulg. Ch. Ar. & Æth.? See Ezek. xxxi. 13. The murmuring brooks, the great number of beasts and cattle, with the melodious birds afford a most picturesque scene of rural delight.

13. The change of persons from the 2d to the 3d, and from the 3d to the 2d, is very observable in this psalm. See Houb. &c.

14. מַעַשֵּׂךְ. Durell making it a participle with מ prefixed renders it “*by thy means.*” But one MS. at first read מַעַשֵּׂין, “*by the fruit of his works.*” See Gen. i. 11.

14. **לְהוֹצִיא**. The same construction, Job v. 11. Piscator. “**לָחֵם** seems to signify *corn* here.” Lowth.

25 **לְעֲבוֹדָת** MSS. See Numb. liv. 24. 11.

15. We must either supply **אֲשֶׁר** with a friend, or read with Ar. **שׁוּמָח** *lætificans*.

לְהַצְהֵר פְנֵים מִשְׁמָן Capellus and others read **לְהַצְהֵר**, and Hare like-wise, “*and oil to make his face to shine.*” But reading with Syr. & Ch. **פְנֵז**, I would render the words, “*He maketh his face to shine with oil.*”

16. **עַצי יְהוָה**. Houb. objecting to this expression reads with 6. Vulg. Ar. & Æth. **שְׂדֵי**, “*The trees of the field.*” And these two words occur frequently together; but as the metre seems defective, and Aquila and Theod. have *τες πεδίας αὐλαῖς*, by reading **וַיִּשְׁבַּע** for **וַיִּשְׁבַּע** the words might be thus rendered, “*And Jehovah hath filled the trees of the field — who hath planted the cedars of Lebanon.*” Alluding perhaps to the time of the creation, which is generally supposed to have been in autumn, when the trees were covered with fruit. See Calmet’s Dict. and Univ. Hist. Vol. I. Secker thinks that, **Πεδία**, ó. should be *κυρά*, (the Collat. of ó. MSS. may clear this up.) and proposes this version, “*The trees of the Lord are fully satisfied, or, supplied.*” A friend thus, “*The trees of the field are saturated.*”

17. **צְפּוֹרִים** or as 3 MSS. **צְפּוֹרִים**, may be taken *generically* for any sort of birds. See Ps. cii. 8.

בְּרוּשִׁים. Hare reads, “*as for the stork it’s dwelling is in the fir tree.*” Secker by a metathesis, “*The fir trees are the house of the stork.*” But our Bib. Vers. seems equally good. See Merr.

18. The two animals mentioned in this verse take their names from climbing the rocks, and from *hiding* in them; and the former is supposed to be the *Rupicapra*, or *Wild Goat*, and the latter by Bochart and many others to be the *Aegialomys*, or *Mountain Mouse* of the Grecians. Our versions understand by it the *Rabbit*, which is well known to

burrow in the rocks; and Hyde makes the *Aljarbus* of Bechart to signify the *Arabian Hare*. See Merr.

19. “He appointeth the *Moon* for *seasons*.” The greatest part of the Jewish feasts, as the *New Moon*, the *Passover*, the *Pentecost*, &c. were governed by the *Moon*. See Mede, and Spencer.

“The Sun knoweth, &c.” as if endued with understanding.

20. **חרמש**. As all the versions render the verb in the plur. I am induced to think that we should read **חרמשנה**. See verse 11. and Ps. 1. 10. Or as 10 MSS. read **חרמוש**, we must then read **הית**, with a friend, or render with him, *omnis bestia ejus*.

21. 15 **שׁוֹאֲגִים** MSS.

מַל, “and seek their meat from God.” Hammond thinks that by this expression we are to understand that extraordinary dispensation of Providence in providing for the *Lion* by the assistance of the *Jackall*. I had once conjectured that we should read **מַאֲפָל**, “in darkness.” But see Ps. cxlvii. 9.

22. **תֹּרֶח**. This verb being irregular, we should probably read **כָּוֶרֶח**. See Jud. ix. 33. Or rather **בַּיּוֹרֶח**, “When the Sun riseth, they withdraw, &c.” For this sense of **יְאַסְפֹּן** see Muis, and Secker.

מְעֻנְתָּם. 18 MSS. with all the versions read **מְעֻנְתָּמִים**, “in their dens.” By which wise designation of Providence man can pursue his *daily* labors in safety, as the next verse intimates.

23. One MS. reads **הָאָדָם**, which assists the metre; and 18. **לְעִבּוֹדָתְךָ**. See verse 14.

24. The psalmist can no longer contain himself.

קְנִינֵיךְ, “with thy creatures.” ö. Ar. Ch. Syr. & Aeth. with Houb. and 51 MSS. read **קְנִינֶךָ**, “with thy creature.”

25. **זה** is probably written for **הַז**, “Behold the great and wide sea.” See Gejerus.

רַמְשָׁ here may be understood of *fish* in contradistinction to *Whales*, and other sea monsters mentioned in the next sentence, “wherein are *fish* innumerable.” See Gen. i. 21.

חַזְתָּ. No MS. reading חִרְתוֹ strengthens the observation Ps. lxxix. 2.

26. The first line of this verse should probably be read in a parenthesis, if it is not an interpolation; and the grammatical construction requires that we should read הַלְכֵנוּ.—That wonderful piece of mechanism, *a ship*, whereby man becomes the *Lord* of the sea, seems originally constructed under the Divine direction. See Gen. vi. 14.

27. טַב, נַלְמָד, “All these wait upon thee.” i. e. All the living creatures mentioned from the beginning of the psalm. “Naturæ impulsu, absque ulla Dei cognitione.” Muis, &c.

28. טַב. Syr. omits this word, and the sense being equally good without it, “Thou openest thy hand, *they are filled*,” the text affords a most remarkable Homoioteluton, no less than six lines ending with the plur. verb, and the Nun paragogic. There is likewise a beautiful Asyndeton in this and the following verse. As Secker observes *that* in our versions should be omitted.

29. חַסְפָּה. 45 MSS. have חַסְפָּה; but the true reading seems to be חַסְפָּה. See Josh. ii. 13.

.“To their dust.” See Gen. i. 24, 25. But one ant. MS. omits the affix, as in Job xxxiv. 15.

30. This alludes to Gen. i. 2. as the continual succession of things is a kind of *creation*. See Patrick, &c.

31. “And they smoke.” Gejerus, Patrick, &c. refer this to Exod. xix. 18. But may it not have respect also to *Volcanic* mountains in general; which will probably be instrumental in the hand of Providence to the general conflagration of the world? See 2 Pet. iii. 10. and Ps. cxlii. 5.

34. יְשֻׁרָב. Hare justly suspecting the text faulty proposes reading בְּיְשֻׁרָב, or supplying יְהוָה at the end of the line, “my meditation shall delight itself in him”, or “Let Jehovah make my meditation acceptable to himself.” But perhaps we should read אֶעֱרָא. “I will direct my meditation to him.” See Ps. l. 21. which will afford a beautiful alliteration of four lines.

35. Secker considers these words as a prediction, “ Sinners shall be consumed, &c.” See Syr. also.

הַלְלוּ יְהָוָה. 6. Vulg. Ar. & Æth. prefix these words to the beginning of the next psalm.

P S A L M C V.

IT is evident from 1 Chron. xvi. 8, &c. that David was the author of this psalm, though it has no title; and as Lowth observes, it contains the history of the Israelites from Abraham to the Exod; or their establishment in the land of Canaan. See verse 44. The 6th verse is connected with this and the four following.

2. Considering the shortness of the metre in the first line, together with Ps. xcvi. 1, 2. for the 1st לוּ, perhaps we should read לִזְהֹות, “ Sing unto Jehovah, sing psalms unto him.” But one ant. MS. in 1 Chron. xvi. 8. reads שְׁמֻן.

3. One MS. reads with נְפָלָתֵינוּ, Houb. with 56 MSS. and 40 MSS. read so in v. 5.

3. One MS. reads with a considerable addition in the beginning of this verse, but it does not improve the sense.

4. וְעַזָּנוּ. ó. Syr. Vulg. & Æth. with Houb. &c. render it, “ and be ye strengthened”—seek his face, &c.” But 11 MSS. read וְעַזָּנוּ.

5. מִפְתְּחֵינוּ. 30 MSS. have טִיפְתְּחֵינוּ, which is more usual.

“ and the judgments of his mouth.” i. e. The punishments denounced upon Pharaoh. See Exod. vi. 6.

6. See verse 42. and Gen. xxvi. 24. But Hare would read *Israel* for Abraham, as in 1 Chron. xvi. 13. though Syr. & Ar. with two valuable MSS. read *Abraham* there.

בְּנֵי יַעֲקֹב. “ Ye sons of Jacob.” From whom the twelve tribes of Israel took their names. One very ant. MS. reads בְּחִרְרוּ. See Secker also.

7. הוּא is emphatical, “ Jehovah himself is our God.” See Mudge, &c.

8. זֶכֶר.

8. זכָר. Hare refers to Ps. cxi. 5. for this reading, in opposition to 1 Chron. xvi. 15; and Secker thinks it best; but as the preceding verbs are in the plur. and 2 MSS. with an ant. one at first, have זכרו, this reading seems preferable, “remember ye.”

9. קשַׁח. 10 MSS. have לִצְחַק, in which form it is usually written; and as this line seems defective in the metre, may not have been dropped, which our old version supplies, but on what authority I know not, “and the oath he sware unto Isaac?” which may probably refer to Gen. xxvi. 3.

11. “Saying unto thee.” i. e. to “Abraham, Isaac, and Jacob.” Muis. Perhaps agreeably to the following Affix, לְכָם for לְךָ, “unto you.”

“The lot of your inheritance.” As the descendants of Heber, whom the Canaanites had unjustly dispossessed. See Ps. lxxviii. 55. Lorinus, and Bryant’s Obs. But see verse 12, 44. Ps. cxi. 6. and cxxxvi. 21..

12. בְּהִוּתֶם. The parallel place with Ch. Syr. and 23 MSS. read בְּהִוּתְכֶם, “when ye were few in number.” But the following verses favor the text. See Hare.

כַּמֵּעַט. “Quasi paucitas, vel ut JT. plane pauci.” Lud. de Dieu. “Viri numero pauci.” Vat. who joins it to the foregoing words. “The best rendering of this phrase is, when they were scarce, or almost a number of persons. כַּמֵּעַט cannot signify more or less than two, i. e. Abraham and Sarah his wife.” Hammond.

גָּרִים. If the remark in verse 11, be well founded, this word might be more properly rendered, “Sojourners in it.” See verse 23. But it may be thought that this word, and v. 44, militate against the supposition of the Israelites having a prior right to the land of Canaan. See Ps. cxi. 7.

13. See Gen. xii. 20, 26, 28, &c.

14. “Kings for their sakes.” i. e. Pharaoh and Abimelech. We should read with 3 MSS. גִּיכָה, or rather גִּזְכָה.

15. The Patriarchs were considered as *Priests* and *Prophets* by celebrating the name of Jehovah among the nations, and foretelling the *Redeemer*

of

of Israel. See Gen. xx. 7. xxii. 8. xl ix. 10. The remaining part of this psalm is omitted in 1 Chron. which Green attributes to the negligence of transcribers.

16. The following part of this psalm affords the most striking instances of Divine Providence. Famines and pestilences are the *Ministers* of God's vengeance. See 2 Sam. xxiv. 13.

כָּל. Syr. Vulg. Ar. & Æth. with 7 MSS. “*וְכָל*,” “and he brake *every* staff of bread.” So that no one had any thing to support him. See Muis and Green.

17. “He sent, &c.” Compare Gen. xl v. 5, 7, 8. One MS. by a transposition reads אִישׁ יוֹסֵף, which restores the proper order of the words, “He sent before them *the Man Joseph*, &c.” See Gen. xl iii. 3, &c.

18. **ברול באה נפשו**. Muis, Hare, &c. read according to ó. & Syr. בְּבָרוּל, “His Soul (i. e. his person) came *into*, or was laid *in irons*.” But as one MS. reads with Ch. בְּנַפְשׁו, and we might understand this word of the *living*, as well as of the *dead* body, perhaps we should read בא likewise, “the iron entered *into his body*.” i. e. pierced into his flesh.

19. “Until the time of his prediction had come to pass—and the word of Jehovah had cleared him. See Gen. xli. 14.” Green. “*בוֹא*, de dictis et promissis usurpatum, significat evenire.” Muis. “*אמֶרֶת* et *דְּבָרִי*” “*funt synonyma*, & idem pro more, *bis dicitur*.” Hare.

20. **משל**. 17 MSS. with ó. Vulg. & Æth. **טוֹשֵׁל**.

21. **וּמְשֻׁל**. 16 MSS. with all the Vers. **וּמוֹשֵׁל**.

22. **לְאָסָר**. or as 20 MSS. **לְאָסָר**.—ó. Vulg. Ar. & Æth. with Hare and Lowth, read **לִימָר**, “that he might instruct his princes after his will.” Which agrees better with the following words.—“*Ως σιαυτόν*, ó.” Secker. And so one MS. and another at first. The last line seeming defective, might we add **בְּחִכְמָתוֹ** “and maketh his Senators wise by his wisdom?” Ch. reads **וּמְזָקְנֵי**, “and, or for, he was wiser than his elders.” See Secker.

23. Our Bible Version of the last Hemistich is most literal.

24. See Exod. i. 7, 10.

וַיַּעֲצִמְהוּ 41 MSS. וַיַּעֲצִמְהוּ more regular.

25. הָפֵךְ " *He turned.*" i. e. " Tantum per accidens vel permissive." Tirinus, &c. Ch. Syr. Ar. & Æth. render it passively, " Their heart was turned." See Lev. xiii. 3. and our old Vers.

Syr. & Vulg. with one MS. at first, read וְלֹהַתְנַכֵּל, " and to deal subtilly, &c" - A friend, referring to Exod. i. 10. conjectures that we should read לְהַתְחַכֵּם. But see Gen. xxxvii. 18.

לְשָׁנוֹא 5 MSS.

26. אֶחָרֶן. Syr. Ch. & Ar. with 6 MSS. read וְאֶחָרֶן, " and Aaron whom he had chosen *with him.*" i. e. with Moses, as his coadjutor. See Exod. iv. 16. One MS. reads וְאֶחָרֶן, and ó. always render it, Ααρών; but for the text see Kennic. Gen. Diss. Sect. 58.

27. שָׁמוֹן ó. Syr. Vulg. & Æth. with Hare, &c. read שָׁם, " he wrought." Ar. וְשָׁם, " and he wrought by them, &c." Unless for בְּמִזְרָיכֶם we read, as Secker suggests, בְּמִזְרָיכָם, as in Ps. lxxviii. 43. " And he wrought his signs *in Egypt.*" Or, with a friend, omit דברי.

וְנוֹפְטִים 30 MSS. וְנוֹפְטִים See other places.

28. וְלֹא מָרוּ, " and they rebelled *not.*" i. e. Moses and Aaron, as Muis and others. And a friend observes that the margin of the Italian version supports this sense. Or the elements, as Junius, Lowth, &c. But ó. Syr. Ar. & Æth. omit the negative, " but they did rebel." i. e. the Egyptians; or taking the words in an interrogative sense, as Fuller, &c. think, gave them an affirmative, " but did they not rebel?" i. e. they did rebel. See 2 Kings v. 26. וְלֹא רָאוּ אֶת דְּرֻכֵּם " הִי דְּרֻכֵּם הַשְׁׂךְ יְהוָה." Secker. Hare, &c. would read שָׁנוּרָוּ, " but they were not obedient unto his word." See our old Vers. also. " Et non immutata sunt verba ejus." Houb.

דְּבָרָיו. Syr. Hare, &c. with 38 MSS. read דְּבָרָיו, in the sing. וְיַחֲשֹׁךְ 41 MSS.

29. וַיָּמָת. We should either read יְמֹתָה, in pih. or יִמְתֵּת, in Hiph.

30. "Frogs." The *Nile*, which the Egyptians worshipped as a principal Deity, as being the cause of fruitfulness to the Land of Egypt, was miraculously made the instrument of the greatest nuisance. See Vofs. de Idolol. Lib. ii. c. 74.

31. עֲרָב. ó. Bochart, &c. "The Dog-Fly." See Ps. lxxviii. 45.

32. כְּנִים. ó. Syr. Vulg. Ar. & Æth. כְּנִים "and Lice, &c." See Exod. viii. 17.

32. "Fire of Flames." Rather transposing the words, "Flames of Fire." See Ps. xxix. 7. and Exod. iii. 2. where we should read with Sam. בְּלָהֶבֶת.

35. Hare reads כָּל before פְּרִי, with Vulg. Ar. & Æth. "and devoured all the fruit of their ground." Or perhaps as Syr. and one ant. MS. omit וַיָּאכְלָה we might read, instead of it, וְאַתָּה כָּל, "and all the fruit, &c."

36. בָּאָרֶץ. Ch. & Syr. with 21 MSS. בְּמִצְרַיִם "And he smote all the first-born in Egypt." See Ps. lxxviii. 51.

"The first fruits of their strength." ó. Vulg. Hieron. *primitias laboris vel partus eorum*. This I think is the right translation: The first-born that were slain on this occasion, were those that opened the womb; the first-born of the mother, not of the father." Lowth. But see Muis, &c.

37. וַיַּצִּיא אֹתָם. There being no antecedent, perhaps we should read וַיַּצִּיא אֹתוֹם, "And he brought forth his people, &c." See v. 43. and Green's Vers. This conjecture is further confirmed by the same remark of a friend. See Exod. 12. 35.

38. The construction seems to require that we should read שְׁבֹועַ with Ch.

39. The sense, if not the metre, requires that we read עַמְּךָ at the end of the first line of this verse, "He spread a cloud for a covering by day." See Exod. viii. 21. and Green's Vers. And if Muis's Observa-

tion in speaking of the cloud be just, “ quâ alias Agyptus caret,” this phenomenon must appear still more striking.

40. שָׁאַל. All the versions with Houb. &c. read שָׁאַל. The metre seems to require that we should read with Syr. & Ar. after שָׁלֹו (or as 28 MSS. שְׁלִין, but the true reading according to Sam. Exod. xvi. 13. seems to be שְׁלֵי.) which might be omitted from it's great similitude to the following word, “ *They asked and the quail came unto them.*” Some understand hereby the *locust*; but Wisd. xix. 12. determines in favor of the *quail*. See Merrick also.

41. נֶהָרָה. 6. Syr. Vulg. Ar. & Æth. with Hare, &c. read נֶהָרוֹת, which the construction requires; unless we read with Ch. and our Bib. Verf. בְּנֶהָרָה, “ they ran in the dry places *like a river.*” See Ps. lxxviii. 16. Or by a metathesis וְהַלְךָ, for הַלְכָנוּ, “ *and a river ran in the dry places.*”

42. תְּחִזְקָה 2d. should be rendered *with*, or we should read לְאַל with ó. Vulg. Ar. & Æth. “ *for he remembered his holy promise—with, or, to Abraham his servant.*” See Mudge, Secker, &c.

43. וַיַּצֵּא. 32 MSS. more regularly. See Calasio's Concord. This evidently alludes to Exod. xv.

44. This refers to Josh. iv. 19—24.

וְאַמְּםִים MSS.

45. חֲזָקָיו 5 MSS. and 13 more regularly, “ *and observe his laws.*” Which were holy, just, and good, in contradistinction to the impious and impure rites of the Heathen worship.

הַלְלוּ יְהָה probably only an addition of the Copyists, or borrowed from the next psalm.

P S A L M C VI.

WINDER supposes this psalm to be written in the time of the *Judges*. Patrick and Green ascribe it to *David*, from comparing the first and two last

last verses with 1 Chron. xvi, 34—36. Mollerus and others bring it down to the *Babylonish* captivity, or to the reign of *Antiochus*; and the judicious Bishop Lowth observes, “ Hic psalmus ab Exodo ad posteriora Israelitarum tempora prosequitur.” But if we bring this and some others down so low as to the time of *Antiochus*, it must be supposed with Prieux that the canon of scripture was not finally settled till the time of *Simon the just*. See the pref.

V. 2. שְׁמִיעָה. Syr. & Ar. read וַיְשִׁמְעָה, “ or can shew forth, &c.” 10 MSS. read גְבוֹרָת. See Ar. & verse 8.

3. שְׁמַפְטֵי. 8 MSS. more regular. And a friend with Syr. מְשֻפְטֵי, “ that keep his judgments.”

4. עֲשֵׂה. All the versions read וְעֹשֵׂי, and one MS. at first עֹשֶׂה, which the grammatical construction requires, “ and that do righteousness at all times.”

4. זְכָרָנוּ, פְקָדָנוּ. Green supposes this and the following verse to be added by a captive at Babylon; but as all the versions, except Ch. read the verbs in the plural, as 2 MSS. have זְכָרָנוּ, זְכָרָנוּ וּפְקָדָינוּ, Houb. seems right in reading the plural affixes, “ Remember us, O Jehovah, with the favor—of thy people; and visit us with thy salvation.” See Hare also. Durell’s version of עַמְךָ, “ with thee,” is not requisite; for as Gejerus observes, it is the genitive case of the recipient object, “ of thy people,” i. e. of the people, whom thou favorest.

5. The Gerunds, as Lorinus observes, are equally applicable to the plural as the singular.

5. גְוִיָּךְ. Hare, &c. seem to prefer גְאֹלִיךְ, “ thy redeemed.” Which reading favors the date of Mollerus, &c. See Ps. cvii. 2.

6. הַרְשָׁעָנוּ. Syr. & Ar. with 33 MSS. read וְהַרְשָׁעָנוּ, “ and we have done wickedly.”

7. Hare’s metre appearing defective, and that of the Collat. being too long, perhaps is dropped before בְמִצְרָיִם, “ Our fathers sinned in Egypt—they understood not thy wonders—they remembered not the multitude, &c.” 32 MSS. רָוב

על ים בִּסְמָךְ. The text, as Durell observes, is embarrassed by inconsistent prepositions, he therefore reads according to ó. & Ar. with Muis, &c. **עלים,** “but rebelled *as they marched* by the Red Sea.” Houb. reads **אלhim,** “but they provoked *God* at the Red Sea.” Green referring to Ps. lxxviii. 17. prefers **עלין,** *the Most High.* But one MS. of great authority omits **בִּים**, which removes all the difficulties, “but rebelled at the Red Sea.” See verse 22.

8. “For his name’s sake,” i. e. the name of *Jehovah*, by which he was distinguished as the God of the Hebrews. See Exod. iii. 18.

9. MSS. 40, **בְּתַהוֹמוֹת** and Houb. reads **כְּבָנָדֶבֶר**, which all the Vers support, and 10 MSS. have **בְּמִדְבָּר**.

10. One very ant. MS., and another at first, read **אֵיבָן.**

12. ó. Syr. Vulg. Ar. & Æth. with 3 MSS. read **וַיִּשְׁרוּ,** “and sang his praise.” Which the metre, as well as connection, calls for. See our old Vers.

13. **לֹא.** 7 MSS. with Syr. & Vulg. Ar. read **וְלֹא,** “and would not wait for his counsel.”

15. **רָזְוֹן.** Hare conjectures that ó. Vulg. Syr. Ar. and Æth. read **רָצְוֹן.** See Ps. cxlv. 16. But Secker remarks that ó. never translate **רָצְוֹן**, **πλοτισμόν.** Durell thinks it was **רָוֹן**, or **רָוִיה**, “abundance.” “Omnes in Polyglottis, præter Chaldaeum, exhibent **רָוֹן**, *saturitatem*; **quod anteferimus, nisi mavis** **מָזֵון**, *cibum.*” Houb. See Lowth, who also observes that **רָוֹן** is used Numb. xi. 20. “but sent loathing into their soul, or, *appetite.*” See Green, and Ps. lxxviii. 30.

16. **וַיִּקְנָאוּ,** “Then they provoked Moses, &c.” See Castel. Lexic.

לְאַהֲרֹן. ó. Syr. Ar. & Æth. with 4 MSS. **וְלְאַהֲרֹן,** “and Aaron,” which the connection requires. But one MS. reads **לְאַהֲרֹן.** See Ps. cv. 26.

17. Perhaps *Dathan* and *Abiram* are mentioned only as being guilty of the greater crime in invading the *priestly* office, which belonged to the tribe of *Levi.* But see Poole.

19. בְּחַרְבָּה. 13 MSS. read בְּחַרְבָּה, which all the versions justify, and in the Pentateuch Sam. always supplies the 1. Osiris & Isis, which were the Sun and Moon, the chief Deities of the Egyptians, were symbolically represented by the Bull and Cow. See ant. Univ. History, Vol. I. Vossius, and Ps. lxviii. 30.

20. All the Vers. with 20 MSS. read אָוֶל.

21, 22. "Great things, wonderful things, terrible things." A beautiful climax. 6. with 10 MSS. עֲזֵזָה. Ch. supplies שָׁאָן.

23. בְּפִרְצָן, "in the breach." A metaphorical allusion to a person's opposing the irruption of the enemy through a breach which they had made. See Junius, &c. But Ch. reads בְּפִלְלָן, "persevered in praying before him." Which accords very well with Deut. ix. 26. See also verse 30.

נָהָשָׁה Alex. Vers. Syr. Vulg. Ar. & Æth. read נָהָשָׁה, which the sense requires, "Therefore he had determined to destroy them—had not Moses his chosen—stood before him in the breach—to turn away his wrath from destroying them." See Deut. ix. 14.

24. וַיֹּאמְסוּ. "Then they refused, &c." A still further provocation. See verse 16.

אֲלֹא. 6. Syr. & Æth. with 16 MSS. וְלֹא, "and believed not his word."

25. Syr. & Ar. read וְלֹא with 15 MSS. See our Vers.

26. The metre of the first line seeming defective, probably אַתְּ may have been omitted, the parallel place Ezek. xx. 23. having it, "Therefore he lifted up his hand unto them." i. e. he sware unto them. See Numb. xiv. 21. Patrick, &c.

אַתְּם. 26 MSS.

27. וְלֹהַפְּלֵל. Secker referring to Ezek. xx. 23. reads וְלֹהַפְּלֵץ, "To scatter their seed also among the nations—and to disperse them through the lands." But a friend from Kennic. refers to Ezek. xlvi. 1. &c. for the text.

28. וַיְצִמְחُו, “For they joined themselves (i. e. in marriage) unto Baal Peor.” Violating the solemn covenant between them and Jehovah. See Jerem. iii. 1. &c. But for a different sense of the word see Mudge. *Peor* and *Priapus* were probably the same deity. See Seldeni Syntag. i. The latter being compounded of פָּרִי אָב, whence he was supposed to preside over *gardens*; and being called the former from the impure rites with which he was worshipped. See Tirinus on Numb. xxvi. 1.

“And eat the sacrifices of the dead.” i. e. of *dead idols*, Spencer, &c. of *deified heroes*, Hammond, &c. In both cases that beautiful sarcasm Wisd. xiii. 17—19 holds good.

29. וַיַּכְעִיסוּ. All the versions with 4 MSS. read וַיַּכְעִיסוּהו, “and they provoked him with their wicked deeds—and the plague brake in upon them.” i. e. like a mighty warrior invaded their camp, and made great havock amongst them. See Numb. xxv. 9. Unless we may here suppose the affix י comprised under the termination of the verb, as the two י also often coalesce. See Ps. ii. 12. and Ps. cxii. 10.

30. יָפַל. 2 MSS. read יָהַפֵּל “made himself a Judge.” in punishing Zimri and Cozbi. See Vatablus, and Lowth. Or as Hammond, &c. according to ö. Vulg. & Ar. “made an atonement.” See Numb. xxv. 13. וַיַּעֲשֵׂה one MS.

31. This has continued upon record for more than 3000 years already. Perhaps rather, “And it shall be counted, &c.”

לְדוֹר וּלְדוֹר more than 40 MSS.

32. וַיַּקְצִיפוּ. ö. Syr. Vulg. Ar. & Æth. “They angered him also at the waters of Meribah.” See verse 29. The order of the history is here disturbed, as this transaction comes properly after verse 15.

33. וַיְבַטָּא. This word, which occurs only Lev. v. 4. and Prov. xii. 18. signifies merely *to speak*, which does not convey a sense strong enough, the generality of critics therefore suppose an ellipsis. See Poole’s Synops. and our Vers. But perhaps it is written by mistake for וַיְחַטֵּא, “and he sinned with his lips.” See Exod. xvii. 4. “et cunctatus est.” Houb.

34. This

34. This verse relates to different periods of the Jewish History. See Josh. xvii. 13. Jud. i. 28. &c.

אֲשֶׁר, *sicut*, “As Jehovah had said unto them.” Munster. See Taylor’s Concord. and Jerem. xxxiii. 22.

35. Patrick refers this to Jud. ii. 11. iii. 5—8.

36. עֲזֹבִיהָם, “*their idols.*” Probably so called from the curious *labor* spent in framing them. See Isai. xliv. 9—19. and Ainsworth.

37. Tomasinus speaking of *human sacrifices* says thus, “ hanc immanitatem a *Judæis* antiquitus migrasse a pluribus sacræ scripturæ locis patet. Hinc Rex Propheta de iis conqueritur, *immolaverunt filios suos, & filias suas Dæmoniis.*” Thes. antiq. Græc. Vol. XII. 878. But the direct contrary inference is to be made from the psalmist’s words. See Lev. xviii. 21.

לְשָׂרִים, Dæmoniis, “to Devils.” Spencer derives this word from שָׂרָה, *ager*, because they live in *fields*. The present Bishop of Norwich derives it with Parkhurst from שָׂדָה, or שָׂדָה, *fudit, fusores*, i. e. the *Heavens*, or *great agents of nature*. But the generality of critics derive it from דְּשָׁוֶת, *devastavit*, “the *destroyers*;” and the Demon here referred to might be מֶלֶך, *Molech*, i. e. the *king*; by whom is meant the *Sun*. See Gale’s Court of the Gent. And there is a remarkable passage Revel. ix. 11. to this purpose, “And they had a *king* over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek tongue he hath his name *Apollyon*.” i. e. a *destroyer*. And these words, as Spencer and others have remarked, have probably an allusion to the early worship of the *Sun* under the figure of the *Serpent*. That there was a *Sun Saturn* see Voss. de Idolol. lib. II. c. 5. and the word סַתּוֹר, *satur, hid*, from whence *Saturn* comes, is as applicable to the *Sun*, as to the *Star, Saturn*; whose recesses to the opposite tropics of Cancer, and Capricorn, as Godwin observes, may be termed ἀφανίσμοι, *disparitions*, or *losses*; and those rites made use of by the Egyptians in honor of *Osiris*, by the Grecians in honor of *Ad nis*, and adopted

by the Jews in the worship of *Tammuz*, Ezek. viii. 15. all refer to this event, according to Selden Synt. II. c. 2. Besides the story of *Saturn's* devouring his own children is not more applicable to the planet *Saturn*, than the *Sun*, which by its intense heat destroys those very things its genial warmth gave birth to. Children therefore might be offered to this parent of *heat* and *fire*, the nourisher and destroyer of every thing, as the choicest sacrifices. See Mich. vi. 7.

38. Perhaps “**בְּדִמָּם**” *with their blood.* i. e. The blood of their sons and their daughters.

40. The greatest love often ends in the greatest hatred, especially between *husband* and *wife*; and such Jehovah and the people of Israel are represented to be. See Jerem. iii. 20.

41, 42. These may probably relate to the several captivities mentioned in the Book of Judges.

אַיִלָּהֶם 7 **שׁוֹנָאֵיהֶם**

43. One MS. (if not two) reads **רְבִים**, which is more grammatical.

בְּעֵצֶת. Perhaps written by mistake for **בְּעֵצֶבְּהֶם**, “ But they rebelled against him *with their idols.*” See verses 36, 38.

וַיִּמְטֹו or as 4 MSS. **וַיִּמְכוּ**. One MS. of good authority reads **וַיִּמְקֹן**, which is countenanced by Lev. xxvi. 39. But another **וַיִּמְכֹרוּ**, and from comparing Jud. ii. 14. Isai. l. 1. and considering the defect of the metre perhaps this is the best reading, “ *and they were sold for their iniquity.*”

44. 6. Ar. & Æth. with one MS. of note read **וַיַּרְא יְהוָה**, “ *and Jehovah regarded their affliction.*” The obstinate wickedness of the Israelites could not overcome the Divine Clemency. See Hare, &c.

45. 10 MSS. **וַיַּזְכֹּר**.

6. Vulg. Ch. Ar. & Æth. derive this verb from **נַחַת**, pœnituit, “ *and he repented.*” Syr. probably from **נַחַת**, *ducere, and he governed, or guided them.*” Perhaps it may be the Hiph. from **נוֹחַ**, *quiescere,*

cere, " and he gave them rest according to the multitude of his mercies."

See 2 Chron. xv. 15.

חַסְדָו. Syr. Vulg. & Houb. with 53 MSS. read חַסְדָו. See verse 7. This and the following verse probably refer to 2 Sam. vii. 10, 11. For, as Muis observes on the following verse, they had not *that mercy shewn them in the time of the Judges.*

46. **אֹתֶם.** 35 MSS. have **אָתֶם.**

לְרֹחֲמִים. Perhaps rather **לְרוּחָם** in *pyh.* " *to be pitied.*" See Prov. xxviii. 13. and our Bib. Vers.

47. **הָגּוּם,** " from among the *heathen*, or nations," i. e. the *Babylonians.* See Jerem. xxix. 14.

לְהַשְׁתַבָה. 6. Syr. Vulg. & Ar. with 10 MSS.; Syr. also reads **בְּתַהֲלַתך** for **בְּנַחֲלַתך**, " *and to triumph in, or, with thine inheritance.*" See verse 6.

48. If this be considered as part of the psalm, or be only an addition of the collector, as a conclusion to the fourth Book, (See Ps. xli. 13.) Edwards's metre seems the most regular, " Blessed be Jehovah the God of *Israel*—from everlasting to everlasting—and let all the people say, Amen." Secker refers to 1 Chron. xvi. 36, 37. where he observes the last words should be rendered in the fut.

P S A L M C VII.

THIS is the beginning of the *fifth* Book of the psalms, which division, though probably of later date, is supposed by Calmet and others to be very antient, and even from the time of the first authors that collected them into a body. But see Ps. xli. 14. Patrick, &c. make *David* the author of this psalm. Hammond supposes it to have been composed presently after the *Babylonish captivity*, but still as having respect to the redemption from Egypt. It consists, as Lowth and others have ob-

served

served, of five parts, four of which end with an *intercalary* verse. See Lowth's *Prælect.* and the Collat. of MS. &c. But if the first verse may be considered as a chorus, then the chorus will begin every section. See Exod. xv. 1, 21.

V. 1. הַזֶּה. 37 MSS. read הַזֶּה. See Ps. cv. 1. and Houb.

2. As one valuable MS. reads יְאִמְרוּ נָא and the last word might easily be dropped from its great similitude to the beginning of the following, we might render אֲשֶׁר with the Tig. Vers. "Let the redeemed of Jehovah say now, that He hath redeemed them, &c." Which avoids the repetition of the pronoun.

3. This verse compared with Isai. xlivi. 5, 6. may be supposed to favor the opinion that this psalm was written after the Babylonish captivity. See verse 1. But if it is to be understood of the deliverance from Egypt, which may be inferred from the following verses, it may refer only to the different parts of the land into which they were dispersed in consequence of their great increase. See Exod. i. 7. Houb. refers to the situation of their enemies, "Ammonitæ ab *ortu*, Philistæi ab *occasu*. Syri ab *aquiloni*, Idumæi ab *austro*."

וּמִבֵּן. Hare and others read וּמִבֵּן, which the sense seems to require. See Ps. lxxxix. 13. For the *Mediterranean* could not well denote the *South*.

4. This verse probably refers to the peregrinations in the wilderness. See Jerem. ii. 6.

דָּרָךְ is connected by Ch. with the preceding word, "in a *solitary way*." See our Bib. Vers. "In a *solitary*, &c. in the *desert*: they found not the way to a city of habitation. See verse 7. Thus ó. Vulg. Syr. translate." Secker.

5. See Exod. xvi. and xvii.

6. One MS. here, and more in the following verses read וּמִמְצֹוקָה יְהָסֵד, which the construction calls for. See verse 28. and our Vers.

7. "To a city of habitation." i. e. Jerusalem. Or the sing. may be put for the plur. See verse 4. and Deut. vi. 10.

"Let them acknowledge to the Lord his Mercy." Secker.

9. שׁוֹקָקָה. 63 MSS. See Isai. xxix. 8.

10. The second section according to Mudge and others begins here; and the particulars of it may relate to the Egyptian bondage.

11. יְשִׁבֵּי. 17 MSS. have יְשִׁבֵּי.

12. אַסְטִירִי, &c. "being bound in affliction and iron." "Per Hendyadin vertas, vinceti misero, aut affligente, ferro." Gejerus. And we may render it, "being bound in galling chains." See Durell.

11. There is a most beautiful paronomasia between אמרִי and המרִי and עצָם and נאצָם, which no other language can imitate.

12. All the Vers. with 30 MSS. read עֹזֶר, and they seem also to have supplied הִיא, which the metre may require. See Ps. xxx. 13.

13. וַיַּעֲקֹב. 13 MSS. read וַיַּעֲקֹב, which is most usual. See verse 6.

16. As Lorinus has observed from Aiguanus, the city of Goshen might have brazen gates and iron bars. But see Isai. xlvi. 2.

17. אוֹלִימָם, &c. ó. Syr. Vulg. Ar. & Æth. make this word a verb of the 3d person sing. with the affix pronoun, reading probably either נשָׁאָם or קָנְלָם, suscepit eos. Houb. reads אֹזְלִים, "They wasted away because of their transgressions." But 60 MSS. reading אוֹלִימָם fix the sense of the word, "Fools, &c. Green reads with one MS. פְשֻׁעָם, and Hare פְשֻׁעָם. וּמְעוֹנָתֶיהָם 52 MSS.

18. See Numb. xi. 31.

19. See verses 6 and 13.

20. "It was neither herb, nor mollifying plaster that restored them to health; but thy word, O Lord, which healeth all things." Wisd. xvi. 12.

וַיִּמְלַטֵּם. ó. Syr. Vulg. Ar. & Æth. with Houb. read נַטְּפָה, the נ being dropped, as the next word begins with it; and one MS. at first read defectively וַיִּמְלַטֵּם.

24 MSS. read משִׁיחַתְּחַם, but the true reading seems to be משִׁיחַתְּחַם. See Ar. & Syr.

23. This is a most sublime description of a storm at sea; and whether it may relate to Jonah i. or to an earlier period is left to the judgment of the learned. שׁוֹשִׁי 3 MSS. with all the Vers.

25. Hare and others suppose that יְעַמֵּד, and סָבַב in verse 29, have changed places. But Secker instances Exod. ix. 16. Neh. vi. 7. to prove that העמיד signifies, “ *he raised up*.”

As גָּלִין is irregular, and the metre of the Collat. defective, we should probably read with Syr. סָבַב הַיָּם, “ For he commanded, and made a tempestuous wind *to arise*—and it lifted up *the waves of the sea*. ” See verse 29. But Secker would read with 6. גָּלִיה both here, and verse 29. referring to מַצּוֹלָה in verse 24. and סָעָרָה there.

26. “ They go up to the Heavens.” i. e. “ *vel navigantes; vel fluctus illi.* ” Muis, &c. But the following Hemistich favors the first sense, where perhaps for בְּרֻעָה we should read בְּרֻעָה, “ *for fear.* ” What can equal the shortness and sublimity of this description?

27. Nothing can be more descriptive than this comparison; but the latter part of this verse is better rendered according to our marginal version, “ *and all their wisdom is swallowed up.* ” See Isai. xix. 3. and Secker. Syr. probably reads חַתְּהַבֵּל, “ *is vanished.* ”

28. וּמִמְצֻקּוֹתֶיהָם. 44 MSS. as in three places before.

29. סָבַב, or as 6. Ar. Æth. & Vulg. with 2 MSS. סָבַב, is probably written by mistake, as Secker observes, for שָׁבַב, as it is found in verses 33, 35. But see verse 25.

גָּלִיהם. For the reasons assigned in verse 25, I would read here also with Hare, &c. גָּלִי הַיָּם, “ *and the waves of the sea are still.* ”

30. מְחֻזָּן. This word occurring no where else, it is probably written by mistake for מְכֻן, which one MS. at first read, “ *and he bringeth them to their desired station.* ”

32. “ In the seat of the elders.” It was customary for the elders to sit in their public assemblies. See John viii. 2.

33. This and the following verse allude probably, as Lorinus observes, to the destruction of Sodom and Gomorrah.

וְמִצְאָי. 50 MSS. with Houb. See Isai. xli. 18. and 61 MSS. read so in verse 35.

34. See Gen. xix. 24.

35. This may refer to Exod. xvii. But we have the same expressions. Isai. xli. 18, and nearly the same Ps. cxiv. 8. " Else, says Secker, לְאַגְמִים would seem better." See verse 33.

36. וַיּוֹשֵׁב, more regularly בָּנוּנָנוּ; and perhaps for we should read בָּנוּ, " And there he made the hungry to dwell—and prepared a city for habitation." The Israelites were miraculously supported forty years in the wilderness, and were afterwards put in possession of Jerusalem, and the other cities of the Canaanites. See verse 7. But if a repetition of the same subject should be thought improper, this section may refer to the reinstating of the Jews after the Babylonish captivity.

37. וַיִּעֲשׂו. Syr. & Ar. read וַיִּאֱכַלُו, " and they did eat the fruits of the increase." Or as one MS. reads הָאָדָמָה, " of the fruits of the land." The land of Canaan was fruitful beyond measure. See Lev. xxix. 19.

38. See Deut. vii. 14.

39. וַיִּמְעַשׂ. Houb. reads וַיִּמְעַלְןָ before this word according to Ch. and the sense and metre seems to require it, " When they transgressed, then were they diminished, and brought low." The last word being easily dropped through its likeness to the former. See Secker. This may refer to the time of the Judges.

40. The words of this verse are found in Job. xii. 21, 24; whence with great probability they are supposed to have been borrowed. See Pisc. &c.

וַיִּתְעַט. Perhaps וַיִּתְעַט עַם, " He poured out contempt upon princes—and he made the people to wander in the wilderness, where there is no way." The first sentence referring to the overthrow of Pharaoh; the latter to the peregrination of the Israelites in the wilderness; to which Warburton supposes the author of the Book of Job to allude.—^o as Secker observes, read וְלֹא; and 2 MSS. read so in Job xii. 24.

41. .48 MSS. with Houb. read **מעוני**. See Exod. iii. 17. &c.
וישם. Æth. supplies **לו** after the verb. See our versions and Mudge.
 But I would read **משפחוות** for **משפחתו**, “But he exalteth the poor from affliction—and maketh his family like a flock.” See Green’s Vers. also.

42. See Exod. xv. 14.

43. **ישמור**. Syr. & Ar. transposing the ו probably read
 “Who so is wise will observe these things.” See Secker also.

6. Syr. Vulg. Ar. & Æth. with Hare, &c. “and he shall understand, &c.”

P S A L M C VIII.

THIS psalm is probably compiled from Ps. lvii. and lx. See Grotius, &c.

V. 2, 3. From comparing Hare’s metre with that of the Collat. in Ps. lvii. and this and observing that 11 MSS. with Syr. Vulg. & Ar. repeat **שרה**, the last line of the 3d verse being defective in the Collat. I would read this word for **אָנָה** with a friend, as in Ps. lvii. and supplying also with Hare, &c. divide the whole thus, “O God, my heart is ready, my heart is ready—I will sing and give praise—Awake, my glory, awake lute—and harp: I will awake early.” But see Hare, Green, &c. One MS. at first read **בכבודי** for **אָף כבְּבוֹדִי**. See our Bib. Vers.

4. “This and the following verse seem to prove that the *measures* of the verses did not depend on the *things* expressed only, but on the *syllables* also.” Lowth’s Prel. Diff. on Isai. p. 47. See also p. 25, 26.
 13 MSS. **בלאותים**.

5. **מעל**. Syr. Hare, &c. with 2 MSS. read **עַל** as in Ps. lvii. 11.
 “For thy mercy is *unto* the Heavens.”

6. See Ps. lvii. 6.

7. **הושיעה**.

7. הושיענִי. Houb. reads with Syr. & Ar. to correspond with the following verb, וענֵנִי, which all the versions with 80 MSS. read instead of וענֵנו; but הושיעם answers better to the preceding words, "Let thy Right Hand save them, and hear thou me." Who was probably imploring the Divine Assistance in the sanctuary.

8. בקרשו, Rather, "in his holy place." i. e. the Sanctuary; "ubi edebantur oracula divinaque responsa." Lorinus. And David having received a favorable answer, perhaps by *Urim* and *Thummim*, delivers himself in a strain expressive of the fullest confidence of victory over his enemies. "I will divide Sichem, &c." See Ps. ix. 8.

9. Syr. Vulg. Ar. & Æth. with 2 MSS. here, and one in Ps. ix. read ו Achalkah, "and I will divide, &c." 7 MSS.

9. ל. 2d. 9. Syr. Vulg. Ar. & Æth. with 30 MSS. read ול, as in Ps. ix. "And Ephraim is the strength of my head, &c. See Ps. ix. 9.

10. Hate supplies יח, "Moab shall be my wash pot." Washing the feet was a necessary custom in the East; and denoted the most abject servitude. See John xiii. 14. and Harmer's Obs. Vol. II.

"Over Edom, &c." The throwing of the shoe was a token of taking possession of a thing. See Gejerus and Ruth. iv. 7.

11. על. Durell making this word the 2d. person sing. imper. renders the words, "Go up, O Philistia, triumph." Supposing them to be ironically spoken. But 4 MSS. read על, as in the preceding line. See Ps. ix. 10.

11. יבלני. 47 MSS. have יובלני, but from comparing Ps. ix. 11. it seems that this is an error of the pres. for יובלני, though not noticed as such. See Houb.

12. עיר מבצר. Hare reads בעיר מצור; and 11 MSS. have the last word; but perhaps we should read לעיר, as one MS. has it in Ps. ix. "into the strong city." By which some understand the cities of *Mesopotamia*. Others those of *Idumæa*. Some take it for *Jerusalem*. Mudge, &c. suppose it to be *Petra*. Hammond, &c. will have to be *Rabbah*.

But the present Bishop of Norwich more probably makes it to be *Bosrah*, and perhaps we should read בִּצְרָה, for מִבְּצָר. See Isai. lxiii. 1.

11. נַחֲנָן. See Ps. ix. 11.

12. Lowth and others follow ó. Vulg. & Æth. Vers. " Wilt not thou, O God, who *hadst* cast us off—and *didst* not go forth with our armies ?" See Ps. ix. 12.

13. אלְהִים 2d. Syr. Ch. Hare, &c. with 4 MSS. omit it ; and the sense, and metre do not require it.

14. 42 בְּצָבָאותֵינוּ MSS. as in Ps. ix.

14. " *For he shall tread down our enemies.*"

P S A L M CIX.

THAT David was the author of this psalm is clear from Acts i. 16, 20. and the objection to the *imprecatory* parts of it may be obviated by considering them as *prophetic*, and all of them, except the first sentence in the 6th verse run in the *fut.* tense and should be rendered in that manner. See Calovius, Randolph, &c. But Sykes, Kennicott, and others, suppose them to have been uttered by David's *enemies*, and not *himself*. See Kennicott's 2d Dissert. p. 581. But see Merrick also.

תְּהִלָּתִי. Ch. and Hammond consider this word as in apposition, " O God, *my praise*, be not thou silent." And 3 MSS. if not 4, read אלְהִים. But 3 MSS. having תְּפִילַתִי ; the words may be rendered, " O my God, be not silent *unto my prayer*." Supposing, with a friend, an ellipsis of אל. See verse 4.

V. 2. The metre of the Collat. being too long, and one MS. of great authority reading רִשְׁעַם for רִשְׁעָה, perhaps וַיַּרְמֹה should be omitted, " For the wicked have opened the mouth against me—they have, &c." A friend supposes an ellipsis of ב before לְשׁוֹן, but I suspect that אַתְּ has been dropped from its similitude to the preceding word. This was the case of David, but much more so of Christ. See Matt. xii. 24.

3. The metre of the last line in this verse appearing defective, may not אָבִי, or some such word, have been dropped, “ and *mine enemies* fight against me without a cause?” A friend renders the first line, “ *And those who speak hatred, &c.*”

4. וְאַנְּיִ תְּפֵלָה. The grammatical construction, as well as the metre in the Collat. is here evidently defective. Houb. to supply the former reads וְאַחֲפָתֶל, “ but *I am supplanted, or overthrown.*” Durell reads וְאַתְּפָלֵל. A friend with one MS. תְּפֵלָתִי, conformably to Ps. Ixix. 14. But as ö. Syr. Vulg. Ch. Ar. & Æth. read ; וְאַנְּיִ ; & Syr. and Isidorus supplied בְּעַדְם, the text might originally stand thus, וְאַנְּיִ אַתְּפָלֵל בְּעַדְם “ Notwithstanding *I prayed for them.*”

5. Should we not read וְיִשְׁטֹמוּ for וְיִשְׁלְמֹו? See Syr. our Vers. and Gen. xliv. 4. &c.

6. Whether we consider this and the following verses as the words of David, or the words of his enemies (See verse 1.) it is probable that we should read with one valuable MS. וְהַפְּקַד, with the י conversive in Hoph. “ *A wicked person shall be set over him,*” (i. e. to judge him) —and an adversary shall stand at his right hand.” i. e. to accuse him according to the custom of the Jews. See Gejerus. Perhaps שׁוֹפֵט has been dropped from the end of the first line through its similitude to the following word, “ *A wicked judge, &c.*” 5 MSS.

8. פְּקַדְתָּנוּ. ö. Syr. Vulg. Ar. & Æth. with 3 MSS. and Hare וְפְּקַדְתָּנוּ. See also Acts i. 20. whence it is inferred that these words were prophetic of *Judas*. See verse 1. Hammond observes that *Judas* and *Ahitophel* died in the same manner.

10. וְנוֹעַ. Vulg. & Æth. read נֹעַ, and the copulative י seems unnecessary. As a friend observes one MS. supplies לְהַמָּ. See our versions. And this reading strengthens the text in the following Hemistich.

וְדָרְשָׁו. Houb. &c. read with ö. Vulg. Ar. & Æth. יִגְרְשָׁו, or “ *et ejiciantur de habitationibus suis.*” Who also read another word for the last, perhaps מִמְשְׁכָנוֹתָם. Syr. omits this verse.

11. “ יְבָזֹז . יְבָקֵשׁ . ó . Syr. perhaps יְקַוּשׁ .” Secker.— 8 MSS.
12. מִשְׁךָ . 40 MSS. more regular.
13. One MS. probably reads with ó. Vulg. Ar. & Æth. אֶחָד , “ in one generation.”
14. שְׁמָתָה . ó. Vulg. Ar. & Æth. with 16 MSS. שְׁמוֹ , “ his name,” which the context requires.
15. זְכָרָתָן . Lorinus and others read זְכָרָיו , “ and his memory shall be cut off from the earth.” which the following verse favors, unless we render נָגָד with a friend, “ they were against Jehovah.” i. e. the father and mother. See Jud. xx. 34.
16. עֲשָׂות . One MS. omits it, and neither sense nor metre require it, “ Because he remembered not mercy.”
- וַיַּרְדֹּף . 6 MSS.
18. Houb. and Green transpose the two last lines of this verse, and those of the next, “ As he cloathed himself with cursing as with his garment—it shall be unto him as the garment, &c.—and for a girdle, &c.—and it shall come into his bowels, &c.”
- שְׁמַן . Green renders this word marrow ; but it may allude only to the custom of anointing the body with oil, which may be said to penetrate the bones. See Muis. וּבוֹא 3 MSS.
19. Girdles were necessary in the East, where they wore long garments.
20. “ This shall be the reward.” See verse 1.
- שְׁמַנִּי . Rather with 4 MSS. שְׁמַנִּי , “ of mine adversary.” i. e. Doeg, or Ahitophel. See verse 8. 4 MSS. also וְהַרְבֵּרִים . But a friend renders thus, “ This is the doing of mine adversaries.” i. e. The imprecations above mentioned. Perhaps we should read with one very ant. MS. אֶת for מִאתָה , “ This is the doing of those who hate Jehovah,—and of those who speak, &c.”
21. שְׁמַעְנָה אֶתָּי , “ Deal with me.” “ The verb is thus used 2 Kings xxi. 6. &c.” Durell. See also Gen. xxxiv. 31. Lowth prefers Houbigant’s reading

reading שְׁעָה אַלִי, “ *Have respect unto me.*” If any alteration is requisite, הַוְשִׁיעָנִי is commonly connected with the following verb, “ *save me for thy name’s sake.*” See Ps. vii. 1. A friend observes that Alex. Vers. & Ar. read חֲסֵד אַתִי, עֲשֵה חֲסֵד אַתִי, “ *Show kindness unto me.*”

Instead of כָּרוֹב I once thought that we should read כָּבוֹד, “ *according to the multitude of thy mercy deliver me.*” See Ch. Ar. and Ps. li. 1. &c.

23. בְּנֶטוֹתוֹ. ó. with 7 MSS. בְּנֶטוֹתוֹ. “ *in its departing.*” These two Gerunds are often confounded.

... Syr. Vulg. Hare and one MS. read וְנִנְعַרְתִּי, “ *and am driven away as the locust.*” Alluding perhaps to Exod. x. 19. See also Nah. iii. 17.

24. כְּשַׁלוֹ. “ *My Knees totter.*” Mudge. Or, *smite one against another.* See Dan. v. 6.

כְּחַשָּׁ. Houb. renders thus, “ *et caro mea unguento defraudata est.*” Similar to which is that of Mudge and others, “ *and my flesh hath cheated or deceived me of its fatness.*” i. e. hath lost its fatness. Secker conjectures that ó. who are followed by Vulg. Ar. & Æth. read שְׁנָה for כְּחַשָּׁ. Perhaps we should read כְּחַרְשָׁ, “ *and my flesh is like a potshera without oil.*” See Ps. xxii. 15. It was the custom in the East to keep their oil in earthen vessels. See 2 Kings iv. 5. It seems also to have been an aggravation of Job’s afflictions, that instead of having oil to asswage the pain of his wounds, he had nothing but a potsherd to scrape himself withal. But see our Bib. Vers. which Secker thinks justifiable.

25. See Matt. xxvii. 39. The construction of the verbs in the last Hemistich being irregular, ó. Syr. Vulg. Ar. & Æth. seem to have read רָאוּנִי וַיַּעֲזֹזְנוּ “ *they saw me, and shaked, &c.*”

27. אַתָּה. ó. Vulg. Ar. & Æth. with Houb. and 2 MSS. read וְאַתָּה, “ *and that thou, Jehovah, &c.*”

28. קָמִי יַבְשֵׁנִי וַיַּבְשֵׁנִי. ó. Vulg. & Æth. with Hare, &c. read “ *They that rise up against me, shall be ashamed.*” See Ps. xviii. 40. And one MS. reads יַבְשֵׁנִי. Houb. supplies בַּי after the first verb.

30. **רַבִּים.** Perhaps, “ among the mighty ones.” As opposed to the poor man in the next verse.

31. **מִשְׁפֵּט.** i. or as 8 MSS. **מִשְׁפָּטִי.** ó. Vulg. Ar. & Æth. with Hare considering it *statu absoluto*, render it, “ to save his soul from Judges.” Houb. &c. supposing it to be *statu regim.* read **לְהֹשִׁיעַ** “ to save him from those that judge his soul.” Syr. probably reads **מִנְשֶׁפֶט** “ to save his soul from, or in judgment.” Which seems equally pertinent. See Isai. liii. 8.

עַמּוֹד 6 MSS.

נֶפֶשׁ. ó. Vulg. Ar. & Æth. with 4 MSS. **נֶפֶשׁי**, “ my soul.” And by the poor man in the former Hemistich he probably means himself.

P S A L M CX.

THAT David was the author of this psalm is probable not only from the title, but from Matt. xxii. 43. and the whole tenor of it seems to prove that it relates solely to the *Messiah*. See Rivetus, Patrick, &c.

V. 1. “ Jehovah said unto my Lord, sit thou on my right hand.” The right hand being the most honorable place; and the psalmist seems to allude to the investiture of the *Messiah* in his mediatorial kingdom, (See 1 Pet. iii. 22.) which was to continue till he had made his foes his footstool; or as St. Paul expresses it, “ till he had put all enemies under his feet.” Which expressions are borrowed from the Eastern custom of conquerors putting their feet upon the necks of their enemies. See Gejerus, &c. and Josh. x. 24. From Our Saviour’s reasoning with the Jews, Mark xii. 35. on this verse, the doctrine of the Trinity is clearly deducible from it.

הַזָּם 51 MSS.

2. **מַתָּה,** “ The rod of thy power” seems to allude to the rod of Moses, by which he subdued Pharaoh and his host. And the kingdom of Christ commenced in Zion. See Acts ii. Hare’s

Hare's metre in this verse seeming irregular, and that of the Collat. defective, the latter might be supplied by reading אָדָנִי at the end of the line, “ Rule thou in the midst of thine enemies, *O my Lord!*”

3. It is generally supposed that this verse, which stands thus, לְדַתְךָ, עַבְדֵיךְ נְדַבֵת בַיּוֹם הַלְיכָהָרִי קְדִשׁ מַרְחָם מַשְׁחָר לְכָתֶל, is corrupt, or defective, or both. Mede supposes an ellipsis of עַם, or יְבָאֹו, “ Thy people (shall be) a people of free-presents, or, shall bring the free-will offerings.” Hare, Edwards, Green, and Secker follow the first reading, but vary something in their translation; the two former supplying יְהִי before בַיּוֹם for the sake of the metre: Houb. reads with ó. Syr. Vulg. Ar. & Æth. and 66 MSS. with בַהֲרִי, לְדַתְיךָ with Symmachus, &c. and 36 MSS. for נְדַבֵת, בַחֲדָרִי, omitting נְדַבֵת with ó. Vulg. Ar. & Æth. “ *Tecum liberaliter, vel magnifice egi in die roboris tui, in monte meo sancto, ex utero ante Luciferum genui te.*” And by the mountains, or mountain, he understands *Sinai*, and *Horeb*. But Secker observes that his version requires בַהֲרִי קְדִשִי, and proposes *in his beautiful sanctuary*. Hare, Edwards, and Green also read בַהֲרִי, understanding by it the hills of *Zion* and *Moriah*. Kennicott, &c. read לְדַתְיךָ; and Randolph omits לְכָתֶל. Hare, Edwards, and Green read כְתֶל, placing it before מַרְחָם; “ *in montibus sanctis, ut ros ex utero.*” Lowth supposing an ellipsis of תֶל, gives this sense of the words, “ *Præ rore, qui ex utero auroræ prodit, ros tibi erit prolis tuæ.*” For which he cites Ps. iv. 8. Isai. x. 1c. Job. xxxv. 2. “ Which Secker observes are good authorities for this ellipsis, with מ in this sense. Only in them the word is expressed before it is supplied, and here the contrary.” Mr. Bradley does not think that מ can bear the signification of *more than*; but Piscator, in justification of this sense renders מַאַל in Job, “ *major est quam Dei, vel præ justitia est Dei.*” and refers to Heb. xii. 24. for a similar expression, where Grotius, &c. read παρὰ τὸ. But see xi. 4. Durell reading לְדַתְיךָ, and (defective for לְכָתֶל) for יְלִיכָהָרִי, and observing that מ prefixed to שָׁחָר signifies *before*, renders the whole thus, “ With thee shall be free-will offerings in the day

of thy power, *in the glorious sanctuary, I have brought thee forth out of the womb before the morning brought on the dew.*" Mr. Bradley rendering *principality* (See Ar. &c.) נְדָבַת משֶׁחָר, *from youth*, (See Eccles. xi. 10.) and making טל the imperat. from טול, and לְךָ the imperat. from יְלַךָ, divides and renders thus, "With thee (shall be) the *principality* in the day of thy power—In my holy sanctuary from the womb—*From youth go cast off thy childhood.*"—"Perhaps a prophecy, he adds, of the miraculous early knowledge of the Messiah. See Luke ii. 42." Amongst this variety of readings, observing that 170 MSS. read נְדָבֹת, that one omits לְךָ, and another reads בטל, the following reading, and division of the words is submitted to consideration,

עמך נדבות יבאו ביום חילך

בָּהָרְרֵי קְדִשָּׁ מְרֻחָם הַשְׁחָר כְּטַל יְלַדְתֶּךָ (Or שְׁחָר. See Secker) :

"Thy people shall bring free-will offerings in the day of thy power—to the holy mountains, thine off-spring shall be as the dew out of the womb of the morning." See Job xxxviii. 28. and Isai. lxvi. 20. Which last passage may give some countenance to the additional reading in the first sentence, which received its first completion Acts ii. 41—47. And the latter is daily fulfilling by the increase of the children of God, who are compared to the numberless *drops of dew*, as the Israelites were to the *dust* Numb. xxiii. 10. See Gejer. &c. Mr. Bradley indeed observes that יְלַדְתֶּךָ never signifies *offspring*.—But we have ולְךָ Gen. xi. 30. for which Sam. reads לְךָ, probably right, as in 2 Sam. vi. 23. in this sense; and the feminine seems to be a natural derivative from the verb. "Juventus tua, i. e. juvenes tui. (ad regem Messiam pertinentes) Abstractum pro concreto." Calov. Hare, Lowth, &c. But Secker thinks it cannot be interpreted *the young men of thy army*; and he observes also that *children* are called the children of God, not of Christ.

4. "Jehovah sware, &c." This, as Lorinus observes, from Augustin and others refers to Gen. xxii. 16. See also Heb. vi. 13—20.

כהן here signifies a *priest*, as is evident from Heb. v. 6—10. But see Ps. xcix. 7. דברתִי

דְבָרַת. 2 MSS. read with Hare, &c. **דְבָרַת**; and Kennicott supposes the ' inserted with design. See 1. Disl. 118. One MS. also of good authority reads וּמֶלֶךְ for וּמֶלֶכִי, Gen. xiv. 18. "after the order of Melchisedec." Because both *priest* and *king*. Gejerus, &c. But see Secker in Merr. Append. No. 6. who thinks ' may be paragogic.

5. Here is an apostrophe, as Gejerus observes, directed to *Jehovah*, and as the metre is defective, and one ant. MS. reads יְהוָה before אָדָנִי, the construction seems easy and regular, "O *Jehovah*, the Lord upon thy right hand—shall wound kings in the day of his wrath." Or as one ant. MS. אַפְךָ, "in the day of thy wrath." "*Reges significat reges & Gerar, & Ægypti.*" Houb. The Messiah is frequently described in Scripture as a *triumphant* prince. See Gen. iii. 15. Jerem. xxiii. 15. Revel. i. 5. Secker and Merrick.

6. Houb. reads גִיאוֹת with Jerom for גִויּות, "*plenis vallibus.*" "Iis nempe, in quibus redivivi mortales erunt denique, ut judicentur." And רְבִים רְאשִׁים with one MS. ó. Vulg. Æth. & Ch.—Durell reading with all the Vers. gives this sense to the words, "He will judge among (i. e. rule over) the nations, after being satisfied with dead bodies, and having wounded many a chief upon the earth." Edwards after Mudge considering **רְבָה** as an adverb, renders thus, "he will crush the heads of his enemies in great numbers against the earth." Green following Le Clerc supplies thus, "He shall fill *the field of battle* with dead bodies—he shall smite the *Head of many countries*." "Perhaps, shall make a full number of dead bodies." Secker; who may be consulted for other senses of **רְבָה**. But being inclined to think that this verse alludes to the destruction of Pharaoh and his host in the Red Sea, supplying גִיאוֹת with Hare, &c. which might be easily dropped from its likeness to גִויּות, and reading רְחֵב for **רְבָה**, the words might bear this sense "He shall judge the nations—he shall fill *the valleys* with dead bodies—he shall smite in sunder the *head* or the *prince*, over the land of *Rahab*." See Ps. lxxiv. 13. lxxxvii. 4. Isai. li. 9. Grot. on Job xxvi. 12. and

Newton on prophecy Vol. III. p. 206. And by the *valleys* may be understood the channels of the Red Sea. See Ps. xviii. 16.

7. One MS. reads with Syr. שָׁנָה, “*his head.*” See our old Vers. As the *Messiah* was to appear in the two-fold character of *priest* and *king*, (See verse 2, 4. and Zech. vi. 13.) by virtue of this *double* office he was to *suffer* as well as to *conquer*, and his sufferings were to pave the way to his victories, as Isaiah has abundantly proved ch. liii. and the psalmist, as Calovius observes, “*hic brevem subjungit ἀναφράλαστην, et quomodo a sacerdotio ad illud regnum pervenerit ostendit, nempe, per passionem ad exaltationem.*” And this metaphor of *drinking of the brook in the way* may allude to the distressed state of the prophet Elijah 1 Kings xvii. 6. who was afterwards carried up into Heaven. Secker gives it up as inexplicable. Mudge renders the first part, “*He (i. e. God) shall give them drink, &c.*” Houb. refers it to John xviii. 2. Grotius, &c. to the hasty march of a conqueror, who refreshes himself with the first stream that he meets with. See Merr. But Calovius and others suppose it to denote the multitude and greatness of Christ’s sufferings. See Ps. lxix. 1, 2. From this two-fold character of the Messiah the Jews have been led into that fatal error of *two Messiahs*, the one a *suffering*, the other, whom they vainly expect, a *triumphant* one.

P S A L M C X I.

THIS is the fourth *alphabetical* psalm; the author of which cannot be ascertained. Mollerus ascribes it to David. It is divided into *ten* verses or stanzas, the two last, as Muis and others have observed, consisting of *three* lines. And as Lowth observes, it is *perfectly* alphabetical. The subject of it is the *Acts* of Divine Providence exerted in behalf of the Israelites.

הַלְלוּ יְהֹוָה cannot be considered as a part of the psalm.

V. 1. לְבָבִי. 6. Syr. Vulg. Ar. & Æth. read לְבָבֵי, or with Hare, לְבַבִּי, as in Ps. ix. 1. "with *my* whole heart."

2. דְּרוֹשִׁים, "Studied of all who delight in them." See Hammond, &c. The works of God are an inexhaustible fund of contemplation and wonder. See Rom. xi. 33.

גְּדוֹלִים 43 MSS.

3. "His work is *honor and glory*." i. e. by an hendiadis, *very glorious*. See Ps. xxxvi. 4. This probably alludes to the wonders wrought in *Egypt*, and the promises made to *Abraham*.

4. "He hath acquired a memorial by his wonderful works." Hammond.

לְנַפְלָאתֵינוּ 51 MSS.

5. טָרַף, "A prey," or "meat," may refer, as Vatablus and others suppose, either to the *spoiling* of the Egyptians, Exod. xii. 36. according to the covenant made with Abraham, Gen. xv. 14. or to feeding the Israelites with Manna. But it strikes me that טָרַף is written by mistake for תּוֹרָה, "He hath given a law unto them that fear him." i. e. the law from Mount Sinai; and for the covenant see Exod. xix. 5. But a friend refers to Prov. xxxi. 13. Mal. iii. 10. for the text.

וְיִכְוֹר 19 MSS.

6. לְתַת, "in giving them the heritage of the nations." See Piscator, &c. the ל bearing sometimes the sense of the Gerund in *do*. See Maselef, &c.

7. The promises of God, who is the Lord of all the Earth, to Abraham, and the wickedness of the Canaanites, sufficiently justified their expulsion. See Locke's First Letter on Toleration. But see Ps. lxxviii. 55. and cv. 11.

8. שׂוֹם. 10 MSS. שׂוֹיִם more regular. Syr. and our Vers. add ו, "and, &c."

9. The Law of God is immutable, and for ever obligatory.

10. עֲשֵׂיהֶם, or as 16 MSS. עֲשֵׂיָהֶם more regular. But there being no antecedent to answer to the affix, Houb. reads according to ö. עֲשֵׂיה,

to agree with יראת; rather עשיה. Durell reads הַ, as the relative to הָכְנִית, “The fear of Jehovah is the excellency of wisdom—Good understanding shall be to all that do, or, follow it—his praise endureth for ever.” Jun. and Trem. render שְׁכֵל, “good success.” See Durell also on Prov. iii. 4.

P S A L M CXII.

THIS is the fifth alphabetical psalm, which is exactly in the same form as the last; and the subject of it being only an enlargement upon the last verse of that, as Muis, &c. have observed, the same author probably composed both.

V. 2. “*In the earth.*” Rather with Green, “*in the land.*” As it seems to mean the *Land of Israel*, to which the promise of temporal blessings was limited.

“*His seed.*” i. e. not according to the *flesh*, but according to the *spirit*. See Chrysost. “Hæ promissiones temporalium bonorum semper intelligendæ sunt cum exceptione castigationis & crucis.” Muis.

3. “And his righteousness, &c.” may refer to a future state.

4. זְדִיקָה. Houb. supplies יְהוָה, “gracious, and merciful, and righteous is Jehovah.” Alex. Vers. supplies אֱלֹהִים. But 4 MSS. support Hare, &c. in reading צְדִיק, “*The righteous man* is gracious, and merciful.” Who, as they further observe, is the subject of this psalm, as Jehovah was of the last.

5. Notwithstanding what De Dieu and others affirm, the adjective often precedes the substantive. See Calasio’s Concord. under טוב. Which Secker, referring to Isai. iii. 10. &c. proposes to render here, “*Happy is the man, who, &c.*”

יְכַלּ דָּבְרֵי. Mudge and others, “will support his matters in judgment.” i. e. will carry his cause.—Syr. “will support his words in judgment.”

i. e.

i. e. will never utter any thing but what is strictly true. See Coceius and Jerem. iv. 2. But Ar. with Cast. seems most suitable to the context, "will moderate his words in judgment." i. e. will speak as favorably as he can of delinquents consistently with truth, contrary to the practice of the wicked. See Ps. xciv. 21.

6. See Prov. x. 6.

7. בְּطַח. 56 MSS. have בְּטוֹחָה ; but the true reading is probably בּוֹטָח, according to Syr. and our Bib. Vers. " His heart is fixed, *trusting* in Jehovah." See Calaf. Concord.

8. יְרָאָה and יְרָאֵה, a beautiful paronomasia. For יְרָאָה see Ps. liv. 9. &c. See Ps. xcii. 12.

9. פָּרֹר נֶחָן, " *dispergit, dat.*" i. e. " As Noldius very well renders it, *sparsum dat.*" Hare, &c.—Ch. instead of reading הָנָן, (or rather הָנוּן) for נֶחָן, as Houb. says, supplied it, " He hath dispersed his riches, he hath given, &c."

10. יְרָאָה. Piscator and our Bib. Vers. suppose the pronoun understood, but I consider הָ as the fem. affix agreeing with רִנָּה in the former verse, as Gen. xxxviii. 15. See also Ps. cxxxii. 13. " The wicked shall see it." i. e. The exalted *Horn*. Or as neutral ; the *radical* of the verb and the *pronoun* coalescing. See Ps. cvi. 29. cxxxii. 13. and Lowth's Prel. Diff. on Isai. p. 15.

P S A L M CXIII.

IT is very uncertain who was the author of this psalm ; but as the 7th and 8th verses are manifestly taken from 1 Sam. ii. 8. and the 9th probably alludes to the history of *Hannah*, it might be composed by *Samuel* or *David*, who were so nearly interested in the signal mercies vouchsafed to her. See Lorinus. This and the five following psalms, called the Great *Hallelujah* were sung at the passover. See Poole on Matt. xxvi. 30.

V. 3. As the last line in this verse seems defective, and the verb substantive is separated from the particip. in the foregoing verse, perhaps has been dropped from the end of this through its similitude to יְהוָה, or by transposing the words with Green it might begin the line, and then the two verses would form a beautiful tetracolon, the first line answering to the third, and the second to the fourth. See Green's version.

27 כהוֹלֶל MSS.

4. על 2d. Ar. Syr. and Vulg. לְיַעַן, "and his glory, &c." See our Vers.

5. In this and the following verse is a most remarkable hyperbaton, for which see Houb. Lowth, &c.; and for the paragogic in the two participles the former reads the affix י, "Who is like Jehovah our God—who magnifieth himself to dwell in the Heavens—who humbleth himself to look also upon the earth"

7. מִקְיָמִי. Houb. reads מִקְיָם, as in the parallel place, i Sam. ii. 8.
6. Vulg. Ar. & Æth. with one ant. MS. at first וּמְאַשְׁפֵת, "and lifteth the needy from, &c."

8. לְהַושֵּׁבֿ. ó. Syr. Vulg. Ar. & Æth. with Houb. "that he may set him with princes." Hare reads לְהַושֵּׁב. The next line seems redundant. See the parallel place.

9. מְוִישֵׁב. Houb. See Ps. lxviii. 7.

שְׁמַחַת. Perhaps שְׁמַתָּה, which improves the antithesis, "He maketh the barren woman a family,—her that was desolate the mother of children." See Isai. liv. 1. This, as was observed verse 1, probably respects Hannah, the mother of Samuel.

Alleluiah. This should be the title of the next psalm according to ó. Vulg. Ar. & Æth. with one very antient MS. Hare, &c.

P S A L M C X I V.

BY making הַלְלוּ הַ the title of this psalm, the antecedent to his *sanc-*
tuary is supplied. See Green. It is divided in the Collat. into four equal
parts, consisting of two verses each; and is composed of synonymous
parallels. See Lowth's Prael. 19. " Hic psalmus totus constat Iambi-
cis." Hare. For the author see the next psalm.

1. לֹעֵן, or as 58 MSS. לֹעֲזָן. But as this word occurs no where
else, perhaps it is written for לֹעֲגָן, " from a people that mocked." Al-
luding perhaps to 2 Kings xviii. 3—20. Or to Ps. cxxxvii. 3. All the
versions render it, " Ex populo barbaro." " And we should render it,
barbarous. In Ch. signifies *qui lingua ignota loquitur*; whence bar-
barus, an inhabitant of *Barbary*." Durell.

2. הַוֹּדָה. The verb being femin. *Judah* must here signify the *Tribe*
of Judah, in which the *sanctuary* of Jehovah, which answers to the *pa-*
lace of earthly kings, was erected. See Ps. lxxviii. 68. But Houb.
reads according to Syr. " *fæstus est* Judah sanctuarium ejus,"

3. יִשְׂרָאֵל. Syr. Ar. and one MS. גִּיְשָׁרָאֵל, " and Israel." i. e. *The land*
of *Israel*, which was the territory of the King *Jehovah*, and the first act
of *regal* power which *Jehovah* performed as *King of Israel* was conduc-
ting the *Israelites* through, and destroying the *Egyptians* in, the Red
Sea. See Exod. xv. Numb. xxiii. 21, 22. Ps. x. 16. and Vatablus.

מִמְשָׁלָתוֹ. One MS. reads with Houb. לִמְשָׁלָתוֹ which seems to be
right. Syr. with one MS. גִּיְשָׁרָאֵל. See our Vers.

3. In this and the following verse we have a very bold but most beau-
tiful prosopopœia.

רָאָה. Syr. reads רָאָהוּ, " saw him." i. e. Jehovah. " and fled," like a
vanquished enemy. See Green's version.

וַיָּנַס. 23 MSS. ס. See v. 5.

"Jordan retreated back." Like a dastardly foe, afraid to face the adversary.

4. רְקִדוּ "subsilierunt." "Ex metu, non ex laetitia." Muis.

גְּבוּשָׁתָה. 6. Syr. Vulg. Ar. & Æth. read גְּבוּשָׁתָה. See our Vers. And the metre, as well as the connection, seems to require this reading.

5. The apostrophe in this and the following verse is truly sublime.

6. We must either supply כֵּי with 6. & Syr. before here, and in verse 6; or with a friend continue the sense of it from the former part of the verse. See our Vers.

7. חֹלוּ "Choli." 6. Syr. Vulg. Ar. Grot. &c. read חֹלה "The earth trembled, &c." "Responsio ad questionem, quæ præcessit." Grot.

אֶדוֹן, probably written by mistake for יְהֹוָה, as in Job xxviii. 28. where 102 MSS. correct the text.

One MS. reads אלְהִי. See parallel passages.

8. הַהֲפִכִּי 16 MSS. have הַהֲפִכִּי; and Hare reads הַהֲפִכִּי. See 6.—Houb. with Ch. הַהֲפִכִּי. Hare with others לְאַגְמָן for אַגְמָן. See Ps. cvii. 35.

לְמַעַן is evidently wrong; we should read therefore after 6. Vulg. Syr. Ar. & Æth. Houb. &c. לְמַעַן, "into springs of water." See 1 Kings xviii. 5. Or with Ch. Masclef, &c. לְמַעַן, "into a spring."

P S A L M C X V.

AS the former psalm ended abruptly; and this is connected with it by 6. Vulg. Syr. Ar. Æth. with 19 MSS. and as the following ejaculations so naturally arise from the consideration of the wonderful works of Jehovah just before recited, Lorinus's opinion that it is only a continuation of the former is not improbable. Patrick refers it to 2 Chron.

xx. 2. Some suppose it to be written by *Moses* at the Red Sea. Others by *David* in the beginning of his reign. Others by *Mordecai* and *Esther*. Others by the *three children* in the fiery furnace. Perhaps by *Hezekiah*, or some one in the Babylonish captivity. See Ps. cxiv. 1.

V. 1. יתְּנַחֲךָ. The sense, as well as the metre, seems to require יתְּנַחֲךָ, “but to thy name the Glory shall be given.” “This is not disclaiming the merit of a good action done, but disclaiming a right to a favour asked.” Secker.

6. Vulg. Ar. & Æth. with Hare, &c. omitting הַי, read אַמְתָּךְ. Vulg. Ar. & Æth. with Hare, &c. omitting הַי, read וְאַמְתָּךְ, “and thy Truth’s Sake.” Ch. & Syr. with 46 MSS. and Houb. read וְעַל, “and for, &c.” See Ps. cxxxviii. 2.

2. If the children of Israel had been destroyed by their enemies, who-
soever they were, they would then have exulted, “where is now their
God?” whose promises to his chosen people have failed. See Deut. ix.
28. I would therefore render the verb, “Why should the heathen have
said, &c.?”

3. This is the answer to the supposed insolent question.

6. Ar. & Æth supply וּבָאָרֶץ, at the end of the first line, and as Syr.
and one MS. read אלֹהֵינוּ, the words might admit of this construction,
“Our God is in Heaven; and in earth—he doeth whatsoever pleaseth
him.” Ch. reads מִדּוֹר, in the middle, “But the habitation of our God
is in the Heavens.”

4. Vulg. Syr. & Ar. with Hare, &c. read עַצְבֵּיהֶם. But have we not the antecedent in verse 2d? Perhaps better, “Their
idols of silver and gold (are) the work of men’s hands.”

7. The construction being irregular, it would add greatly to the beauty,
as well as propriety, of this verse, to read according to c. with a friend,
רְגָלִים לְהֵם, יָדִים לְהֵם.

8. Vulg. Syr. & Ar. with Hare, &c. read עַשְׂתֵּיהֶם more regular.

9. Vulg. Syr. Ar. & Æth. with 13 MSS. read וְכֹל בָּל, “and ev y on,
who trusteth, &c.”

9. 6. Syr. Vulg. Ar. & Æth. with 7 MSS. Hare, &c. supply
before Israel, and with Hare, &c. we should probably read בְּנֵתֶשׁ, as

in verse 2d. “*The house of Israel trusteth in Jehovah, &c.*” Which removes the irregularity of the construction. See Green, &c.

12. Syr. Vulg. & Ar. “*Jehovah hath been mindful of us, and hath blessed us.*” The three next lines contain a beautiful anaphora.

13. If we compare the metre of the Collat. with Hare’s, it may appear proper to read **תְּ** before **רָאָה**, as in the two preceding lines.

38 **הַגְדוֹלִים** MSS.

14. Muis and others suppose **בְּרֻכּוֹת** to be wanting in the first line. See Mudge, &c. But perhaps **עֵד**, which is frequently joined with the verb, is omitted before **עָלֶיכֶם**, “*Jehovah shall still add unto you.*” Or as 7 MSS. read **וּסְפִיףָ**, the true reading might be, **וּסְפִיףָ**, “*Jehovah shall greatly add unto you.*”

15. ó. Syr. Vulg. Ar. & Æth. with 12 MSS. **עוֹשָׂה**. Otherwise **אֲשֶׁר** may have been omitted through its similitude to the verb.

16. **הַשְׁמִים שְׁמִים**. Houb. considers the last word as a participle, “*The Heavens are appointed for Jehovah.*” “*Perhaps, The Heavens are the Lord’s Heavens. Or read as Deut. x. 14.*” Secker. Durell reads with all the ant. versions **הַשְׁמֵי**, “*The Heaven of Heavens is for Jehovah.*” See Ps. cxlviii. 4. 1 Kings viii. 27. 2 Cor. xii. 2.

17. MSS. 41. with Houb. read **וּרְדִּי**.

הִ in this and the following verse better **יְהֹוָה**. See Ps. lxxxix. 9.

18. “*But we will bless.*” A friend suggests, with others, that ó. Vulg. & Ar. read **מְחַיִּים**, “*But we, who are living, &c.*” Which greatly improves the antithesis.—**הַלְלוּ יְהִי**, which concludes this psalm, is more properly the title of the next according to ó. Vulg. Æth. Lorus, &c.

P S A L M CXVI.

PATRICK and others ascribe this psalm to *David*, referring for the occasion of it to 2 Sam. xv. &c. Haminond supposes it to be written after the *captivity* from the Chaldaisms, which occur in verse 7. But is not the subject of it particularly adapted to *Hezekiah's* case 2 Kings xx. 1.? See Mudge. Green's division into three parts seems most regular.

V. 1. “*אהבתה*” “*sat habeo, I am satisfied.*” Gataker, Lowth, &c. See Amos iv. 5. Edwards according to his vers. reads *אהבתינו* א. But transposing the word *Jehovah* with Green, and reading with ö. Syr. Vulg. Ar. Æth. Hare, &c. and one MS. קול for קולי, the words may have this sense, “*I love Jehovah, because he hath heard—the voice of my supplications.*”

2. Green, following Hare's metre, transposes the words of this verse. Secker reads after Syr. and Ps. lvi. x. וּבַיָּמִים for בַּיּוֹם. But as we have this word Isai. xxxix. 8. and the metre of the Collat. is deficient, we might read with Syr. אֶקְרָא הָוּ אֶקְרָא, “*therefore in my days will I call upon him.*”

3. וּמְצָרִי. Mudge and others, “*The cords of death surrounded me—and the snares of the grave gat hold upon me.*” See Ps. xviii. 5. 2 Sam. xxii. 6.

4. אָנָה. 46 MSS. אָנָא, and 47 in verse 16.

6. פְתַחְיָם. From considering the radix of this word, and comparing Ps. cxix. 130. and Prov. xxii. 3. I am induced to think that פְתַחְיָם is the true reading, though it so frequently occurs in the first form; and this word is generally taken in a *bad* sense, whence the Latin word *fa-tuus* is derived, as Lorinus observes; but here, and Ps. xix. 7. in a good one

עַדְשֵׁעַ. Perhaps *הַוְשֵׁעַ*; but see Maslef. ch. 23.

v. 2 in my day i.e. of my distress. euphem
7. לְמִנוֹחִיכִי.
so in ps 137 v. 7 in the day of Jerusalem
Cicero uses in his oration to the people of Sicily

7. **למנוחיכי**. All the versions with 2 MSS. read in the sing. and it is found no where else in the plur. Hammond infers from the Chaldee terminations of the pronouns in this verse, that this psalm was written after the captivity; but see Ps. cxiii. 7. and Lowth's Praelect. p. 29.

8. **חלצת נפשי**. ó. Vulg. Ar. & Æth. reading the verb in the 3d. person more agreeably to the context, Lorinus conjectures very probably that we should read **חלץ הנפשי**, “ For he hath delivered my soul from death.”

מן דמעה 19 MSS. read **מדמעה**. See Jerem. xxxi. 16.

את 2d. ó. Syr. Ar. & Æth. with 19 MSS. **ואת**, “ and my feet.” Which the connection, as well as metre, seems to call for. See our Vers.

9. **בארצות**. All the versions, with Secker and 2 MSS. read **בארצת**, in the sing.

10. Green transposes the particle **כִּי**, “ I spoke, because I believed it.” But 2 Cor. iv. 13. justifies the present position of it, and for this sense see Cast. Lexic.—ó. Vulg. Ar. & Æth. make the following part of the psalm a distinct one.

11. **כוב**. “ Every man is a lie.” i. e. A mere nothing. See Mudge, &c. and Ps. xxxix. 5, 11. But 32 MSS. read **כוזב**, a liar.

12. **הגמולוהי**. Hammond, with Masclef, makes this a Chaldaism, Houb. &c. read **הגמולין**. But perh ps the true reading is **הגמולין**. (See 2 Sam. xix. 37.) “ How shall I return unto Jehovah all his kindnesses towards me?”

13. **ישועות**. ó. Syr. Vulg. Ar. & Æth. with 61 MS. read **ישועת**, “ The cup of salvation.” i. e. “ The Libamen, or drink offering, which by a Syncedoche is put for the whole sacrifice.” Mede. Book 2. ch. 9. Or by a metonymy, the cup of salvation may mean the cup of blessing for salvation. See 1 Cor. x. 16.

14. **נגיד**. The construction is irregular here, and verse 18. and as Ch. in both places has a verb of the first person fut. perhaps we should read **נגידו**, “ I will declare them now before all his people.” Unless **נגידו** and

and **וְכֹל** should be thought better, “*before him now, and all his people.*”

"**et** abundat." Houb. and one MS. omits it.

15. As this and the three following verses are omitted by some MSS. as the *two* last are almost a literal repetition of verses 13, 14. and as verse 14 connects so naturally with verse 19, may they not be considered, as an interpolation?

“*Precious, &c.*” What we esteem so, we do not wantonly dispose of. See Grotius, &c.

16. **וְהִנֵּה**, or as 47 MSS. **וְהַנָּה**. See verse 4.—ó. Syr. Vulg. Ar. & Æth. omit this word, but in that case **כִּי** would be also superfluous, perhaps therefore it is written by mistake for **הַנָּה**, according to our old Vers. “Behold, O Jehovah, that I am thy servant.”

בְּנֵי אָמֶתךְ. Are not these two words written for “ I am thy servant ; in thy truth thou hast broken my bands ? ” See Ps. lxxxvi. 16. Pisc. &c. refer this to 1 Sam. xxiii. 26. The last line seeming defective, perhaps is written for לְמוֹסְרֹתִי, which is the usual form ; and in Isai. xxviii. 22. 3 ant. MSS. have the fem. plur.

17. 18. See verses 13, 14. Secker refers for the first part of verse 17, to Lev. vii. 12.

19. בַּתְוָכֶן. Buxtorf in his grammar p. 91. makes this a *Chaldaism*; but in his Lexic. supposes the , added for the sake of the metre. Perhaps the true reading is בַּתְוָכֶן. See Ezek. xxviii. 22.

^{6.} Vulg. Syr. & Æth.

P S A L M C X V I I .

Houb. with 21 MSS. connects this psalm with the following.
See also Kennicott's Gen. Diff. Cod. 36, and as the Gentiles were as

Y y y nearly

nearly interested in the *Messiah* as the *Jews*, they are called upon to celebrate Jehovah. See Rom. xv. 11. and Cocceius, &c.

V. 1. **הָאֹמִים**. 19 MSS. have **לְאֹמִים**; Hare reads **לְאֹמִם**, perhaps rather **לְאֹמִים**, “ all ye *people*.” By whom we are probably to understand the *Israelites*, as the former sentence respected the *Heathen*. See Deut. xxxii. 29. where the preposition **תֵּן**, or **עַל**, has probably been dropped before **עֲמֹן** 1st. See Kennicott's Gen. Diff. 84, 5, &c. with Rom. xv. 10.

P S A L M C X V I I I .

IT is generally allowed that this psalm was written by David; but as Rivetus observes, “ verius videtur Davidem de *se*, tanquam *typo*, locutum fuisse; ita ut præsertim ad *Messiam*, tanquam *antitypum* respexerit. Porro dramaticus est hic psalmus.” See Hare, &c.

V. 2. **אָמַר**. ó. Ar. & Æth. supplying **בֵּית** before *Israel*, we should probably read with Ch. and one MS. of considerable note **יֹאמְרוּ**, which preserves a most beautiful anaphora, with which this psalm abounds, “ Let the *House* of Israel now say.” See Ps. cxv. 10.

5. **בְּמֶרְחֶב**. Perhaps, the next word beginning with ‘, “ Jehovah answered me by my enlargement.” Here is a beautiful antithesis.

יְהָה, which occurs six times in this psalm, probably only a rabbinical contraction for **יְהֹוָה**. See Ps. lxxxix. 9.

6. All the versions with Hare, &c. supply **בְּעֹזֶרֶי**, “ Jehovah is among those who help me.” But from comparing Hare's metre with that of the Collat. it seems to be unnecessary, “ Jehovah is for me, I will not fear—what man can, &c.” See Rom. viii. 31.

7. **בְּעֹזֶרֶי**. 6 MSS. “ Jehovah is to me for my helper.” See Ps. x. 14. i. e. “ solus mihi est instar omnium aliorum adjutorum.” Rivetus, &c. See Ps. liv. 6.

“ Therefore

"Therefore I shall be able to face those who hate me." Green. But see Ps. xcii. 12.—**בשׁוֹנָא**. 4 MSS.

8. The last line of this verse being defective, Hare, &c. would read **בָּן אָדָם**, as in Ps. cxlvi. 2. and perhaps we may render more literally thus, "To trust in Jehovah is better than *confidence in the Son of Man.*"

9. "To trust in Jehovah is better than confidence in princes."

10. The grammatical construction of this and the two following verses is very singular.

כִּי אַמְלִיכָם ó. Syr. Ar. & Æth. omit **כִּי**, and Gejerus considers it as an expletive. Lowth as an adverb, "in the name of the Lord I shall surely destroy them." See Poole also. Junius, &c. suppose a Metathesis on account of the metre in the three lines according to our versions, "But in the name. &c" But this does not seem to be a sufficient reason for the transposition. Secker wishes to make *one* verb out of the *two* words; and as ó. Syr. Vulg. Ar. & Æth. give the verb the *past* sense, which, as the present Bishop of Norwich observes, it should bear, perhaps we should read with the **וְ** conversive **וְאַמְלִיכָם**, "In the name of Jehovah I have destroyed them." And one MS. has **כִּי אַמְלִיכָם**. Unless **כִּי** may be supposed to be written for **אֲנֵי**.

אַמְלִיכָם. Lowth reads with ó. Vulg. & Houb. **אָגְמָלָם**, "I will recompence them." But this does not seem sufficiently expressive of the *total excision* of the enemy which is implied in verse 12. See Secker also.

11. **סְבֻבָּנוּ**. We should probably read uniformly **סְבֻבָּנוּ** in each verse. But as a repetition in this line seems unnecessary, perhaps we should read **שָׂוְרֵי**, "Mine enemies also surrounded me."

12. **נְדָבָרִים** 79 MSS. have **נְדָבָרִים**? See Isai. vii. 18. The comparison of *bees* is most expressive of the *number*, and the *vehemence* of David's foes. See Deut. i. 44.

דִּעְכָּו, &c. "They are extinct as a fire of thorns." i. e. as soon as it is lighted. See Eccles. vii. 6. The former similitude denoted the *violence* of the attack; this the *suddenness* of the defeat. Houbigant's reading **בָּעֵרָו** does not improve the sense.

13. If we retain the text with Ch. here is a sudden apostrophe to *Saul*, or some other person. See Munster, Mudge, &c.—ó. Syr. Vulg. & Æth. read by a metathesis in *Niph.* “ *I was thrust sore at.* ” Houb. &c. read with Ar. *דְּחִיתִי*, “ *they thrust sore at me that I might fall.* ” Which seems most suitable to the context.

The last line being defective in the metre, perhaps פָּגַן has been dropped, “ *But Jehovah was the shield of my help.* ” See Deut. xxxiii. 29. Or “ *my help, and my shield.* ” See Ps. xxviii. 7.

14. 2 MSS.—עֹזִי. All the versions, Muis, &c. with one MS. read זָמְרָתִי, “ *and my song.* ” And we should read יְהֹוָה for הָה. See the parallel place, Isai. xii. 2. where for זָמְרָתִי we should read זָמְרָתִי, the last word being evidently redundant.

15. If the first line in this verse according to the Collat. be not an interpolation, Hare’s metre seems most regular, unless we omit נִישְׁוּעָה.

16. עֲשֵׂה. Houb. reads here, and in the following verse עֲשֶׂתָּה, which the construction calls for. See Ps. lxxviii. 54. In this and the two next lines is a most beautiful anaphora.

17. One ant. MS. reads יְהֹוָה for הָה, and it is observable that in the next verse another ant. MS. reads יְהֹוָה הָה, so that one verse seems to have taken from the other.

18. See Prov. iii. 12. Mudge refers these words to 2 Sam. xv. 17. Our Bib. Verf. of the last line is best; 11 MSS. reading יְסֻדָּה.

19. Here begins the sacred dialogue in which the *king* speaks first; the *door-keepers* answer in the next verse. See Mudge, Lowth, &c.

20. יְבוֹא 5 MSS.

21. אָבוֹא 21 MSS.—Syr. וְאוֹזָה. See verse 17.

21. “ David medium tabernaculum ingressus hoc videtur cecinisse.” Muis, &c.

22. That David was a type of Christ, see Jerem. xxx. 9. Ezek. xxxiv. 23. Hof. iii. 5. And the resemblance between them in the *place* and *meanness* of their birth, their *sufferings* and *persecutions*, their *final glory*

glory and exaltation is very remarkable. See Munster, Patrick, &c. These words therefore might be applied to *David* in an inferior sense by the priest on his entrance into the tabernacle; though Calovius and others refer them solely to *Christ*.

“ The builders.” By these we are to understand *Saul* and his confederates; or the *Scribes* and *Pharisees*, &c. See Acts iv. 27.

23. “ **מָנוֹת**, *hoc*, i. e. hæc res; videlicet quod *lapis ille*, &c. (fœm. pro neutro) vid. Matt. xxi. 42. Mark xii. 11.” Glass.

24. This, if applicable at all to David, may refer to 1 Sam. xvi. 13. or to 2 Sam. vi. 17. and xxi. 22.

“ *Which Jehovah hath made.*” i. e. eminent and remarkable. Muis. Or perhaps, “ *Jehovah hath made this day—we, &c.*” The priests, or the people, speak here. See Rivetus.

25. These are the words either of the people, or the priests. Rivetus. But Grotius makes the King to speak in the first part, and the priests and people in the second. See our Vers.

וְ and **וְנָא**. It is very observable that 6. Syr. Vulg. Ar. & Æth. read neither of these words, which begin and end the two lines of this verse; but as the omission of both would affect the metre, the interjection seeming unnecessary, and Ar. & Syr. supplying the affix pronouns, which are wanting, the following readings are submitted to consideration, **הַנָּה** for **וְנָא** with the plural affix pronouns to the verbs for **וְ** final, “ *Behold, Jehovah hath saved us now—Behold, Jehovah hath delivered us now.*” According to Ar. Or **וְ** for **וְנָא**, with the verbs as before, “ *Now hath Jehovah saved us—now hath Jehovah delivered us.*” The past tense of the verb seems most suitable to the context. Some MSS. begin a new psalm here.

26. “ *We that are of the House of Jehovah, bless you.*” i. e. “ *We priests.*” Vatablus, &c. Or perhaps, “ *We bless you in the House of Jehovah.*” Into which David and the people were entered.

27. This seems to be the answer of David and the people to the priests and Levites.

אֱלֹהֵינוּ. Syr. read, אֱלֹהֵינוּ, "Jehovah is our God, and he hath shone upon us." See Numb. vi. 25. (where Sam. reads יְאִיר) and Calaf. Conc.

"חג proprius significat festum, sive solennitatem; sed per metonymiam sumitur pro *hostia* sive victima, ut docent Exod. xxiii. 18. Esai. xxix. 1. Amos. v. 21." Grotius, &c. "תָּלִיא Chald. quod Latinus interpres in Bib. Pol. absurde & sine ulla necessitate reddit, *puerum*, quum ea vox, sicut & Heb. תָּלָה, *agnum* significet, ut hic Mu. reddit." Poole.

92 MSS. בַּעֲבֹתִים. "Bind the sacrifice *with cords*." But as it was not customary to bind the sacrifice to the altar, Houb. follows ó. Vulg. Ar. & Æth. "appoint a feast with thick bows or leaves, &c." But how can אַסְרֵי bear this sense? From considering therefore Edwards's, and Green's version, which completes the sense, perhaps עַל has been dropped before עַד through the similitude of the words, "Bind the sacrifice, or lamb, with cords, (which was done previous to slaying of it) Offer it *up* at the horns of the altar." See Exod. xxx. 10. Secker refers to Le Clerc.

28. David alone speaks here.

וְאַרְוֶםְךָ. ó. Vulg. Æth. with Hare and 7 MSS. read וְאַרְוֶםְךָ, "and I will exalt thee." After this ó. Vulg. Ar. & Æth. repeat the words we have in verse 21. but they are omitted by Chrysostom, Basil, and others, as Lorinus himself acknowledges.

29. The chorus.

P S A L M CXIX.

MUIS, &c. ascribe this psalm to *David*. Mudge and others think it of a more recent date. The structure of it is very singular, as it consists of 22 portions, in *alphabetical* order, each containing *eight* verses, which begin with the letter of the alphabet in its order. The best reason that can be assigned why each section contains *eight* verses is, that this was a
sacred

sacred number amongst the Jews. See Gen. xvii. 12. Lev. xxiii. 36. and it was had in so much reverence amongst the Grecians, “ quod ad honorem οἰωνοῦ & perfectionem ejus indicandam, si quæ perfecta esse ac magnifica vellent, illa Παντα οὐτω dicerent.” Thesaur. Ant. Græc. Vol. IX. p. 1387.

V. 15 MSS. הַהֲלָכִים 1. more regular. See Ps. lxxxiv. 5.

2. נָצְרִי 27 MSS. נָצְרִי.

37 MSS. עֲדֹתֵינוּ. See 1 Kings ii. 3. and several MSS. confirm this reading elsewhere.

More literal with a friend, “ *They shall seek him with their whole heart.*”

3. 6. transpose the negative particle, and for פָעֻלֵי read פָעֻלָי. Syr. reads וּבְדֶרֶכְיוֹ, “ Verily they do not commit wickedness—but walk, &c.” See Secker. To supply the defect of the metre in the last line, might we read after Ch. בְנֵיכֶם “ in his *right ways*? ”

4. By reading לנו according to our Bib. Vers. at the end of the first line in the Collat. the metre is restored, “ Thou hast charged us—diligently to keep thy precepts.” But see Hare.

47 MSS. פְקֻדֵיךְ. 4. לְשֻׁמָר may perhaps be written for לְעֹלָם, or לְעֹד. See verse 8.

5. Perhaps לְעֹלָם is dropped at the end of this verse, “ to keep thy statutes *for ever*.” חֻקֵיךְ 4 MSS.

6. The first line seeming defective, may not אני have been dropped after אָז from the similitude of the words?

8. מְאָד. Syr. probably וְעַד, “ Thou wilt *never* forsake me.” חֻקֵיךְ 3 MSS. 5 אַשְׁמָוֹר 5 MSS.

9. כְדִבְרֵיךְ. Ch. with 24 MSS. “ according to thy *words*.”

6. Syr. Vulg. Ar. & Æth. with Houb. &c. דִבְרֵיךְ “ thy *words*.”

Hare, sing. Durell, דִבְרֵךְ, “ by taking heed to thy *word*.” But as the metre of the Collat. is defective, perhaps we should read דִבְרֵךְ

דָרְךְ, “ by keeping the *way of thy word*.” See verse 33. Or the pro-

noun אָתָנוּ may have been dropped in the middle of the sentence, “ by keeping *himself* according to thy word.” 3 לְשֹׁטוֹר MSS. It may be inferred hence and from verses 99, 100. that the author penned this psalm in his *youth*.

10. 5 MSS. See Ps. lix. 11.

11. “ *I have hid.*” Rather with Syr. Ar. & Gej. “ *I have laid up.*” i. e. as the *choicest treasure*.

12. For the metre Hare supplies חַקִּיךְ before חַקֵּךְ, or as 7 MSS. חַקִּיךְ.

14. בָּעֵל. One very ant. MS. probably reads with Syr. מָעֵל, “ *above all riches.*”—But the line appearing defective, perhaps יְקָר has been also omitted, “ *above all precious riches.*” See Prov. xxiv. 4.

16. בְּחֻקְתֶּיךְ. 3 MSS. have more regular. 6. Syr. Vulg. & Æth. with 37 MSS. דְּבָרֶיךְ, “ *thy words.*”

17. As the metre of the Collat. which seems the most natural, is defective, perhaps יְהֹוָה is lost from the end of the first line through its similitude to אֲחִיה in the beginning of the next, or as Syr. Ar. & Hare with 9 MSS. וְאֲחִיה, “ Be gracious unto thy servant, O Jehovah—that I may live, &c.” Or as 20 MSS. read גַּמְלֵל, and 2 גַּמְלֵל twice, perhaps the true reading might be this, the imperat. and infin. coming together, “ Deal bountifully, &c.” See our Bib. Vers. Unless with Ch. we supply טוב, “ Do well unto thy servant, &c.” See our old Vers.

18. From the defect in the metre of the Collat. it seems as if עֲבָדָךְ has been omitted at the end of the first line, “ Open the eyes of thy servant.”

19. מִתְהַרְתָּךְ. Our old Version with Mudge, &c. omit the preposition, “ the wonderous things of thy law.” But we may render with Syr. “ the wonderous things in thy law.” i. e. that I may be able to comprehend the Divine Mysteries contained in it.

20. גְּرָסָה. All the versions with Hammond render this word, in the Chald. sense of it, “ *hath desired.*”

21. 6. Syr. Vulg. & Æth. with 21 MSS. הַשׁוֹגִים

22. 33 MSS. עֲדוֹתִיךְ

23. If David was the author of this psalm these words may refer to 1 Sam. xxi. 14. וְבוּ—וּבָדֵךְ. One MS. of note reads with Hare, &c. וּבָדֵךְ, “but thy servant.” 5 MSS.

24. Hare, &c. supply the apparent defect in the last line by adding חֲזִקָּה, “Thy statutes are my counsellors.” Houb. reads, “my Counsellors are thy righteousness.” which seems rather than חֲזִקָּה to be the word, which ó. Vulg. Ar. & Æth. read instead of אַנְשִׁי ; but as the metre calls for both of them, & אַנְשִׁי עַצְתִּי is an unusual phrase, as a friend remarks, as applied to *inanimate* things, perhaps for אַנְשִׁי we might read מְאַנְשִׁי, “Thy statutes are above my Counsellors.” 27 MSS.

25. חַנֵּי. A great number of MSS. read here and every where else חַנֵּנִי, which is probably the true reading, the 2d י being put for the 3d radical. See Ps. lix. 17.

Green supplies the defect of metre in this line by adding אלְהִים, “Quicken me, O God, according to thy word.” And it is observable that this word occurs only in verse 115; so that probably either this, or יהוה, which appears but seldom, has been dropped in many places; and one of them at the end of the next verse.

28. נֶפֶשִׁי, “My soul droppeth, &c.” But 4 MSS. read עַיִן, “Mine eye, &c.” See also Job xvi. 20. Lam. iii. 48, 49. As a friend observes, ó. & Vulg. Ar. & Æth. from them, read אַנְשָׁתָךְ for אַנְשָׁתָךְ; which the collation of the ó. MSS. will probably rectify.

29. חַנֵּנִי. Ar. reads with Gejerus, &c. יְכַתְּרַתְּךְ חַנֵּנִי, “and be gracious unto me according to thy law.” Houb. &c. read חַנֵּנִי, “and declare to me thy law.” from חַחַת, *declarare*. See verse 25 for the metre.

30. שׁוֹיתִי. ó. Vulg. Ar. & Æth. with Hare, “לֹא שִׁבְחָתִי, I have not forgotten thy judgments.” Houb. &c. read שׁשְׁנִי, “thy judgments are my delight.” Syr. reads, “I am delighted with thy judgments.” A friend derives it from the Ar. شَيْشَةٌ, *delight*. But Gejerus, &c. think that לִנְגָדִי is understood, or rather has been lost, “thy judgments I have set before me.” See also our Bib. Vers. Which reading Ps. xvi. 8.

strengthens. 6. Syr. Ar. Æth. with 10 MSS. וְמִשְׁפְּטֵיךְ “and thy judgments.”

32. “Because thou hast enlarged my heart.” i. e. made me to rejoice. Syr. Hammond, &c. “Enlarging the heart seems to have three senses, 1 Kings v. 9. Isai. lx. 5. 2 Cor. v. 11, 12. Perhaps the first should be chosen here.” Secker.

33. Ch. reads עַכְבָּעַד, “even unto the end.” And the metre seems to requires it. See also Hare’s Vers.—חֻקִּיךְ 8 MSS.

34. לְבָבֶךָ. 6. Vulg. Syr. Ar. & Æth. לְבִי, “with my whole heart.” וְאַשְׁמָרָה 5 MSS. rather וְאַשְׁמָרָתָה.

35. In the last line perhaps פָּאֵד is wanting. See verse 167.

36. “And not to covetousness.” “Inclinat Deus in testimonia sua & ad bonum efficienter & per se; in avaritiam & mala deficienter & per accidens; i. e. quia permittit cadere; vel subducit suam gratiam.” Genebrard.

37. הַנִּי. See verse 25. Houb. reads נַחֲנִי, which is strengthened by one very old MS. which has נַחֲנִי, “lead thou me in thy way.” See Ps. v. 9.

38. אֲשֶׁר לִירָאתְךָ. 6. Syr. Vulg. & Ar. omit the first word, which makes the metre evidently too short. Hammond, &c. suppose היה to be understood according to Walton’s version of Ch. “which may, or will be, to thy fear.” Houb. reads וְאֲשֶׁר, “that I may walk according to thy fear.” “But then, as Secker observes, it should be followed by ב, as Prov. ix. 6.” Durell renders אֲשֶׁר, in the imperat. “guide him to thy fear.” But then it should be אֲשֶׁר. Our Bib. Vers. with Munster, &c. supplies קָדֵשׁ or some such verb, “who is devoted to thy fear.” Green supplies another signifying to promote, or advance. See his Vers. But probably אֲשֶׁר is dropped from its sameness to the preceding word, “who walketh according to thy fear.” See Ar.

40. חַנִּי. See verse 37, and 25.

41. MSS. Several MSS. read the verb and noun in the plur. num. with Syr. and our Bib. Vers. One very ant. MS. reads with Syr. & Ar. וְתַשׁוּתָךְ. See our Vers.

42. דבר חורפי, or as 7 MSS. “ So shall I answer *the reproachful in speech.*” i. e. the reproachers. See Isai. xxxiii. 19. and our old Vers.

43. עד מָאֵד are probably redundant here, according to the Collat. and their proper place seems to be at the end of verse 47. But Hare, &c. remove them to the end of the first Hemistich in the next verse.

למשפטך. 6. Vulg. Syr. & Æth. with Houb. & 73 MSS.

44. The first line of this verse seeming defective, and there being a tautology in the last, it appears to me probable that חוקיך has been dropped, and that the metre stood originally thus, “ So shall I keep thy law continually—thy statutes for ever and ever.”

45. בְּרַחֲבָה “ at large.” See our marginal Vers. i. e. “ free from fear, anxiety, &c.” Ainsw. פְּקוּדִיךְ 42 MSS.

46. Hare’s division most regular. 26 בעדותיך. MSS. Syr. reads, as Secker observes, בְּצֶדֶקה.

47. See Hare, &c. and verse 43.

48. “ *My hands also will I lift up, &c.*” Of the thirteen senses mentioned by Lorinus of these words, that of Aben Ezra is most pertinent, “ qui docet esse hunc morem *præ amore aliquem cum honore excipiendi.*” And the psalmist perhaps alludes to Moïs receiving the law from God upon Mount Sinai, Exod. xxxi. 18. אשר אהבתִי. Hare, &c. reject these words as redundant; and they seem to be borrowed from the preceding verse. But see Secker. בחוקיך one MS.

49. דבר. Vulg. 6. with Hare, —דבריך—Alex. Vers. Syr. & Vulg. Houb. &c. דברך, “ thy word, &c.” See verse 16, &c.

Perhaps we shou’d read יְהִלְתִּי, “ *for which I have waited.*” See verse 74, 84, 114.

50. Confidence in God the only true source of consolation in affliction. Rather with Muis, &c. “*that thy word, &c.*”

51. הַלִּזְנוֹן. All the Vers. with Hare, &c. and 54 MS. ; which the construction requires.

52. מִתְהָרֵךְ. All the Vers. with one MS. וְמִתְהָרֵךְ, “*Yet have I not, &c.*”

52. The scriptures, like a true mirror, display the justice of God in the punishment of sinners, and his goodness in rewarding the righteous.

53. גָּלֻפָּה. Perhaps *a burning fever*, which the pestilential winds in the East occasioned. See Gejerus, Ps. xi. 6. lxix. 3.

9 עֲזֹבֵי MSS.

54. יְהוָה, which seems redundant in the next verse might be added at the end of the first line in this (See the Collat. and Hare)

וּמְרוֹת הִוֵּ לְיְהוָה

66 MSS. and one טָגוֹרִי “*חוֹקֵק טָגוֹרִי*” might be translated *terrors* very suitably to the foregoing verse.” Secker.

55. One MS. omits יְהוָה. See above.

56. Jun. and Trem. Hare, &c. according to Syr. supply נְחַתָּה after לִי, which the sense, as well as the metre, requires, “*This hath been my comfort—that I &c.*” See Secker. 40 פְּקוּדִים MSS.

57. Hare, Lowth, &c. supply the defect in the first line by reading אתה after חָלְקִי, “*Thou art my portion, O Jehovah.*” Perhaps וּמַעַם, “*O Jehovah, my portion and my refuge.*” See Ps. cxlii. 6. The transposition might be occasioned thro’ the alphabetical order. 4 לְשָׁטוֹר MSS.

58. ó. Syr. Vulg. Ar. & Æth. read לְבִי, “*with my whole heart.*” See verse 34.

59. The division of the Collat. seeming best, I would add יְהוָה, or אלְהִים, at the end of the 1st line. See verse 25. 34 עדותין MSS.

60. לְשָׁטוֹר 3 MSS.

61. עוֹדֹנִי. All the Vers. with 9 MSS. read עוֹדֹנִי, which the construction requires. Houb. &c. read עַנְדֹּנִי, “*The bands of the wicked have*

have bound me." 6. Syr. Vulg. Ar. & Æth. seem to read "The snares of the wicked *have overthrown me.*" See Job xix. 6. and MS. 121 But our versions are equally good.

תורתך. 6. Syr. Vulg. Ar. & Æth. ותורתך "but I, &c."

63. ולשומרי 4 MSS.

64. should be probably placed at the beginning or end of the 2d line, "O Jehovah, teach me thy statutes." חוקיך one MS.

66. טעם. 6. Syr. Vulg. Ar. & Æth. with Hare, &c. read וטעם. But Secker suspected very probably that טוב is crept in from the former verse, and that טעם, begins this, "Teach me *discretion* and knowledge." Though, as he observes, the old versions have it.

67. שגב. Houb. with 35 MSS. more regularly שוגג. See verse 118.

68. 6. Ar. & Æth. supply יהוה, and divide the verse thus,

טוב——יהוה

: &c.

"Thou art good, O Jehovah—and being gracious teach, &c." See verse 64. חוקיך 3 MSS.

69. As a friend observes, 6. Syr. Vulg. Ar. & Æth. seem to have read רבה for טפלו, "The iniquity of the proud is multiplied against me." But the alphabetical order requires the text, and he refers for it to Job xiv. 17.

6. Syr. Vulg. Ar. & Æth. read, לבי, "with my whole heart." And one ant. MS. א נצָר. See Ps. lxxviii. 7.

70. בחלב. One MS. probably reads with Edwards "Their heart is fattened with fat." i. e. is swolen with fat.

71. חוקיך 4 MSS.

74: A beautiful paronomasia in the two first words.

75. Ch. Syr. & Ar. read אֲדִיקִים.

Ch. Vulg. & Ar. read וּבְאֶמְנוֹנָה. See our Bib. Vers.

77. יבוֹאָנוּ 23 MSS.

78. יבּוֹשׁוּ 16 MSS.

עֲוִיתָנוּ, " although they have overthrown me with lying." See Mudge, and verse 61.

80. אָנָי. ó. Syr. Vulg. Ar. & Æth. with Houb. וְאַנִי, " but I will, &c." בְּפָקוֹדִיךְ 60 MSS.

79. וַיַּדְשׁוּ. ó. Ar. with Houb. and 12 MSS. read גַּיְדָעֵי, more suitable to the preceding word. עדותיך 26 MSS. The two Hemistichs in this verse seem defective. See verse 25.

80. בְּחֻקִיךְ 3 MSS.

81. לְדִבְרֶךְ. Syr. Vulg. & Ar. וְלֹדְבָרֶךְ, " but I hope, &c."

82. " Saying, &c." " Habet locum prosopopœia, sicut aliis in membris, ita et in oculis." Lorinus.

83. בְּקִיטּוֹר. ó. Syr. Vulg. Ar. & Æth. probably read, as a friend remarks, בְּקִרְחָה, " in the frost." Ch. Mudge, &c. " in the smoke." Which seems to be the right sense here. See Harmer's Obs. Vol. I. p. 131. and Gen. xix. 28.

84. נָמָר. The sense, as well as the metre, seeming defective, might we read כְּנָמָר. " How bitter are the days of thy servant?" For which expression see Amos. viii. 10. And for this sense of כְּנָמָר see Taylor's Concord. בְּרוֹדְפִי 3 MSS.

85. ó. Vulg. Ar. & Æth. rendering שִׁיחּוֹת, *fabulationes*, probably also read סְפָרוֹ for סְפָרָו, " told me idle stories." For as Hammond observes כְּרוֹ will not bear this sense. But one MS. reads שְׁחָה, and another שְׁחוֹת, which favors the text. See MSS. also in Ps. lvii. 7. Ch. & Syr.

86. עֹזְרָנוּ, " help thou me." Perhaps עַרְעִינִי, " mine enemies persecute me wrongfully."

87. פְּקִידִיךְ 53 MSS. See Ps. xix. 9. and verse 40, &c.

88. See verse 25.

89. By reading with Syr. אַחֲהָ before יְהֹוָה, the irregularity of the metre is adjusted. See Hare and the Collat. and this and the following verse form that kind of *tetracolon* mentioned by Lowth, in which " posteriora membra ad priora referenda sunt alternatim." Præl. 19. " Oh

Jehovah

Jehovah thou art for ever—thy word is settled in Heaven.” See Prov. iii. 19. Secker was once inclined to read כְּשֵׁמִים, and אָרֶץ in the next verse, but refers to Ps. lxxxix. 3.

90. Many MSS. לְדוֹר וְדוֹר; and 8 וְתוּמוֹד.

91. ó. Vulg. Ar. & Æth. with Houb. עַמְדוֹ, “ According to thy statutes the day continueth.” But what follows favors the text. See Ps. cxlviii. 6. &c. Syr. omits the whole verse.

92. אָנוֹ seems to be written for אָנִי, “ I should have perished in mine affliction.” Syr. omits it.

93. See verse 87. פְּקוּדֵיךְ 72 MSS.

94. See 1 Kings xx. 4.

95. עֲדַתְּךָ, or as 35 MSS. עֲדַתְּךָ. But Syr. & Ar. read וְעַדְתְּךָ, “ but I will consider, &c.” Which the sense and metre call for.

96. תְּכִלָּה. “ Omnis humana potentia, sapientia, &c. finem habet.” Tirinus. As the versions vary in the sense of this word I once thought חַכְמָה might be the right one, “ I have seen an end of all wisdom—but thy, &c.” Syr. & Ar. read וְרֹחֶבֶת, which the antithesis requires.

98. מְצֻוֹתְּךָ. ó. Vulg. Æth. with Houb. &c. and 37 MSS. in the sing. which restores the grammatical construction, “ Thy commandment hath made me wiser than mine enemies—for it is ever with me.” See verse 96.

99. This and the following verse very applicable to David.

100. פְּקוּדֵיךְ 70 MSS.

101. אָשָׁמוֹר 8 MSS. and several ant. MSS. read here, and elsewhere, אָרוֹח; but there is no authority from the text for it.

103. As the metre of the Collat. seems most natural, but the last line is deficient, I would supply מְתֻקּוֹת at the end, (See Ch.) “ How sweet are thy words unto my palate!—sweeter than honey, &c.” See our Bib. Vers.

104. אָמְרָתְךָ. ó. Syr. Vulg. Ch. Æth. with Houb. &c. and one MS. אָמְרוֹתְךָ which the construction requires, or rather אָמְרוֹתְךָ. See Ps. xii. 7. Unless with Ar. we read נְמַלֵּךְ.

104. Would not the metre be more regular by beginning the last Hemistich with שְׁנָאתִי ?

105. ó. Syr. Vulg. Ar. & Æth. read לְנַתִּיבוֹתִי “unto my paths.”

106. 7 MSS. לְשֻׁנוֹר

107. 41 MSS. See verse 25. חֵינִי

109. “in my hands.” i. e. “In summis periculis & vitæ discrimine versor vid. Judg. xii. 3. 1 Sam. xix. 5. &c.” Muis, &c. Durell with a friend reads with ó. Syr: Ar. & Æth. בְּכֶפֶךְ “in thy hands.”

112. The last line is manifestly defective. Durell supplies אשר at the beginning, “which are an everlasting reward.” If this sense be admitted, perhaps הנה, which ends the last verse, may have been dropped from the end of this, “They are an everlasting reward.” ó. Vulg. Ar. & Æth. supplied על, “propter retributionem.” Ch. reads עד, “even unto the end.” See our Vers. also. But as this borders upon tautology, may not כי have been dropped from the beginning, and the affix from the noun, “for their reward is for ever?” חוקיך 4 MSS.

113. פְּשֻׁעִים. Hare supposes this word to bear the sense of ; which could not be the word of the text, as it clashes with the alphabetical order, Green thinks therefore that ó. Æth. & Ar. might read סְוָרִירִים; Hallet, as some one observes, proposes סְלָפִים ; which may signify *perveros*. See Cast. Lex. Perhaps the word might be סְעִירִים, “The turbulent I hate.” But a friend referring to 1 Kings xviii. 21. renders the text, “I hate opinions,” i. e. which may be either true or false.

114. See verse 25.

115. Should we not read וְאַזְרֵד הַמִּזּוֹת ?

116. Rather with ó. and a friend, “and make me not ashamed of my hope.”

117. “**וְאַשְׁעָה** cum priore verbo **וְאַשְׁעָה** elegantem paronomasiā habet.” Lorinus. 17 MSS. בְּחוֹקֵךְ 17 MSS.

118. תְּרִמְתָּם. Houb. renders it, “*Nam vana est elatio eorum.*” And Lowth approves this sense. But our Bib. Vers. is not only literal, but affords a very good sense, “*For their deceit is falsehood.*” By which expression the psalmist probably alludes to the *Lex Talionis* amongst the Jews, and the apostle might refer to this passage, 2 Thess. ii. 11. where he says, “*that God should send them strong delusion that they should believe a lie.*” See Durell also. But a friend proposing תְּרִמְתָּם, gives this sense, “*for thou liftest them up in vain.*” i. e. that thou mayest cast them down again. 5 מְחֻקֵּךְ 5 MSS.

119. **הַשְׁבָּת**. ó. Vulg. Ar. & Æth. read **חַשְׁבָּתִי**. But Hare, &c. according to Aq. & Sym. with one MS. of great note more properly **הַשְׁבָּת**, “*Thou esteemest all the wicked of the earth as drofs.*” עדותיך 21 MSS.

120. **לְעוֹשָׂקִי** 5 MSS.

122. **עֲרָבָה** may be considered as the 3d pers. *Pyh.* “*Thy servant is engaged, or addicted to good.*” See Jerem. xxx. 21. Then this line answers to the first of the former verse.

יְעַשְׁקָנִי. All the Vers. Houb. &c. with 31 MSS. יְעַשְׁקָנִי, which is necessary; and this line answers to the last of the former verse. See verse 89.

123. **כָּלוֹ**, “*Mine eyes long for thy salvation.*” See Durell, and 2 Sam. xiii. 39.

124. **וְחוֹקֵךְ** 2 MSS. See verse 25.

125. **עֲדוֹתֵךְ** 23 MSS.

126. Adding with Hare, &c. מִשְׁפָּט, and reading with Vulg. Houb. and one MS. for יְהֹוָה לְיְהֹוָה, the verse may be divided thus, “*It is time to execute judgment—O Jehovah, they have broken thy law.*” See Gen. xvii. 14. Hammond follows Ch. & Syr. “*It is time to worship Jehovah.*” And for this sense a friend refers to Lev. xxii. 14.

127. The last line being defective, and Syr. supplying טוב, perhaps רב has been omitted, “ and much fine gold.” See Ps. xix. 10.

128. ó. Vulg. & Æth. as a friend observes, read על כן לכל פקודיך. Syr. probably reads אהבתִי “ Therefore I love all thy precepts.” Which keeps up the antithesis better, “ but I hate, &c.” Syr. & Ar. reading וכל' in the 3d place.

129. Perhaps we should read אליו at the end of the first line, “ Thy testimonies are wonderful unto me.”

130. דבריך. Syr. & Ar. with 25 MSS. read דברך, “ The manifestation, or explanation of thy word giveth light.” See ó. Gejerus, &c. alluding to the Urim and Thummim. I once thought thatفتح might be written for פתָה, and that תורתך might be wanting at the end of the last line, “ Thy word enlighteneth the foolish—thy law giveth understanding unto the simple.” But it is observed by a friend that Ch. supplies חשכים, “ enlighteneth those that are in darkness.” Which reading may also supply the defect in the following line, for which purpose Hare, &c. read עיני, “ enlighteneth mine eyes.” See Ps. xix. 9.

131. רות ואשאה. ó. Syr. Vulg. Ar. & Æth. with Hare, supply See also our old version. But the word may be rendered according to our Bib. Vers. “ and panted,” or perhaps, “ and swallowed.” Alluding to his eagerness. See Job v. 5. and Ezek. ii. 8.

132. לאהובי 3 MSS.

133. The construction requires שלט.

134. מעושק 7 MSS.

135. האר. Houb. more regular הoir. See Ps. xxxi. 17.

חוקיך 3 MSS.

136. על אשר 2 MSS. (one of which is of great note) read על אשר ; but as this makes the line too long, perhaps we should read שמרו for שומרין for them that keep not thy law.” And it is probable that ó. Ar. & Æth. read the same likewise, making it the part. Ben. sing. with the affix pron. of the first person. Unless, as Secker remarks, ἐφύλαξα is written

written for *אֲשֶׁר*; which the Collat. of the c. MSS. will discover.

137. וַיְשִׁרֵּךְ. ö. Syr. Ch. & Æth. read **וַיִּשְׁרִים**; which the metre, as well as sense, requires. See Hare, &c. One MS. **מִשְׁפָטֶךָ**.

138. The difficulty of the construction in the present text is generally allowed. See Poole, Lowth, &c. But as 4 MSS. read **לְעוֹלָם** after **עֲדַתִּיךְ**, or as 34 MSS. **עֲדֹתִיךְ**, admitting Hare's metathesis, every thing is set right, “Thou hast commanded thy testimonies *for ever*—they are very *righteousness* and truth.” i. e. most righteous and true. See Secker.

139. There can be little doubt but we should read **צַבְתָּה נִי**. See Ps. lxxxviii. 17.

140. The metre of the last line being defective, perhaps has been omitted, “Thy word is exceeding pure—and thy servant loveth it *very much*.” See verse 167. Unless for **מָאֵד** in the first place we might read **מָאֵשׁ**, “Thy word is tried *with the fire*—and, &c.” Alluding to Exod. xix. 18. See ö. Vulg. & Æth.

141. פְּקוּדֵךְ 52 MSS. Syr. adds 1. See our Vers.

142. The last line being deficient, perhaps **לֹעֵד** is omitted, “and thy law is truth *for ever*.” See verse 25. Syr. reads, or some such word for **צַדְקָךְ**.

143. Syr. reads **וּמְצֻחֵךְ**, which seems right. See our Bib. Vers.

145. ö. Syr. Vulg. Ar. & Æth. read **לְבִי**. חֻקֵּךְ 4 MSS.

146. Another instance of the Tetracolon. See verse 89. **עֲדֹתִיךְ** 24 MSS.

147. לְדִבְרֶךְ 53 MSS. See verse 114, &c.

148. “*The watches.*” Ch. interprets it of *both* watches, the *evening* and *morning*. Our versions confine it to the *night watches*. Hammond understands it of the *morning* watches, which the former verse seems to favor. אֲשִׁמּוֹרוֹת 39 MSS.

149. See verse 43 and 175, with 57 MSS. חַיִּנִי 49 MSS.

150. The antithesis between the two verbs is very well preserved in our versions. רודפי 7 MSS.—ó. Syr. Vulg. Ar. & Æth. read וְמִתְוַרְתָּךְ, “but are far, &c.”

151. The metre, as well as sense, seems to require ל at the end of the first line, “Thou art near unto me Jehovah.” “Illi prope sunt, sed tu mili propior es.” Gejer. &c.

152. מעדתיך, or as 24 MSS. מעדותיך. Syr. Hare, &c. reject the מ, as redundant; and Green's version is, “I have long since known, “that thou hast established thy testimonies for ever.” A friend following ó. renders the text, “I have long since known from thy testimonies, that thou hast founded them for ever.” Secker offers יסרתם for יסרתם, “for thou shalt punish them for ever.” i. e. the persons mentioned verse 150. which avoids the irregularity of the pronoun; but the masc. affix occurs again in verse 167.

154. חני. See verse 25. One ant. MS. reads, “be gracious unto me according unto thy word.” Which seems most suitable to the context; but one MS. probably reads with Syr. ולאחרך, “and be gracious, &c.”

155. חוקך 5 MSS.

157. One MS. of good authority with Ar. reads the ה at the beginning of the 2d. line, “but I declined not.” רודפי 5 MSS. —

158. בוגדים 32 MSS. בוגדים.

ואתקוטנה. The metre seems to require that we should omit ה final. See Ps. cxxxix. 21.

160. רasz. ó. Vulg. Syr. & Æth. with Hammond, Hare, &c. “The beginning of thy word (or as ó. with one MS. of thy words, as a friend observes) is truth.” Vatablus, &c. suppose the ז dropped on account of the alphabetical order, “From the beginning.” See our Vers. Cocceius, &c. render it summa, “The whole of thy word is truth.” Jun. and Trem. with Lowth, &c. “Thy most excellent word is truth.” See Merrick. Perhaps by a metathesis, “Thy word is the excellency

excellency of truth." As containing the most interesting of all truths, the knowledge of the one true God.

160. מישפט צדק. 6. Syr. Vulg. Ar. & Æth. with 10 MSS. Hare, &c. מישפט, " and all the judgments of thy righteousness are for ever." Green reads with one MS. משפטך צדק, " and all thy laws are righteousness for ever." But see verse 164.

160. "Princes, &c." "Magnates five Saulis, five Absalomis." Muis.

161. ומדבריך. Ch. with 55 MSS. ומדברך, "but my heart seareth because of thy word." Syr. & Ar. read ודברך, "but my heart seareth thy word." i. e. he was restrained thereby from doing them any hurt. See 1 Sam. xxiv. 6.

162. שׁשׁ. 6. Vulg. Ar. & Æth. אשׁשׁ. Syr. טשׁתי. But perhaps we should read שׁוֹשׁ, *gaudiens sum.*

163. תורהך. 6. Syr. Vulg. Ar. & Æth. with 9 MSS. ותורהך, which the antithesis calls for, "but thy law, &c."

165. Secker with Marginal Vers. "and they shall have no stumbling-block." 9 לאוהבי. 9 MSS.

167. ואהבת. As the construction is here irregular, and the metre defective, perhaps we should read ואהבה, (ב being borrowed from the following word) and supply חוקיך, "and loveth thy statutes exceedingly." See verse 152.

167. עדותיך 23 MSS.

168. The Omnipresence of the Deity is the most forcible motive to a virtuous upright conduct.

168. עדותיך 20 MSS.

169. If we read יהוה at the beginning of the 2d line, which is equally proper, this and the following verse not only afford a beautiful *alternate tetracolon*, but likewise a striking *homoioteleuton*, which our versions have in some measure imitated.

170. התבונה. Houb. reads תבינה, which is its usual form.

170. תהלה. Syr. reads הלהך, "thy praise." Which seems better.

170. חוקיך 3 MSS.

Perhaps rather, “*for thou hast taught, &c.*” See the next verses.

172. חָנָה. Houb. more properly חָנָה. See verse 42.

175. וּמְשֻׁפֵּט יְעֹרֶנִי. ö. Vulg. Ch. Ar. & Æth. read the words in the plur. and 63 MSS. have וּמְשֻׁפְטִיךְ, and צָרָא; and as the noun is generally read in the plur. this is probably the true reading. See our old Vers. and verse 43.

176. אָבָד. 16 MSS. אָבָד.

“*Oh seek thy servant.*” These words make the first line of Hare’s metre, and the last of the Collat. too long; if therefore they are retained, should not the verse consist of three lines, inserting יהוה at the beginning of the 2d, “*I have wandered here and there like a lost sheep—O Jehovah seek thy servant—for, &c.?*” But perhaps they are only an interpolation, as one very ant. MS. omits עָבֹדךְ, “*I have wandered here and there like a lost sheep—but I do not, &c.*” It is very observable that not one of the initial letters in this psalm has been lost, which shews how useful the alphabetical order has been to the preservation of this most excellent system of religious, and moral precepts, for 2400 years, supposing it to have been written in the time of the Babylonish captivity; but much longer, if David was the author of it. And this circumstance may account for the many seeming deficiencies at the end of the lines, supposing the metre of Kennicott’s collation be admitted. See Pref. For as Hare observes, “*singulæ Periodi in hoc psalmo duobus constant versibus, qui longitudine eadem fere sunt ac alii.*”

P S A L M CXX.

THIS and the fourteen following psalms are called *songs of degrees*, or *ascents*. “*hoc est, quæ caneretur, cum populus in Hierosolymam ascenderet; nimirum vel ad festa quotannis celebranda, vel tum cum e captivitate Babylonica reverteretur.*” Lowth. See Calmet also. But Gejerus, &c. suppose it to be a *musical term* to denote the *tone* of voice

in which they were to be sung. See Patrick, and Ps. vi. “ Hi psalmi sic dicuntur, quod a Levitis decantati essent in *quindecim* gradibus. Singuli psalmi singulis gradibus destinati sunt.” Muis, Hammond, &c.

V. 1. The metre of the two first verses, according to Hare, and the Collat. seeming irregular, may they be divided thus, “ In my distress I cried unto Jehovah—and he heard me: Jehovah delivered my soul—from lying lips, &c.? ” But see Lowth’s prel. Diff. on Isai. p. 26.

6. Syr. Vulg. Ar. & Æth. with 8 MSS. read בְּלֹשׁוֹן. See our Vers. Patrick, &c. suppose these words to refer to *Dœg*.

3. The first line of this verse seems defective. Cloppenburgius and others suppose אלהים, to be understood, or wanting, “ What shall God give unto thee? ” But Hare, &c. read שֶׁת שָׁר ; which the former line strongly supports.

4. 50 MSS. have יִסְפֵּר more regularly, which confines the verbs to the active sense according to Ch. Syr. Ar. Lowth, &c.—Houb. &c. with one MS. read after 6. Vulg. & Æth. יִסְפֵּר, in *Hoph.* “ What shall be given unto thee, thou lying lip?—or what shall be done unto thee, thou false tongue? ”

4. “ The arrows of the Mighty one sharpened.” This may be meant of God. See Cocceius and Ps. lxiv. 3, 7. which passages seem with this to allude to the *Lex Talionis*.

5. גַּחֲלִי רְתָמִים, “ with coals of Juniper.” Which, as Vatablus and others assert, burn long and furious. Arias montanus, &c. “ with coals of broom.” See Harmer’s Obs. Vol. II. 426. Syr. “ with coals of the oak.” 6. Vulg. & Æth. probably read חֲרָבִים, “ cum carbonibus desolatoriis. But as Ar. followed by our old Vers. renders the words *burning coals*, perhaps it might read with a small alteration חֲמִים הַחֲמִים. See Job xxxvii. 17. Houb. reading עַם גַּחֲלִי for כַּגַּחֲלִי, gives the words this sense, “ The arrows of the Mighty one are renewed—as the coals of the Juniper.” See his Vers.

5. אָוִיה. Probably written for אוֹי. See Calaf. Conc.

מִשְׁךָ. ó. Syr. Vulg. Ar. & Æth. with Houb. &c. read “*Mischah*,” “Woe is me, for my *sojourning is prolonged.*” And to the same purport is Bochart’s sense of the word taken adverbially, “*For I have sojourned for a long time.*” Gejerus, Hare, &c. read בְּמִשְׁךָ, “Woe is me, that I sojourn in Mesech.” But Muis, &c. understand it proverbially, as they say in French, “*demeurer et avoir affaire avec des Turcs & Arabes.*” Some refer this and the following part of the verse to 1 Sam. xxv. 1.

6. לְהַנֶּפֶשׁ. The first word not being found in ó. Syr. Vulg. Ar. & Æth. perhaps the true reading is **הַנֶּפֶשׁ**. One ant. MS. has לֵי.

שׂוֹנָא. ó. Syr. Vulg. Ar. & Æth. with one very valuable MS. read שׂוֹנָא, “*with them who hate peace.*” Which the metre and the following verse seem to call for.

7. שָׁלוֹם. The abstract for the concrete, as in 1 Sam. xxv. 6. Gejerus. But two valuable MSS. read לְשָׁלוֹם, and this answers better, as a friend also observes, to לְמִלְחָמָה in the next line; which being too short, perhaps may have been omitted from its likeness to הַמִּיחָר, “*I was for peace, but when I spoke—they shouted for battle.*” See Ps. xlvi. 7. Green reads נָבָל, “*When I speak of peace.*”

P S A L M CXXI.

לְמַעֲלוֹת. 7 MSS. have **הַמְּעוֹלֹת**, conformably to the other 14 psalms. The metre should be all *long* according to the latter part of the Collat. or *short* according to Hare, which Lowth follows chiefly. Whether we must understand *David* speaking here, or a person going up to the feasts at Jerusalem, or on his return from the Babylonish captivity, by the *hills*, or *mountains* are probably meant *Zion* and *Moriah*, “*ubi Deus præsens erat ad opem ferendam.*” Grotius, &c. who supposes also that David composed it during *Absalom’s rebellion*. See Ps. lxxxvii. 1. cx. 3.

V. 1. Lowth makes the King to speak in this and the following verse, whom he supposes to be before the ark, imploring the Divine Aid. See *Prælect.* 30.

2. עוֹשֶׁה 8 MSS.

3. In this and the following verses Lowth makes the high priest to answer the king.

אָל 2d.—6. Syr. Vulg. Ar. & Æth. with 18 MSS. have וְאָל, which the connection, as well as the short metre, requires, “and he that keepeth thee will not slumber.” This and the three following verses favor the opinion that this psalm was composed on the going up to the feasts, or on the return from the captivity. See verse 6.

שָׁמַר 5 MSS. with 6. Syr. & Vulg.

4. שִׁמְרָה. Houb. reads with 67 MSS. שְׁמַר ; and from comparing Hare's and Lowth's metre, might it not be better to reduce the four lines into three, “Behold he neither slumbereth nor sleepeth—Jehovah the keeper of Israel, keepeth thee—Jehovah is thy shade upon thy right hand?”

6. וְיַכְחֵה 6. Vulg. Ar. & Æth. read יְכַחֵה, or יְכַיֵּךְ, “non uret te.” But Isai. xlix. 10. favors the text. See Deut. xxviii. 26, &c.

Hare's and Lowth's metre being defective, and the sense imperfect, we must either read with the former according to 6. Syr. Vulg. Ar. & Æth. וְיַרְחֵה for וְיַרְחַה ; or, as the smiting, or burning of the Moon seems to be an improper expression, perhaps אֵיר has been accidentally omitted, “and the Moon shall give light by night.” See Isai. ix. 19. Which sense the supposition in verse 3 may countenance.

7. Hare, &c. connect the first word in the beginning of the next verse with the last line of this, “Jehovah shall preserve thy soul.” Several MSS. have שְׁמַר here and in the next verse.

8. Lowth, &c. refer these words to the king's going forth to battle. But they may be applicable to the preservation of the Jews from their enemies on their going to the feasts at Jerusalem. See Exod. xxxiv. 24.

P S A L M CXXII.

IT is thought by some that this psalm was composed by David, as the title sets forth, for the use of the people going up to the feasts. See Muis, &c. The metre of the Collat. is long, which is seldom used by David, but here it seems preferable to Hare's, who, on account of the metre, brings יְהִדוֹ from the end of the 3d verse, where it is supposed to be redundant, " Let us go together to the House of Jehovah—And let us, &c." But see verse 3.

V. 1. בָּאוּמִים 9 MSS.

2. עֲומָדֹת 15 MSS. " More literally *stood*, or *are standing*." Secker, who renders the first verse with ó. & Ch. " *I was glad amongst, or rejoiced in those, who, &c.*"

3. שָׁחַבְרָה, The ש is used for אשר, Judg. vii. 12. and viii. 26. But a friend observes that the use of ש for אשר is a proof of the recentness of the latter psalms, where it occurs so frequently; and that it is uncertain who was the author of the Book of Judges. Houb. reads with 13 MSS. שָׁחוּבָרָה.

4. יְהִדוֹ, seems to be better connected with the following verse; especially if for שָׁשֶׁת we might read שָׁוֵישִׁים. See the next verse, and Ps. cxix. 162.

4. הִ. Hare, &c. read יְהֹוָה, " *Rejoicing the tribes go up together, the Tribes of Jehovah, the congregations of Israel.*" Who in full confidence of the protection of their *eternal King*, assembled from every part of the land without any fear of molestation. For this sense of עדות see Houb. &c.

5. As the metre in the Collat. is probably too short in the last line, עד עולם may have been omitted, " *the Thrones of the House of David*

vid for ever." See 2 Sam. vii. 16. But why *thrones*? "Dicit throni pro domo, sive familia, &c. in plur. vel, quod throni regales cum demortuis Regibus combusti sunt, teste Maimonide." Gejerus. Rather perhaps to denote the *temporal* kingdom of David, and the *spiritual* kingdom of Christ, his Son, which was to succeed the former, and of which there was to be no end. See Luke i. 32, 33. xxii. 30.

6. The address of the high priest perhaps to the people assembled at Jerusalem: "In hoc versu elegans est paronomasia *quatuor* vocabulorum." Lorinus. אָוֶה בֵּיד 5 MSS. And as in most places there is MS. authority for it, this is probably the true reading.

7. בְּחִילָךְ, "within thy fortress." Probably the *Tower of David* mentioned Cant. iv. 4. See also 2 Sam. v. 9.

8. נָא. Hare and others for the metre's sake remove this word into the next verse, but as it has a peculiar emphasis here, it may have been omitted there, "I will now wish thee prosperity—I will now seek thy good." All the versions omit it in both places. Better perhaps הטוב אַבְקַשׁ.

P S A L M CXXIII.

LORINUS attributes this psalm to *David*. Patrick ascribes it to *Isaiah* on Sennacherib's invasion. See 2 Chron. xxxii. 20. Muis and others refer it to the time of the *Babylonish* captivity, or that of *Antiochus*. The metre of the Collat. seems most eligible, and the title of a *song of ascents* does not seem to accord with the subject of it. But see Ps. cxx. 1.

V. 1. One MS. has הַיּוֹשֵׁב, which is probably the true reading. See Ps. ii. 4. Unless, as 13 MSS. have הַיּוֹשֵׁב, we consider it as a Chaldaism.

- 2. 2d. Ch. Syr. & Ar. with 7 MSS. כְּעִינִי, וְכְעִינִי, "and as the eyes of a maiden, &c." For the explanation of this phrase see Muis, and Hamer's Obs. Vol. II. p. 123.

3. שָׁבַעֲנוּ, "For we are filled with great contempt." Cast.—Syr. reads שָׁמַעֲנוּ, "For we have heard much contempt." This may refer to 2 Chron. xxxii. Or to the insults of the Babylonians mentioned Ps. cxxxvii. 3.

4. רְבָת. Perhaps written for דְבַת, and for we should probably read הַנְּפָשָׁנוּ, as one MS. omits לְהַ with all the versions, adding with another יהוָה at the beginning to complete the metre of the Collat. "O Jehovah, disgrace hath filled our soul." Or as 25 MSS. "our souls." The following words according to ó. & Vulg. are in apposition "The scorn of those that are at ease, the contempt of the proud," which seems most suitable to the luxury, and pride of the Babylonians. See Isai. xiv. 4. &c.

הַגָּאוֹנִים לְגָאוֹנִים. Perhaps, in conformity with the other word, which is characteristic of the Babylonians. See Isai. xiii. 11. Unless, as the Keri reads לְגָאִים יוֹנִים, might be better, "the contempt of the proud oppressors."

P S A L M CXXIV.

MUIS, &c. ascribe this psalm to David, agreeably to the title, upon his victory over the Ammonites, 2 Sam. x. Lorinus and others refer it to the Babylonish captivity; which verse 7 strongly countenances; and two MSS. (one of note) omit לְדוֹד.

V. 3. וְאֵלֶּה. Hare omits the ה here with one MS. but retains it in the two next verses. Houb. rejects it in all three; and it would be better to read uniformly; but the final ה favors of Chaldaism; and, as a friend observes, it is found no where else in this form.

4. נַחַל הָעֵבֶר. “ Omnino legendum in *Hoph.* ” Houb. “ The flood would have been made to go, &c.” But a friend observes that one MS. omits ה in the first word.

5. עַבְרָה. Hare, &c. read with Syr. עברו, which is the best method of restoring the grammatical construction, “ Then the proud waters had gone, &c,”

6. Perhaps *Belshazzar* might have meditated the total destruction of the Jewish people in his drunken fit. See Dan. v. 4.

7. See this probably foretold, Isai. xiv. 4. and completed Dan. v. 30. &c.

The metre appearing defective, מִעֲרֵינוּ may have been dropped from the end of this line, through it's likeness to the following word, “ and we are delivered from our enemies.”

8. וְעֹשֶׂה with 7 MSS. עֹשֶׂה.

P S A L M CXXV.

DELANY ascribes this psalm to *David* upon his taking possession of Jerusalem; but it seems equally adapted to the Israelites assembling together at their annual feasts. The metre of the Collat. is long.

V. 1. וְאֵלֶּה. Ar. &c. with 6 MSS. הַבּוֹתְחִים.

2. לְעוֹלָם. Syr. reads זְלֻעָלָם, “ but abideth for ever.”

2. סְבִיב לְהָ. Sometimes the relative is used with the antecedent, but Syr. reads סְבוּבָנו, “ The mountains surround Jerusalem—and, or so, Jehovah, &c” See our old Vers. Syr. reads also סְבוּבָבָ, or סְבוּבָבָ in the 2d place. “ More literally, the mountains are—and the Lord is.” Secker.

3. These words seem to imply that no foreign invader should take possession of the Jewish territories, agreeable to that promise, Numb. xxxiv. 24. See Cajetan, &c.

4. considered as the 3d pers. agrees better with what follows, “Jehovah doeth good unto those, &c.” 24 MSS. הַיְתָה

5. ó. Ar. & Æth. with Houb. supply לְ, “But as for those that turn aside *unto* their crooked ways.” An easy mistake from the similitude of the two following letters. פּוּלִי 13 MSS.

שָׁלוֹם, &c. Hare, &c. reject these words as spurious. But as all the versions retain them, as 4 MSS. and two others perhaps, read with Syr. & Ar. יְשָׁלוֹם, and they seem requisite to the metre of the Collat. they may be authentic.

P S A L M CXXVI.

THIS psalm was probably composed by *Ezra*, or *Nehemiah*. See Grotius, &c.

V. 1. שִׁבְתָּה 8 MSS. with Ps. xiv. 7. and Secker, or with one MS. שִׁבְתָּה. See verse 4.

כְּחַלְמִים 22 MSS. more regular, “as those that dream.” Their deliverance was so great and unexpected that they thought it a mere vision. A friend conjectures that ó. Vulg. & Ar. read כְּנַחֲמִים, *ταχανεκλημένοι*. Ch. perhaps כְּחַלְמִים, *sicut ægroti*.

2. עַמְּלָא. “Obserua אֵן hic, ut alias, convertere fut. in præt. Sic et Exod. xv. 1.” Muis. See lxix. 5.

4. שׁוֹבֵה may be, as Houbigant makes it, the participle passive; but it may be also, which he seems not to allow, imperative *Kal*.” Secker. See Numb. x. 36. A friend reads with one MS. שִׁבְתָּה, “Bring back again our captivity.” i. e. “our captives, O Jehovah, to the South,

as is the course of the rivers, to wit, from Babylon which is situated to the North of Judæa. The rivers Euphrates, Tygris, &c. run from the North to the South towards the Sea." Should we not rather read **השָׁב**, or **השִׁב**? Durell makes it the nominat. case, and **את** the sign of the genit. " *The turning of our captivity, &c.*" Syr. probably reads **שׁוּבֵב**, or **שׁוּבָה**, " *Jehovah hath turned again our captivity, as the torrents in the South.*" Lowth thinks, " that the image is taken from the torrents in the deserts to the South of Judæa—The point of the comparison seems to be the return and renewal of these (not *rivers*, but) *torrents*, which yearly leave their beds dry, but fill them again; as the Jews had left their country desolate, but now flowed again into it."

5. A proverbial expression according to Muis, &c. But see the next verse.

6. **נְשָׁא מִשְׁקַח הַזָּרֶעֶת**, or **נְשָׁא מִשְׁקַח**, as several MSS. in both places. " *Portans tractionem semenis.*" i. e. " *per Hypallagen, semen tractionis.* h. e. *semen e vase de collo suspenso extrahendum, et in gyrum projiciendum.*" Piscator, &c.—Mudge, &c. " *Bearing a cast of seed.*" " *Tractum semenis vocat, propter fulci longitudinem, in quem semen tractum spargitur.*" Boch. " *Trahim frumenti.*" *Traha est vas exiguae molis.* Abu. Walid in Hamm. " *Parum semenis.*" Marian. See Poole. Houb. omits the *first* word, rendering thus, " *drawing forth the seed.*" And Amos ix. 13. to which Mr. Bradley refers, countenances this. But he queries, whether it might not be **קְשָׁה**, " *from a sack?*" A friend with 6. Syr. Vulg. Ar. Æth. and one MS. omits **מִשְׁקַח**. But if **הַזָּרֶעֶת** may be considered as the partic. *ben.* (for which see Isai. iv. 10.) the words may bear this construction, " *The sower, who goeth on and weepeth, bearing the measure—shall come again with joy, bearing his sheaves.*"

Several MSS. read **בוֹא יָבוֹא**, and 12 **אלְנוֹתָיו**. Our versions add **אַחֲנוֹ**, " *with him.*" But I do not know upon what authority, though it may possibly have been dropped from its likeness to the last letters of the former word.

Hartmer supposes that the psalmist here refers to the custom of the Arabs plundering the husbandman of his seed. See Vol. I. p. 87.

P S A I. M CXXVII.

SOME ascribe this psalm to *David*. Houb. &c. to *Solomon* according to the title. Merrick supposes it to be a *Cradle-hymn*. Lorinus, &c. think it was composed on the building of the second temple, and may be understood *שְׁמַרְתָּם* of the *House of God*. See Ps. cxxxiv. 1. Though ó. Syr. Ar. & Æth. omit בָּו, there seems to be an emphasis in it according to Ch. “frustra laborant *in ea* architecti ejus.” See Secker also.

V. 1. Hare to supply the defect in the 4th line of this verse would either add שְׁקֹד, or read in the plural with others according to Syr. & Ar. שְׁמַרְתִּים שְׁקֹדוּ, “*The watchmen, &c.*” But perhaps according to Vulg. אֶרְהָה may have been lost from the end, “If Jehovah keep not the city—he that keepeth *it* watcheth in vain.”—A beautiful tetracolon. One MS. and another at first, שְׁמֹר.

2. This verse may be well understood of the assiduity of the Israelites in rebuilding the temple and city of Jerusalem. The 2d line is probably too short; perhaps בְּמִשְׁכְּנָס has been lost by some accident from its similitude to the word in the former line, “and delay to rest *in your bed*.”

וְאַזְלֵי 4 MSS. more regular.

כִּי. The present Bishop of Norwich, renders with Noldius, “*surely*.” ó. Vulg. Ar. & Æth. with Hare and others, with 2 MSS. probably, read כִּי, “*for he, &c.*” Or as Secker and Green, “*whereas*,” which seems to be right. Our versions have *both*. “Membrum hîc deest.” Houb. לִידִין.

לִידֵין. Houb. understands this of Solomon. Eut ó. Vulg. Syr. Ar. & Æth. with 2 MSS. have לִידֵין in the plur. See Isai. ix. 5.

שָׁנָא. 4 MSS. שָׁנָה, doubtless right.

3. The next object was the repeopling of the land; which wholly depended upon the Divine Blessing. See Deut. xxviii. 4.

שְׁכַר. Hare, &c. read שְׁכַר “ The fruit of the womb is *his gift.*” In consequence of the first blessing upon mankind, Gen. i. 28.

4. בְּנֵי הַנָּעוֹרִים. “ *filii juventutis.*” i. e. “ In Juventute geniti.” Grot. &c. “ Juvenes.” Pisc. &c. And this last sense answers better to the next verse, where גֶּבֶר corresponds with here.

5. See Ps. i. 10.

את 1st. 9 MSS. with Hare omit it, and for the sake of the metre it may be rejected, “ *who hath filled his quiver with them.*” i. e. *domum* Vatab. &c.

כִּי יִדְבְּרוּ, “ *but they shall destroy, &c.*” So Glassius, &c. But the usual sense of the verb seems here preferable, “ *when they shall speak with their enemies in the gate.*” i. e. In the defence of their *private rights*, or those of the *state*. See Muis, &c. Merrick makes בְּשֻׂעָר to signify “ *in war.*” referring to Judges v. 8. and he observes, from Du Halde, that it is a common saying at this day in China, “ *when a son is born, that a bow and arrow are hung before the gate.*”

אַיִלִים 12 יִבּוֹשׁוּ MSS. and 61 12 יִבּוֹשׁוּ.

P S A L M CXXVIII.

THIS psalm is naturally connected with the preceding, and is a most beautiful Epithalamium. See Patrick, &c.

V. 1. ó. Vulg. Ar. & Æth. read the verbs in the plur. But see Ps. i. 1. הַחֲולֵךְ 16 MSS.

2. 'בָּ. ó. Ar. & Æth. omit this word, and it is not necessary to the sense ; but Glassius, &c. transpose it, “ *for thou shalt eat the labor, &c.* ” A metonymy of the cause for the effect. Here is a sudden change of persons.

3. As it was, and is still, customary in the East to have separate apartments for the *women*, “ *in the sides of thy house,* ” may as well refer to the *wife*, as to the *vines*. For the former see Muis, Harmer, &c.. For the latter Patrick, &c.

“ *Round about thy table.* ” Meaning the *Olive Plants*. Patrick, &c. Gejerus, Harmer, &c. refer it to the *children* ; and such transpositions are frequent in the sacred writings.

פָּרִיה 58 MSS. and 60 בְּשַׁתְּיֵלֶת.

4. 'בָּ. “ *Surely thus.* ” Durell, &c. But ó. Vulg. Syr. Ar. & Æth. with 5 MSS. omit it. See our old Vers.

5. The first line seeming defective, בָּרָךְ may have been dropped from the beginning of it, “ *Jehovah shall surely bless thee, &c.* ” See Gen. xxii. 18. &c. All the Vers. read וְהַרְאָה, both here and in the next verse, which seems to be right. Secker following ó. Vulg. Syr. & Æth. offers this sense of this and the next verse, “ *The Lord bless—and mayest thou see—Yea mayest thou see—Peace upon Israel.* ”

6. “ *Peace upon Israel.* ” Hare, &c. reject these words ; but if they are retained we should read with Syr. Ar. & Houb. יְשֻׁלָּם. See Ps. cxxv. 5. and our Vers.

P S A L M CXXIX.

THIS psalm might be composed by *Ezra*, or *Nehemiah*, for the consolation of the Jews at the time that their enemies obstructed the rebuilding of the city and temple.

V. 1. *From my youth.*" i. e. from the time I was in Egypt. See Muis. But Bossuet carries it up to *Abel*. See Dr. Horne, the present Bishop of Norwich. Syr. reads רְבוֹן צָרָרִי, "Greverunt oppresores mei." See Ch. also.

2. One MS. reads רְבוֹת, perhaps for רְבוֹן. See verse 1.

3. These words may refer to Exod. i. 11—14.

לְמַעֲנוֹתָם. 55 MSS. have לְמַעֲנֵיכֶם, & 6. Syr. Vulg. Ar. & Æth. read the word in the sing. though they give different senses to it. Houb. reading גַּבֵּי for גַּבֵּי, and להַם מַעֲנוֹתָם, puts this construction upon the words, "supra tectum meum molitiones clam fecerunt—in longum duxerunt colloquia sua." But Secker disapproves of this sense, and offers this translation of the text, "They have prolonged their afflictions." That is, the afflictions caused by them. As he observes further, 6. probably read הרשעים for חורשיהם; or as 11 MSS. more properly.

4. Hare and Edwards supply the defect in the metre of the first line by reading זֶדֶיק, "Jehovah, who is gracious, and righteous." See Ps. cxvi. 4. Perhaps from the likeness of ל to פ, which ends the former word, and of קָצָה to the next, לְקָצָה may have been dropped from the end, "Jehovah, who is righteous unto the end—hath cut asunder, &c." Alluding to the cords, wherewith the task-masters scourged the Israelites; or to the deliverance from the Babylonish captivity.

5. In this part of the psalm the Israelites are encouraged not to desist from their undertaking. See Title.

"All those that hate Zion—shall be confounded and turned back" ,
שׁוֹנְאֵי יְסוּנוֹ 9 MSS. 6 יְבוֹשׁ 9 יְבוֹשׁ.

6. "Like the grass upon the house tops." The houses in the East having flat roofs, they might carry up their corn sometimes to dry there, and some of the scattered grains falling into chinks, might take root, but for want of soil and moisture, presently wither away. See Gejerus.

אָשָׁקְרָמָת שֶׁלְךָ. Houb. reads שִׁקְרָמָת הַשְׁלֵךְ ; but perhaps is used adverbially Ezra v. 11. which may prove that this psalm was written by *him*, or at least after the captivity. שֶׁלְךָ may admit of different senses. ó. Vulg. Ar. & Æth. with Hammond, &c. render it, “ *be plucked up.* ” It being the custom sometimes when the corn was ripe to pull it up by the roots. Ch. with Mudge, Lowth, &c. “ *groweth up;* ” or as Gejerus, “ *which withereth, before it appears in ear.* ” See. Harmer, Vol. II. p. 462.

7. The last line being defective, perhaps we should read عمر עמר, it being very common to add the verbal noun. See Gen. i. 11. Rather with Pisc. &c. “ *Neither he that bindeth up the sheaves, his arm.* ”

8. The usual salutation of travellers to the reapers. See Gejerus, &c. Ruth ii. 4.

הַעֲבָרִים. 6 MSS. more regular.

P S A L M CXXX.

PATRICK and others ascribe this psalm to *David*, either when persecuted by *Saul*, or after his adultery with *Bathsheba*. Hammond, &c. to some person in the *Babylonish* captivity, which the last verse favors.

V. 1. If the long metre of the Collat. is adhered to, the two first lines might be reduced into one, especially if we omit אָדָנִי ; for which 21 MSS. read יְהֹוָה, which occasions an unnecessary repetition, “ *Out of the depths have I called unto thee ; O Jehovah, hear my voice !* ”

3. יְהֹוָה אָדָנִי. As 42 MSS. read instead of the last word, perhaps the first should be omitted.

חַשְׁמָר, or as 7 MSS. תַּשְׁמֹר. “ *Rigidam h̄ic judicialemq. denotat delictorum observationem, & quasi consignationem, & secundum omnes circumstantias examinationem.* ” Gejerus.—גַּם מִזְמָר 5 MSS.

4. כ. “*But there is mercy with thee, therefore shalt thou be feared, or reverenced.*” Grotius, &c.

תורה. 13 MSS. תירא, and one Ed. חירא, which seems to be most regular. Ch. reads חראה. Vulg. תורה. 6. & Ar. שטך. Houb. transposing the words in this and the following verse, and reading with 6. Vulg. & Æth. קויתיך for קויתך, gives this sense of them, “*If thou hast laid up iniquities with thee, that thou mayest be feared, O Jehovah who shall stand? seeing there is pardon with thee, I have waited for thee, O Jehovah.*” And it is observable, says a friend who adopts this reading, that none of the ant. versions favor our translation.

5. קויתך. Perhaps better קויה, there being an elegance, as well as emphasis, in the repetition of the verb, “*My soul hath earnestly waited for Jehovah, and I have hoped for his word.*” i. e. Perhaps for the fulfilling of his promise. See Jerem. xxv. 12.

Houb. &c. read הוחלת, connecting it with the following words; and 6. reading לדברך, & 2 MSS. ולדברך, a friend gives this sense of the words, “*expectavit anima mea, et in verbo tuo speravit.*”

6. משמרים לבקר. 6. Vulg. Ar. & Æth. with Hare, &c. for עד הלילה read שמרים לבקר “*Anima mea expectat dominum ab excubiis matutinis usque ad noctem.*” Hammond, &c. render the words, “*My soul waiteth for Jehovah every watch of the morning.*” Houb. &c. read לשמרים לערב, “*from the morning watch even until the evening watch.*” But there being an ellipsis of the verb, (unless we read הוחלת with Houb. &c. in the former verse.) Green omits the two last words, and reads קויה at the beginning, “*My soul waiteth for the Lord more ardently than those who watch for the appearance of the morning.*” Perhaps the true reading might be נישרה כשומרים לבקר “*My soul watcheth for Jehovah, as those who watch for the morning.*” See Jonah ii. 9. alluding either to the city guards, as Muis, or to the priests, as Patrick, &c. Secker keeps to the present reading, pointing, and translation.

4: MSS. לשזה, משומרים 4, and 5. לאדני.

7. The first line of this verse according to the metre of the Collat. being defective, might we supply the defect according to the last line of the next psalm, “ Let Israel hope in Jehovah *from henceforth and for ever?*” See Ps. cxxxii. 3.

8. Hare would either reject this verse, or supply עמי אלה, “ And he shall redeem *his people* Israel from all their sins.” But as the metre of the Collat. does not require this addition, and there does not seem sufficient reason for rejecting it, perhaps for עונתיך we might read עונתו, “ And he shall redeem Israel from all *his affliction.*” i. e. The Babylonish captivity. See Ps. xxii. 24. cxxxii. 1.

P S A L M CXXXI.

DAVID composed this psalm, as Patrick and others suppose, in consequence of Saul’s invidious suspicions, 1 Sam. xviii. 8. Perhaps rather, if he wrote it, of his eldest brother’s rebuke, ch. xvii. 28. The whole history of David shews that he did not aspire to the kingdom through ambitious views. See 1 Sam. xx. 8.

V. 1. בְּגִדּוֹלֹת 29 MSS.

2. Hare, &c. reject the three last words of this verse as a faulty repetition. Houb. followed by Lowth, reads נַפְשָׁה for נַפְשֵׁי, “ like a weaned child upon *her breast.*” An unusual sense of the word. Without repeating therefore other senses of the words (see Poole, &c.) giving לא אָמַל the interrogative sense, reading with Secker according to 6. Vulg. Syr. Ar. & Æth. שׁוֹחֵת for שׁוֹחֶת, and with a small alteration עֲנָנוּ for עֲלֵינוּ in the 2d place, which has occasioned the greatest difficulty, the whole may be rendered thus, “ *Have I not humbled, and kept my soul in silence?—As a child that is weaned of his mother, my soul is humble as a weaned child.*” Mr. Bradley reading עַל for עֲלֵינוּ in both

places

places gives this construction, "As an infant whom his mother *has weaned*, as an infant *who is weaned* is my soul." i. e. *innocent*.

לְכַמּוֹל many MSS. in both places. See Isai. xxviii. 9.

3. This verse seems improperly placed here. See Hare, &c. and Ps. cxxx. 7.

P S A L M CXXXII.

PATRICK, &c. ascribe this psalm to *Solomon*. Vossius, &c. to *David*; and if considered as a continuation of the former, this exclamation naturally follows what had been said in verse 2.

V. 1. תָּאֵן. All the versions with one MS. read תָּאֵן, *and all his affliction*." Or as Patrick, &c. according to ö. Syr. Vulg. Ar. & Æth. "and all *his humility*." See Ps. cxxxii. 2. Hare makes it a preposition, "with all &c." Mudge approved by Secker renders, "Remember to David all &c."

2. שָׁרָא, "Who sware, &c." Syr. And this oath might be made, when the ark was with *Obed-Edom*, from which God absolved him by the Prophet, 2 Sam. vii. 5—13. But see verse 5.

נִדְרָה. Syr. & Ar. with Hare נִזְדָּר, "and vowed." Vulg. & Æth. repeat the word, "He vowed a vow unto the Mighty One of Jacob." Which Periphrasis for *Jehovah* occurs Gen. xlvi. 24. and might be here used, as Muis observes from Kimchi, "quod domus Sanctuarii, sive templi, Jacobo in somno visa esset, Gen. xxviii. 17." Or as alluding, according to Houb. to Gen. xxxii. 24. who supplies לְאָלָה, "to the Mighty God of Jacob."

From אֲבִיר and כָּבִיר, which are synonymous, came the *Cabiri* or the great Gods of the Grecians, and the *Abiry* of the Druids. See Thef. Antiq. Roman. Tom. v. p. 760. Bryant's Myth. Vol. II. p. 473. and Cooke's Patriarchal and Druidical Relig.

3. Here is a beautiful Anaphora in the three first lines of this and the following verse, that gives likewise an emphasis to the expressions, which Glassius, &c. suppose to be hyperbolical; but Kirjath-jearim being so near to Jerusalem, the bringing up the Ark thence might be performed in the course of a day. See Secker. אָבוֹן 13 MSS.

4. לְעִפָּעֵפִי ó. Vulg. & Æth. וְלְעִפָּעֵפִי, which the construction, as well as metre calls for, "or slumber &c."

5. משכנות. "Enallage numeri." Bochart, &c. But as all the versions have the sing. they probably read משכנה with ה final, or המשכן; unless the noun may be feminine in the sing. as well as the plur.; and then there will be an antecedent to the following fem. affixes. "Mudge seems rightly to translate, "the place of the Lord, or Jehovah, &c." For the psalm expresses in the next verses, first his hearing news of the ark, and then his actual finding it at Kirjath-jearim, 1 Chron. xiii. 5, 6. which was the completion of his vow. ל frequently signifies, of." Secker.

6. שָׁמַעְנוֹה. All the Vers. have the fem. affix, and Piscator refers it to אֶרְן, which he supposes to be understood in verse 5, "for the Ark of Jehovah." But see verse 5. Hieron. &c. read the verbs with the masc. affix הֵן, making the place the antecedent. Rather perhaps according to Houb. Jehovah, who accompanied the Ark, (See verses 7, 8.) "Behold we heard of him at Ephratah." i. e. "Silo, ubi arca diu manxit, in Ephratae regione." Junius, &c. "Ephrata proprie est Bethlehem; sed hinc accipitur pro tota regione Ephratae, quæ extendebatur a Bethlehem Hierosolymam." Tirinus, &c.

7. Junius, &c. refer this to the House of Obed-Edom. See verse 5. Muis, &c. to the temple of Solomon. But why not to the tabernacle which David erected?

לְהַזֵּם 67 MSS.

8. "Arise,

8. “*Arise, O Jehovah, &c.*” The usual expression on the removal of the Ark to any different place. See Numb. x. 35.

טוֹעַן וְ MSS. “*The Ark of thy strength.*” h. e. “Omnipotentiæ tuæ symbolum.” Gejer. See 2 Chron. vi. 41.

9. “*With righteousness.*” Alluding to the priests garments, Exod. xxviii. 2.

The metre of the last line being defective, we should read with 9 MSS. and as in the parallel place verse 16. קָרְבָּן יְרֵנָנוּ, “and let thy saints shout aloud for joy.” i. e. *The Levites*, whose office it was. See Spencer, &c.

10. “*Of thine Anointed*” may be synonymous to *thy servant*, and both may be spoken of *David*. One MS. דָוִיד, as it is written through the first Book of Chron.

11. חֲתָמָה. Gejerus reads with Ch. Syr. & Æth. בְּאַמְתָּה, which the construction requires, “*in Truth.*”

“*Of the fruit of thy body will I set upon thy throne.*” Ch. supplies the ellipsis by reading מלך, “will I set *a King*, &c.” But perhaps for לך we should read מלך, “*of the fruit of thy body will I set a King upon the Throne.*” Which may refer in the first place to Solomon, (See 2 Sam. vii. 12.) but was fully completed in Jesus. See Acts ii. 30. Though Calovius and others make this promise to relate *solely* to Christ.

12. וְעִדּוֹתִי. ó. Vulg. Ch. Ar. & Æth. with 45 MSS. have, “*and my testimonies.*” The pronoun זֶה may have the plur. sense as well as זה. See Job. xix. 19.

“*For evermore.*” The temporal kingdom of David continued in the line of *David* till the birth of Christ, when the spiritual kingdom commenced in the person of this Son of David, of which there shall be no end. See Luke i. 32, 33. and Piscator.

13. It might have been revealed to David by Jehovah that *Zion* should be his settled residence in future, which determined David to build a magnificent temple instead of the tabernacle. See verse 2. and 2 Sam. vii. 2.

אוֹהֶה. As all the versions have the pronoun, הַ must be considered according to Houb. as the fem. affix agreeing with Zion. See Ps. cxii. 10. Or אלה, according to the Ch. being dropped through the similitude of the letters, may be supplied after the verb, which the metre seems to want, " He hath desired it, &c."

14. This declaration of Jehovah might be pronounced at the time that David brought the Ark, the symbol of the Divine Presence, into the tabernacle. See 1 Chron. vi. 31. xvi. 1.

אוֹתִיהָ. 57 MSS. more regular אוֹתִיהָה. See Isai. xxvi. 9. Jerem. xvii. 16.

15. צִידָה. Houb. reads שְׁרֵיהָ, I will surely bless *her princes*." Mr. Bradley reads צִירָיהָ to the same purport. Secker supports the text from Neh. xiii. 15. But as Ch. reads the particip. in *piel* instead of the infinit. perhaps we might read עַיר מַבְרָךְ, " Blessing I will bless *the city*."

16. כְּהָנִיהָ. 6. Syr. Vulg. Ar. & Æth. with 8 MSS. nor does the sense, or metre, seem to require the copulative, " I will cloath her priests with health." Rather, with *salvation*. Alluding to Exod. xxiv. 24.—" And her saints." See v. 9.

17. " *The Horn*." This was an emblem of regal power.

נַר, " A lamp, or candle." which Solomon is expressly called 1 Kings xi. 36. But this title more peculiarly belongs to that Son of David, who is the bright and morning star. See Rev. xxii. 16. Or may we read נַזְרֵר, " I have prepared a Crown for mine anointed?" See the next verse.

18. אִבְנֵי 32 MSS. This received its completion in some measure 2 Sam. xx. 36—43, but has been and will be more eminently fulfilled in that King of Israel, whose kingdom shall have no end. " ó. legerunt αἰρασμά με, et significationem sumpferunt a נַזְרֵר, quod est, separare se ab aliis religione aut voto, sicque se quodammodo sanctificare." Muis. And a friend proposes these queries, " whether this passage relates to the Messiah? and whether Jesus may hence be called a Nazaræan, submitting this

this construction of the last words to consideration, יְלִיּוֹן, and from him, (i. e. sprung from David) a Nazaræan shall flourish?"

P S A L M CXXXIII.

THIS psalm being probably composed by some person on the Israelites assembling themselves together at Jerusalem on their festivals might be properly styled, *A song of ascents*. See Ps. cxx. Mudge, and Lowth's Praelect. 25. Patrick, &c. suppose it rather to be written by David on the conclusion of Absalom's rebellion.

V. 1. Syr. omits הַנָּה, with 5 MSS. " How good, &c." Hare, &c. omit the 2d מה with one MS. " Behold how good and pleasant it is, &c." בְּגַ is supposed to have an emphasis here. See Muis. But a friend observes, 2 MSS. (one of them very ant.) omit it, with ö. Syr. Vulg. Ar. & Æth.

2. הַטּוֹב. " ה superlativum significat." Gejerus. And the ointment used for the unction of the *High Priest* was made of the most odoriferous and costly herbs. See Exod. xxx. 23, 30. It is probable also that it was this kind of ointment, with which *Mary* anointed the Blessed Jesus, as emblematical of, and preparatory to, his entrance on his *Priestly* office by the offering of his body once for all.

3. יְרֵד. Hare, &c. read שִׁירֵד. Houb. שִׁיזְרֵד. And ש might be dropped, the last word ending with it. 21 MSS. read יְוָרֵד, and 18. שִׁיזְרֵד. See also the next line.

על פִי, " to the collar of his garments." See Exod. xxxix. 23. Muis, Patrick, &c.

3. This verse has been truly the crux criticorum. Eusebius, &c. as Lorinus observes, suppose the dew to be carried by the wind from *Hermon* to *Zion*, but this being improbable, Grotius, Houb. &c. read שִׁיאָן for צִוְנָה, making that and Hermon to be the same, according to Deut. iv. 48. Secker, &c. consider צִוְנָה as an appellative, " As the dew of

Hermon,

Hermon, that descendeth upon the *dry* hills." See Isai. xxv. 5. Glasius, Lowth, &c. suppose an ellipsis of י, or ב, before שירד ; and a friend observes, that as several MSS. read ר שירד, י may have been transposed from the beginning to the middle of the word, " As the dew of Hermon, and that which fell upon the hill of Sion," Gejerus, &c. suppose an ellipsis also of the word טל, " and the dew, which fell, &c." See Lowth on Ps. cx. 3. But perhaps הרמן may be written for הרמן, copia, and by an Hebraism the words may bear this sense, " As the copious dew, which descendeth upon the mountains of Zion." See Ps. lxxxvii. 1. 1 Kings xviii. 41. There is a peculiar beauty in comparing the Israelites assembled on Mount Zion to the *numberless* drops of dew that fall down upon it. See Ps. cx. 3.

םש, " For *there*, &c." This word, as Lowth observes, necessarily refers to *Zion*, which is a very strong objection to several interpretations of the former part of the verse. But see Tirinus, Secker, &c.

ם"ח. Syr. Vulg. & Ar. with one very ant. MS. וחיים, " and *Life* for evermore."

P S A L M CXXXIV.

AS Lyranus observes, this psalm may be only a continuation of the former, and the *Priest* may address the *Levites* in the two first verses. Or one company of the Levites the other according to Lowth, who remarks " that this psalm is nothing more than the alternate cry of two different divisions of the *temple* watch. The first watch addresses the second, reminding them of their duty: the second answers by a solemn blessing: the address and the answer seem both to be a set form, which each division proclaimed, or sung aloud at stated intervals, to notify the time of night." Notes on Isai. p. 263.

V. 1. Syr. omits הַנָּח, and perhaps rightly. ועומדים 9 MSS.

2. All the versions with Houb. and 35 MSS. read ידיכם, your hands.

שְׁרָך. ó. Syr. Ar. with Houb. &c. שְׁרָךְ, “to the sanctuary.” Perhaps with ה local קדשָׁה קדך. Hare, &c. read שְׁרָךְ, “to his sanctuary,” and supply שׁ for the sake of the metre, “and bless the name of Jehovah.” But the long metre of the Collat. if admitted, renders this unnecessary.

3. Here the Levites answer the priest, or one company the other. See above. Perhaps rather, “in Zion.” See Ps. cxxxv. 21. and Joel iii. 21. 6. with 9 MSS. עוישָׁה

P S A L M CXXXV.

PATRICK, &c. suppose, that this psalm was composed on some very remarkable deliverance of the Israelites from their enemies; but the subject of it seems peculiarly adapted to the celebration of their annual festivals, in which it was highly proper for them to recite the mercies vouchsafed to them from the *Exod* to settling them in the Land of Canaan, and it might have been composed for the use of the temple on these solemn occasions. But see verse 9.

1. הַלְלוּ יְהֹוָה 2d. perhaps, “praise it, or him, O ye servants of Jehovah.” See our versions, and Ps. ii. 12.

3. הַלְלוּ יְהֹוָה. One MS. omits the last word; but another appearing to have read a third letter, and Syr. omitting Jehovah at the end, the true reading may have been יְהֹוָה in the first place, and הָוָה in the 2d. according to Syr. “Praise ye Jehovah; for he is good.”

4. שְׁרָאֵל. Syr. Ar. & Æth. with our Vers. שְׁרָאֵל, which the metre seems to want; and as כִּי seems redundant at the beginning of the next verse perhaps it may be written for כִּי, which might end this, and hath taken Israel, &c.” For יְהֹוָה read יְהֹהָה. See Ps. lxxxix. 9.

5. כִּי אָנִי. Hare omits the last word as repugnant to the metre; but in this place it appears to be emphatical. See verse 4.

וְאַדְגָּנִים 20 MSS. which seems to be the true reading. See Josh. iii. 11, 13. Isai. i. 24. &c.

וְבָבֵל 6. Syr. Vulg. Ar. & Aeth. with 23 MSS. Houb. &c. “and in all deep places.” See Lowth’s Prel. Diss. on Isai. p. 23.

7. Jeremiah might borrow these words from the psalmist. See ch. x. 13. and Grotius. נְשִׁיאָם 58 MS.

לְמַטֵּר, “with the rain.” ל bearing this sense, Gen. xlvi. 26. See Gejerus; who observes, “inter mira Dei opera merito hoc refertur, duo adeo contraria elementa sociari.” And the psalmist probably alludes to Exod. ix. 23.

מֹצֵא. 3 MSS. מֹצֵא. See Calaf. Conc.

“Out of his treasures.” “Reliqua tria elementa, ignis, aqua, terra, oculis cernuntur; non vero aer aereique venti, qui ideo reconditi dicuntur.” Gejer.

וּעַד. 36 MSS. וּעַד, “from man even unto beast.” See Syr. Vulg. & Ar. But one MS. transposes this and the following verse, which seems to be their natural order.

אָוֹתֶת. As 42 MSS. read אָוֹתֶת, and 24. אָוֹת, this is probably the true reading.

וּמְפַתִּים. Houb. with 35 MSS. ס. וּמְפַתִּים. See Calaf. Conc.

בְּתוּךְ אֶרֶץ. Perhaps בְּתוּךְ אֶרֶץ, “in the midst of thee, O thou Land of Egypt.” Though there is no other authority for it but our old Vers. and the seeming deficiency of the metre. See Exod. from ch. iv. to ch. xi. But if this be a Chaldaism, as Gejerus supposes, (See verse 10. and Ps. cxxii. 3.) the date of the Ps. must be brought to a lower period.

הָאָמָרִי. 10 MSS. ; and from Ch. with the other versions, one may conclude that this is the true reading, which one very ant. MS. has preserved Gen. xv. 16.

“And all the kingdoms of Canaan.” i. e. 31. See Josh. xii.

נְחַלָּה 12. 1st. 5 MSS. לְנְחַלָּה. See Ps. cxxxvi. 21.

לְדוֹר וְדוֹר 13. Many MSS.

14. “For

14. "For Jehovah *will avenge* his people." So the word should be rendered here, and Deut. xxxii. 36. whence this verse is taken. See Hammond, &c.

15. See Ps. cxv. 4, &c. This and the three following verses contain a most farcastical description of the idols of *Egypt* and *Canaan*; which could not preserve their votaries from destruction. See Deut. xxix. 17.

17. One MS. reads here as in Ps. cxv. 6. and supplies verse 7. which see.

18. עוֹשִׂים. 24 MSS. have עוֹשִׁים.

כָל. 6. Syr. Vulg. Ar. Æth. with 12 MSS. "and every one, &c."

19. Patrick concludes that this and Ps. cxv. were written by the same person on different occasions, the one in a time of distress, the other when it was over; which gave rise to the variation of the expression. But see verse 1.

21. מצוֹן. See Ps. cxxxiv. 3.

שְׁנוּ. 23 MSS. part. Ben. "dwelling at Jerusalem."

הַלְלוּ יְה. 6. Vulg. Æth. Hammond, &c. connect these words with the next Ps. which wants a title.

P S A L M CXXXVI.

THE argument of this psalm so nearly corresponds with that of the former, that it was probably wrote in imitation of that for one of the *three* great festivals, with this difference only that an *Intercalary* verse, or *chorus*, is repeated after every hemistich, and makes, as Lowth observes, *perpetuum επωθην*. Lorinus thinks that the latter part of the psalm has respect to the *Babylonish* captivity. It abounds in anaphoras, and alliterations, and it is observable that not *one letter* of the *Intercalary* verse has failed through the whole psalm.

V. 2. Jehovah is superior to all the Gods of the Heathen. See Exod. xviii. 11.

3. לְאָדוֹנִים וּהָאָדוֹנִים १० MSS. See Ps. cxxxv. 5.

The government of the Jewish people being a *Theocracy*, (See 1 Sam. xii. 12.) Jehovah's supremacy over all the kings of the earth is here asserted, and as Lorinus observes, " huc forsitan allusit Johannes, appellans Christum, regem regum, et *dominum dominorum*."

4. לְעֹשֶׂה. ó. with 15 MSS. לְעֹשֶׂה, part. *Ben.* גְּדוּלָות २७ MSS. A beautiful asyndeton in the six following verses.

5. The formation of the *Heavenly Bodies* seems to call for a peculiar exertion of wisdom. See Ps. viii. 3. Houb. supposes the prep. בְ to have a superlative sense here. See Ps. lv. 19. Secker renders it, *in.* לְעֹשֶׂה १८ MSS.

6. עַל, *juxta*, "near the waters." Gejerus. Rather, "together with the waters." See Taylor's Conc.

7. גְּדוּלִים וּלְעֹשֶׂה २४ MSS. and ५ MSS.

9. The metre of this verse, according to the Collat. being too long, and that of Hare, &c. dissonant to the rest of the psalm, which made Hare himself suspect that לְמִשְׁלָות בְּלִילָה was an interpolation, it is probable that, mention being made of great lights in the former verse, וּכְכָבִים is an interpolation, "the Moon to rule the night" See Gen. i. 16.

10. לְמִשְׁלָות. All the Vers. Houb. &c. with 16 MSS. לְמִשְׁלָת. See verse 8. and Gen. i. 16.

10. "To him, who smote the *Egyptians* with their first born." The plur. affix requires this version. See Gen. xlivi. 32.

11. וַיַּזְצֵא וַיַּזְצֵא would be more regular. See Calaf. Conc.

13. לְגֻווֹת. ó. with 33 MSS.

"*Into parts.*" Our old Vers. better, "into two parts." See Exod. xiv. 22. and Gen. xv. 17. But the antient Jews had a notion that the sea was divided into twelve parts according to the *number* of the tribes. See Muis.

גְּדוּלִים १७.

17. גְדוֹלִים 42 MSS.

18. וַיָּהּוּג 5 MSS.

19. הַאֲמֹרִי 9 MSS. See Ps. cxxxv. 11.

21. " *Their Land.*" This seems to make against the supposition that the Israelites had a *prior* right to the Land of Canaan. See Ps. lxxviii. 55.

23, 24. As these verses seem to have a reference to some later deliverance than that from *Egyptian* bondage, perhaps it might be the redemption from the *Babylonish* captivity, and Ezra or Nehemiah might borrow from the former psalm, and make this addition to it. See verse 1.

25. נָחַן. 27 MSS. with 6. read נָוחַן, " *who is the giver, &c.*" But the proper place of this verse seems to be after verse 9, as the *Sun* and *Moon* are the grand instruments of vegetation.

26. לְאֱלֹהִי. The metre seems to require לְאֱלֹהִי. The first verse of Ps. xxxiii. is found in 2 MSS. between the end of this psalm and the beginning of the next.

P S A L M CXXXVII.

NOTWITHSTANDING this psalm bears the title of *David* in 6. Syr. Vulg. Ar. & Æth. it was composed by some person during the captivity according to Patrick, &c. Or upon the return from it; as Muis, &c.

V. 1. נְהָרוֹת, " *By the rivers of Babylon, &c.*" The river *Euphrates* in the neighbourhood of the city might be divided into several branches, one of which ran through the midst of it. See Prid. Connect.

Or there might be several cuts made from it to water the different parts of the city. See Bryant.

"We sat down." "Sitting on the ground was a posture that denoted mourning and deep distress. See Lam. ii. 8." Lowth's Notes on Isai. p. 39.

2. בְּחַזְכָּה, "in the midst thereof;" i. e. of Babylon: and the willows might be planted on each side of the stream by way of ornament.

"Our harps." Perhaps the conquerors obliged the *Levites* to carry their harps to Babylon in derision of *Jehovah* their king. For other reasons see Poole.

בְּנֹרוֹתֵינוּ. This is the only place, where the 1st נ appears in the plur. but as it is only once wanting in the sing. and 23 MSS. read כְּנֹרוֹתֵינוּ, that is probably the true reading; or rather with 2 MSS. כְּנֹרוֹתֵינוּ. See also MSS. 30, 39, and 245.

3. וְתוֹלְלֵינוּ. Here, &c. read חֲלִינּוּ, as in the preceding verse with ישְׁבָה, "We hung them up, for there, &c." But this transposition has no authority. Others make it the noun from the same verb, "in the suspension, or hanging up, of our harps." Durell fetching the sense from Ar. renders it, "they that laid heaps upon us; or following ó. Vulg. Syr. Ar. & Æth. is inclined to read וְמוֹלִיכֵינוּ. Rather Mudge, &c. after De Dieu suppose that by a Chaldaism ש is changed into מ, "and they that spoiled us." Ch. favors this reading. Houb. derives it from חל, Ar. vincere, or from Samar. חַלָא, "et qui nos asportarunt." Muis from יול, ejulare. See Durell also. Others from הַלְל, "and they that were mad upon us." See Ps. cii. 8. Perhaps we should read וְחוֹלְלֵינוּ, "and they that pierced, or wounded us, in joy (said) sing us the song of Zion." Alluding to their cruel and insolent treatment of, and triumph over them. See MS. 245. and Jerem. li. 51, 52.

מִשְׁיר. ó. Vulg. Ar. & Æth. מִשְׁירֵי, "out of the songs." מ denotes canticum selectum & eximum. Vid. Ps. xxviii. 7." Gejer. Perhaps השִׁיר is the true reading. See verse 4.

4. "The song of Jehovah." i. e. Perhaps some particular song used at the celebration of the festivals in honor of Jehovah. See Amos viii. 3. Revel. xv. 3.

"In the land of a stranger." i. e. of a strange God. See our Marg. Vers. Muis, &c.

5. תְשַׁבֵּח יָמִינִי. & Vulg. with De Dieu, &c. in Niphal, "Let my right hand be forgotten." Syr. & Ar. with Houb. &c. read תְשַׁבֵּחַ, "Let my right hand forget me." Patrick and others suppose an ellipsis. See our Vers. Perhaps therefore נָנָן hath been omitted, "Let my right hand forget to play." See 1 Sam. xvi. 18.

6. רָאשׁ עַל. All the versions, "in the beginning of my joy." Muis. Lowth, &c. with our Bib. Vers. "Above our chief, or greatest joy." Our old Vers. omits רָאשׁ entirely. Durell interprets the last words thus, "let me rejoice in bitterness." i. e. "May an oppressive calamity be my doom and only comfort." The second sense seems best.

7. "Remember, O Jehovah, to the children of Edom the day of Jerusalem." i. e. punish them for their cruel insults. See Mudge, &c. and Obad. v. 10. "Judicia autem Dei in Idumæos propter hanc ἐπιχειρείαν habes Jerem. xl ix. 7, &c." Grot.

9. זְכֹר האוכרים MSS. זכור.

8. הַשְׁׂדֹּה. Syr. & Houb. with one MS. השׂודָה, and as the metre of the Collat. is defective, perhaps we should add תְשַׁׂדֵּה, which might be dropped from the similitude, "O, daughter of Babylon, who destroyest, thou shalt be destroyed." Alluding to Isai. xiv. 4. "Vastata, i. e. certo exitio destinata." Muis, &c. But see Secker. This and the following verse seem to have respect to the *Lex Talionis*, Exod. xxi. 24. See Lorinus, &c.

9. That the Babylonians probably used this cruelty to the Israelitish children see Lam. ii. 11. and Isai. xiii. 16.

P S A L M CXXXVIII.

PATRICK, &c. ascribe this psalm to *David* agreeable to the title. Lorinus, &c. from the use of היכל in the 2d verse infer that it was written after the building of the temple, which argument has no foundation. See Ps. v. 8. 1 Sam. iii. 3: Mudge ascribes it to *Daniel*. See Ps. lvii. 1.

V. 1. All the Vers. with Hare, &c. and 4 MSS. supply יהוה in the first line, "I will praise thee, O Jehovah."

וְנַגֵּד. 6. Syr. Ar. & Æth. have וְנַגֵּד, "even before the Gods, &c." i. e. "before Kings, Glassius, &c." "before the Angels," 6. Vulg. Ar. & Æth. with Mede, &c. Perhaps before the *false Gods* of the Heathen, amongst whom the psalmist might at this time be; (See 1 Sam. xxx. 7.) if David was the author, or Daniel.

2. "Towards thy holy temple." Wherever the *ark* was, there was the *temple* of Jehovah. See 1 Sam. iii. 3. And the psalmist probably directed himself to that point. See Dan. vi. 10.

עַל כָּל שָׁמֶךָ אָמַרְתָּךְ. If the present reading of 6. Ar. & Æth. be right, their copy had קָדְשׁ instead of the last word, "for thou hast magnified thy *holy* name above all." But Hammond thinks that for קָדְשׁ, we should read קָדְשָׁו, which the Collat. of the 6. MSS. may set right. Durell wholly rejects the word upon their authority, "For thou hast magnified thy name above every thing." And one MS. wants it. Hare, &c. read שׁ instead of it, "thy name above every name." See Phil. ii. 9. Syr. reads שׁ for שָׁמֶךָ, "for thou hast magnified thy Word above every name." Secker proposes אֲתָהֶךָ for the last word, *thy Truth*. But וְאָמַרְתָּךְ seems to be right, "for thou hast magnified thy Name and thy Word above all things." See verse 4, our old Vers. & Houb. But

a friend

a friend for כל שטך conjectures “for thou hast magnified thy name above the heavens.” See Ps. viii. 1. cxiii. 4.

V. 3. וַתִּעֲנֶנִּי “*respondisti mihi.*” Syr. See also our Vers. and the words may refer to 1 Sam. xxx. 8.

6. Vulg. & Ar. probably read “*תְּרַבֵּנִי thou shalt multiply me.*” 48 MSS. have *תְּרַחֵבּנִי* in *Hiph.* Houb. reads *תְּרַחֵב*. But Syr. probably reads “*וְתַרְבָּ עַזְּ הנֶּפֶשׁ*” and thou hast increased the strength of my soul.” 10 MSS. עַזְּ.

4. “When they have heard the words of thy mouth.” i. e. “*opere nimirum completa.*” Gejerus.

5. בְּדָرְכֵי “And they shall sing of the ways of Jehovah.” For ב in this signification see Castel’s Lexic. Piscator, &c. But a friend reads with one MS. וַיִּשְׁרוּ *for et recte procedent.*”

6. Mudge, &c. place the correspondence between רַם & כָּמַרְחַק, “Though Jehovah be *high*, yet he hath respect to the lowly—and observeth the haughty, *though afar off.*” Houb. &c. put it between רַם and וְגֹבוֹהָ, “Though Jehovah be *high*, yet he regardeth the lowly—*though he be exalted, he acknowledgeth him afar off.*” And Green transposing the two last words reads וַיַּדַּע *for עַזְּ יְדָעַ* “*though he be exalted, yet he owneth (him) from afar.*” Durell renders the last line, “*but the proud he regardeth with aversion.*” R. Nathan, &c. referring to Judg. viii. 16, render עַזְּ, *franget.* See Poole. But Ch. & Vulg. probably read there וַיַּרְא from *yy*, *frangere.* Syr. & Ar. from רַע, in *Hiph.* “*malo afficere.*”

7. חַחְנֵי. 53 MSS. But Houb. reads תַּחַחְנֵי “*thou shalt lead me.*” See Ps. cxix. 37.

אַל עַל. Houb. &c. with 11 MSS. transpose these words, which removes the necessity of expunging the last with Hare and Edwards, who to complete their metre insert אָדוֹנִי at the end of the 3d line; but as that of Green and the Collat. seems preferable, I would add יְהֹוָה at the end of the verse, which might be lost, the next beginning with it, “*and*

right hand shall save me, O Jehovah." Syr. renders the words, *in ira.*

8. יְגַמֵּר or as 11 MSS. יְגַמָּר. Lowth, &c. read according to ó. Vulg. Ch. Ar. & Eth. הַגְמֵל, or הַגְמֵל, "will, or, wilt recompence." Houb. objecting to this reading, and the text on account of the preposition, (which Secker obviates) remarks thus, "Syrus גָּמָא, protexit, ex scriptione antiqua יְמַנֵּן, proteget. בְּעֵד subjungi solet verbis מִנְ, et נָגֵן protegere." But Secker observes that the first verb never bears this sense; and Syr. does not seem to have read either of them, but הַרְגִּיעַ or some such word, "Dexteram tuam Domine quiescere fac super me." Unless Walton's version be wrong, as Houb. and Secker agree in their sense. Mudge, &c. render the text, "will completely cover me all round." See Cocceius. Green reads מִנְ, "Jehovah will be a shield around me." Perhaps יְגַמָּר may be the better reading, "Jehovah shall consume them for my sake." i. e. The enemies mentioned before. For this sense of the verb in Ch. & Syr. See Cast. Lexicon. Unless we read in the 2d. pers. with ó. which agrees better with the context, "Thou shalt consume them, O Jehovah, &c." Syr. reads with 15 MSS. מְשֻׁבָּח, "the work, &c."

P S A L M CXXXIX.

THE title, with all the versions, ascribes this psalm to David, but the many Chaldaisms in it (See verse 2, &c.) militate against this opinion; and as in the Alex. Verſ. there is added, Ζαχαρίας ἐν τῷ διατκοφᾷ, it might be written perhaps after the captivity. See Mudge. It is a most beautiful composition; "Et si primas tenet in *Idyllico* genere Ps. civ. hic proxime illi aſſidet." Lowth's Praelect. who with Mudge divides it into five parts. Green and the Collat. into four. The first section contains a most sublime description of the omniscience of the Deity.

V. 1. וְתַדִּעַנִי. ó. Syr. Vulg. Ar. & Æth. with Houb. &c. read “and known me.” Unless אָתִי, which generally follows this verb, has been dropped through its likeness to the following word. See Calaf. Concord.

2. מְרֹחֵק, “exponatur de loco remotissimo, aut tempore.” Lorinus. Here it seems to refer to the latter. See our old version, and Secker.

3. זֶרֶיח. “Thou siftest my path, &c.” Mudge, &c. See also our marg. Vers. Munster, &c. “thou compassest.” And from this sense of the verb comes זֶרֶח, corona, which also seems most suitable here. See our Bib. Vers. and verse 5.

רַבְעֵי Cocceius and others (See Poole) suppose this word to be a Chaldaism for רַבְצֵי; but a friend with great probability thinks a bed is so named from the square shape of it, as quadra signifies id quod est quadratum: See Ezek. i. 9., Lev. xx. 16. He also further remarks with Muis, that σχῆνος not only signifies, juncus, but floream e juncis contextam, Ang. a matrass. Grotius says that this word is written by mistake for κοῖτος. The Collat. of the ó. MSS. will clear up this.

4. הַז. ó. Vulg. Syr. Ar. & Æth. with one ant. MS. read הַז אַתָּה. A friend referring to Dan. iii. 18. offers הַז לֹא. Perhaps, “But lo, O Jehovah, thou knowest the whole of it.” See our Bib. Vers. and Green’s translation of the last word. “Et si nondum est sermo in lingua mea, tu tamen Domine nosti omnia, quæ futura sunt, ut quæ præcesserunt. Tu formasti me, &c.” Houb.—ó. Syr. & Ar. dividing the sentences differently, for טלה עוה probably read טלה מעלה, or מעלה עוה, “prævaricatio.”

5. Green’s transposition of this and the next verse probably right; the former referring to the Omnipresence of the Deity treated of in the next section. Our Bib. Vers. as Secker observes, seems equally good with that of ó. and Houb. See verse 4.

6. פְּלַאיָה. 39 MSS. read פְּלִיאָה. probably right. See Castell. Houb. reads הַפְּלַאיָה דְעַתָּך, “Thou hast magnified thy knowledge, &c.” See ó. and Secker.

אָכוֹל, Durell, deriving it from בּוֹל, reads אָכְוֹל, "I cannot comprehend it." Which seems most pertinent.

7. This seems to allude to Gen. iii. 8.

מִרוחַךְ, "from thy spirit." By this expression most of the antient fathers, and the generality of modern interpreters understand the *Holy Ghost*. See Lorinus, Poole, &c. It is also clear from Ps. li. 13, &c. that this person of the *Trinity* was well known to the Jews in the time of David. And the learned Cudworth has shewn (See his Intel. Syst. p. 548. &c.) "that the platonick doctrine of a *Divine Triad* was derived from a *theology of Divine tradition or revelation*, or a *Divine Cabala* amongst the Hebrews, and from them afterwards communicated to the Egyptians, and other nations." Which tradition probably commenced from the creation of the world. In the account of which Moses makes use of this expression בָּרָא אֱלֹהִים, where the plural noun with the singular verb, as has been observed by many learned persons, seems to denote a plurality of persons in the Unity of the Godhead. See Piscator, Randolph, &c. In the next verse we read that "the Spirit of God moved upon the face of the waters." And that by the Spirit of God we are here to understand the third person in the Trinity is not only supposed by most of the Greek and Latin Fathers, (See Tirinus) but may probably be inferred from Ps. xxxiii. 6, &c. For though some learned men suppose this expression only to denote a strong, or great wind, (See Grotius, &c.) the idea of a great wind sitting, or as the word מְרֻחֶפֶת properly signifies, brooding upon the face of the waters, does not seem here so consonant. And that the Evangelist in those remarkable words, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee," (Luke i. 35.) alluded to this passage of Genesis is admitted by Grotius himself, "mihi placet sententia putantium tralationem sumptam ab Avibus pullos excludentibus; ut ita ostendat Angelus, ea virtute oriturum hunc fætum quâ mundus ipse exordium sumpsit." But if these arguments should not be deemed by some conclusive, the following passage in verse 26. "Let

"us make man," more plainly proves a *plurality of persons*. For though this mode of expression may be sometimes used as a *majestic* form of speech, it will appear from comparing ch. iii. 22. that this interpretation cannot be admitted here, as **כָּחֶד מַנְנוּ**, as *one of us*, relates to the same as **שָׁבֵעַ**, *let us make*, and those words cannot be understood of an individual person. See Chrysost. Patrick, &c. And that they are not addressed by the Deity to the *angels*, as Grotius and others assert, is evident from Heb. ch. i. where *The Son* is expressly declared to have made the world in exclusion to the *angels*; who, as may appear from comparing Gen. iii. 24. with Heb. i. 7. were probably employed by the Divine persons to guard the tree of life. See Ps. civ. 4. Ainsworth, Sharpe on Cherubim, &c. "*Facies tua hīc Filium designat.*" Gejer.

8. **קָמָא**. As this verb appears only here, and in Dan. it strengthens the supposition that this psalm is of recent date.

שְׁמִים. All the Vers. with one valuable MS. probably read **לְאָ** before it.

וְאָצַעֲהָ שָׁאוֹל. All the Vers. with Houb. &c. read **וְאָצַעַת**, "Or should I go down to the grave, &c." Vatablus, &c. adhering to the text, say, "alludit ad id, quod sepulchrum mortuis est pro lecto," "Or if I make the grave my bed, &c." Or as Secker, "if I lay the grave, or, place of the deceased, under me," i. e. lie down in it. Green renders **אָשָׁל**, *Hell*.

9. "Videntur mihi hujuscē distichi, plane sicut prioris, duo membra intra se opponi, non esse alterum alteri consequens; transitum *duplicem* exprimi, unum ad *Orientem*, ad *occidentem* alterum." Lowth's Præl. 16. See Green also. As the first Hemistich seems short, we should probably read with ö. Syr. Vulg. Ar. Æth. & Green **אָשָׁל מְאָ**; and 5 MSS. read with them **וְאָשְׁכָנָה**.

10. "Of the sea." i. e. The Mediterranean, which was West of Judæa.

10. As the two members of this verse answer to those of the former, and the metre of the last seems deficient, perhaps **פָּה**, may have been dropped from the middle of it, "Even there shall thy hand lead

me—and *here* shall thy right hand hold me up.” i. e. that he should not sink in the deep waters.

11. 9 MSS. more regular, or perhaps we should read וְאָמַר 9. וְאָמַר “ And if I should say.”

שׁוֹפֵן. The sense put upon this verb, as Green observes, seems forced, he therefore reads, “ הַחֲשִׁבֵּנִי ” “ the darkness will hide me.” But שׁוֹבֵן is still nearer to the text, “ the darkness will fence me.” See Job. x. 11. Or as a friend. סֻכֵּנִי.

אוֹר בַּעֲדָנִי. Our Bib. Vers. gives the literal sense of these words. “ Sed apud Nebiensem contrario sensu, non quoque est Obscuritas propter me.” Lorinus. Green also supposing this sentence to be synonymous to the preceding, which Ch. and the following verse countenance, reads אַיִלָּה בַּעֲדָן, “ and the night shall be blackness around me.” Houb. fetching the sense from Ar. & Æth. reads עֹר still nearer to the text, “ cæcæ erit super me.” See Cast. Lex.—Secker is not at all satisfied about this verse.

12. יְחִשֵּׁךְ. 6 MSS. read יְחִשֵּׁיךְ, but the true reading seems to be יְחִשֵּׁךְ, “ Yea, the darkness is not dark with thee.” See our old Vers.

כְּחִשְׁכָה. Houb. with 56 MSS. in which form it is found every where else; and the word לֹךְ seems to be dropped at the end of the line, “ As is the darkness, so is the light to thee.” See our marg: Vers.

13. Green connects this verse with the former. Lowth, &c. make it a part of the next section, to which it seems more properly to belong, as it sets forth the omnipotence of God in the formation of man, “ the noblest work of God.”

קִנְתָּה, “ Because thou hast created my reins.” See Lorinus, &c.

כְּלִיּוֹתִי. 47 MSS. have כְּלִיּוֹתִי, a strong proof of the corruption of the text. See Calaf. Conc.

“ Thou coveredst me,” &c. i. e. With a membrane which contains the *Fœtus*. See Piscator, &c.

14. על כי נוראות נפלתי. The critics differ widely in the construction of these words. 32 MSS. read more conformable to the radix. All the Vers. read נפלית, agreeable to which Durell renders thus, “ I will praise thee, for thou hast wonderfully done terrible things.” Houb. supposing that על כי never bears the sense of *for*, reads אל for על, and נפלתי for נפלתי, “ I will praise thee, O God, for I am awfully made.” See Syr. also & Green. But Secker reading the verb with Houb. maintains from Noldius this signification of the conjunctions united. Mr. Bradley reads אל with Houb. and the verb according to the Vers. “ I will praise thee, O God, for thou hast wrought terrible things wonderfully.” But perhaps כי has been written for כל, “ I will praise thee for all the terrible things thou hast wonderfully done.”

15. עשיתי. 6. Syr. Vulg. Ar. & Aeth. in the 2d perf. עשית.

רקמתי. 6. & Vulg. probably read וקמתי, “ et substantia mea.” I would read רקמת, or with the ה prefixed, “ My substance was not hid from thee, which thou madest in secret—and wroughtest curiously in the lower parts of the earth.” “ Distinctionem pulcherrimam membrorum comparat operi Phrygionico.” Grot. See Lowth also Prael. 8. and Green.

“ In the lower parts of the earth.” i. e. The womb. See Muis, &c. with Job xxxi. 15. Houb. reads רקמתי and עשיתני.

16. גלמי. This word occurs no where else, and Secker with great probability reads גرمי, by which a proper noun is supplied to the plural verbs and affixes, and the transposition and addition proposed by Green, &c. rendered unnecessary, “ Thine eyes did see my bones—and in thy book all of them were written, they were fashioned daily, when there was not one of them.” A friend conjectures that צרי may have been omitted from its similitude to צרו in the following line. See our Versions.

“ In thy book” alludes to the method practised by human artists of working by a sketch or model. See Hammond.

וַיָּצְרֹז. Durell reads יִצְרֹז, “*my members were registered.*” See Job. xvi. 7. Houb. supplying נְכַחֵד gives this sense, “*Dies mei in fasciculo erant, et ne unus quidem ex iis defuit.*” See Hammond also, and Green.

וְלֹי. Hare, &c. rightly conclude this word improperly placed, and we should probably read with Green קָרוּ לִי, “*How precious to me are the thoughts of thee, O God.*” Or with Hare אֶלְיָה, “*How precious are the thoughts of thee, O my God.*”

אַסְפָּרָט. The fut. for the subjunct. Grotius, &c.—אֲמָת rather seems to have been omitted through its similitude to the two first letters of the verb. See Gejer.

הַקִּיצָּתִי. 57 MSS. See Ps. iii. 5. “*I awake, and am still with thee.*” i. e. *am still thinking of thee.* Muis, Patrick, &c.—“*I am weary, &c. i. e. I find it an impracticable attempt, for in the end I am where I began.*” Durell.—There does not seem to be any connection between the two Hemistichs of this verse, as a friend has observed. Might we then read בְּקִץְבָּם for הַקִּיצָּתִי, “*Is there any end of them; for I am yet with thee?*” i. e. thou dost still support me.

אֲמָת. The present learned Bishop of Salisbury conjectures that this and the three next verses are misplaced, and that they might begin the next psalm, the 23 verse being more regularly connected with verse 18, and then this might be divided into three sections. Otherwise this verse, according to Muis, begins the last section, and by an apostrophe the psalmist expresses his indignation against those who impiously oppose their *Creator*, and destroy their *fellow-creatures*, who are *his work*.

אֲמָת. De Dieu, &c. “*verily.*” Gejerus, &c. with Syr. “*Oh that.*” Houb. &c. read רְאָת. But the 2d sense may be consistent with the idea of a *Theocracy*, wherein idolaters may be considered as *rebels*. See Chrysost.

תְּקַטוֹל 22 MSS. and 6. Syr. Vulg. Ar. & Aeth. read רְשֻׁעִים. Buxtorf. mistakes in saying that אלה is wrote only once fully in Ps. l. 21. for it

it is found here, Ps. xviii. 32. cxiv. 7. Deut. xxxii. 15. Prov. xxx. 5. &c. But one MS. reads אלהי, and see Ps. cxlv. 1.

"*The men of blood (i. e. murderers) shall depart from me.*" ו being considered as conversive. Green omitting it, would read יסרו. But see our Bib. Vers.

מִנִּי 7 MSS. more usual.

20. 28 MSS. read with Syr. our Vers. &c. ; יאמוך : מירוך but the text will admit of a very good sense. See Houb.

נשוא לשוא עריך. The versions make little sense of these words, but all agree with most of the critics in reading נשוא. Hare, &c. supply שמק, "Thine enemies take thy Name in vain." Green to avoid the ellipsis reads by a transposition רעיך, "and take thought of thee. i. e. think of thee only for deceit." Houb. reads with a very small alteration עליך, following which the verse might be rendered, "Who rebel against thee for the sake of wickedness—they lift up themselves against thee for the sake of vanity." i. e. by preferring false Gods to the Creator of all things: at which impiety the psalmist expresses his indignation in the following verse.

21. הלוא. 67 MSS. הלא.

ובמתקוממיך. Hare, &c. with 2 MSS. זבמתקוממיך, and two others supply מ, which is probably right, notwithstanding what Buxtorf asserts, Gram. p. 234.

"*And am not I grieved?*" Rather, "*and do not I abhor?*" See Green, and verse 22. But, as Secker observes, one is tempted to think that this should be אתקומם; though no version or MS. favors this interpretation. And for the text he refers to Gen. xii. 3. Ps. xviii. 7.

22. "Perfectione odii, per hypallagen, pro odio perfectionis." Piscator. These words are spoken in the spirit of the Law, which considered idolaters as rebels against the state. See verse 19. לאיים 55 MSS. As this line seems defective according to the Collat. perhaps לעד has been dropped at the end, "*They shall be enemies to me for ever.*" i. e. I will have no intercourse with them.

23. 18 MSS. **סְרֻעָפִי**. See Ps. xciv. 19. But ó. Vulg. Ar. & Æth. probably read **שְׁבַיְלִי**, “*my paths.*” Syr. **צָעֵדִי**, “*my steps.*” Ch. reads a different word from Ps. xciv. 19.

24. **בְּדֶרֶךְ עֲוָלָם**. Hare dissatisfied with the sense of Muis, Le Clerc, &c. reads **שְׁלוֹמָם**, “*in the way of peace.*” “*Via pacis viæ molestiae optime opponitur.*” “*Et deduc me ad terminos vitæ confuetos.*” Houb. But as **עַצְבָּה** signifies an *idol*, and is so rendered by Kimchi, &c. (See Poole) **בְּדֶרֶךְ** may be the true reading, “*And see if the way of an idol be in me—and lead me in thy way for ever.*” The affix being easily omitted through the sameness of the letters. But Secker justifies the text from Ps. i. 6. Jerem. vi. 16.

P S A L M CXL.

IT is supposed by some that this psalm was composed by David according to the title, when under persecution from Saul. See Muis, Patrick, &c.

V. 2. **מַאֲדָם** & **מַאֲיָש** may be either taken *collectively*, as Lorinus and Durell suppose; or the *violent man* may relate to *Saul*, and the other to *Doeg*. See Ps. xviii. 47. with Muis, &c.

3. **תְּנַצְּרָנִי**. ó. Vulg. & Æth. with one ant. MSS. read **גַּזְרָנִי**. See our Bib. Vers. Syr. & Ar. But 2 MSS. with Syr. **וּמַאֲיָש**. See our old Vers.

3. **מִלְחָמֹת**. One MS. reads **מִלְחָמָת**, with Syr. & Ar. It is necessary with Gejerus to supply **אָל**, or **ל**, “*Every day they are gathered together for battle.*” See our Bib. Vers.

4. **עַכְשָׂוב**. A *serpent* of the most venomous kind. See Boch.—ó. Vulg. Ar. & Æth. with the Apostle in the plur. “*of asps.*”

5. See verse 2.

6. Hare, &c. divide this verse into four lines. Mudge and the Collat. only into three, though in a different manner; and as one MS. omits **רִשְׁתָּה**, and

and another reads לְרֹגֵל יָד (See ó. Ar. & Æth.) Hare, &c. with Syr. read 30 MSS. and מַעֲגֵלִים, I would propose this order, and construction of the words,

טָמֵנוּ &c.
וְחֶבְלִים &c.
: מַעֲגֵלִי &c.

“ The proud have hid a snare for me—and they have spread cords for my feet—in my path they have laid traps for me.” And these synonymous expressions may denote the great vigilance of his enemies.

8. “ *O Jehovah, my Lord, the strength of my salvation.*”

סְכּוֹת וְעַז MSS. and 6.

9. Hare, Houb. &c. agree nearly in their corrections and division of this, and the next verse; I shall therefore only observe, that 2 MSS. justify יְרִימֹו for יְרוּ�ם, and 45 MSS. read יְכֻסְמֹו instead of יְרִימֹו, and adding אלְהִים instead of סָלָה, which is improperly placed, they may be divided thus, “ Grant not, O Jehovah, the desires of the wicked—Let not his device succeed *O God—They lift up the head who surround me—let the mischief of their own lips cover them.*” Ar. reads the negative, and a friend remarks perhaps rightly, “ ut ne superbiant.” See Hare also.

10. Houb. with 31 MSS. יְמִיטֹו. Secker with great probability reads יְמִיטֵר.

11. יְפִלְמָם 58 MSS. יְפִילָם, which the construction requires; and Vulg. 6. with Ar. גַּחְלֵי הַאֲשָׁר “ *He shall rain coals of fire upon them—he shall cast them into pits, that they shall not rise again.*” See Ps. xi. 6. But 6. Vulg. Ar. & Æth. seem to have read בְּמִנְרוֹת for בְּמִנְרוֹת in miseris.” Ch. reads בְּחִמְרוֹת in foveas lutofas.” Syr. omits it. And as it occurs no where else, may it not be written for בְּמִנְמוֹת? See Ps. cxli. 10. Hab. i. 15, 17. Houb. &c. read according to Vulg. & Alex. Vers. חַפְלָם, or וְחַפְלָם “ *Thou shalt cast them, &c.*” Or, “ *But thou, &c.*”

12. " *Vir linguae est maledicus.*" Gejerus and Hunt. Hare not thinking this expression strong enough reads לֹצֵן for לשׁון, " *The Scorn-ner.*" Either of which is applicable to *Doeg*. But from comparing verse 1 and 5 with this, Hare's metre with the Collat. and considering that רַע, which 2 MSS. omit, seems redundant in the 2d line, perhaps this word, or rather רָשָׁע, should be inserted in the first instead of לשׁון, " He (i. e. God) will not establish the wicked man in the *Land*, (i. e. of Israel)—he will hunt the violent man to destruction." But one ant. MS. omits חַמֵּס.

13. יְדֻעַת, All the Vers. Houb. &c. with 48 MSS. have יְדֻעַת.

מִשְׁפָט. All the Vers. Houb. with 4 MSS. וּמִשְׁפָט.

אֲבִינוּם. Houb. with 70 MSS. אֲבִינוּם, in which form it is always found, " *I know that Jehovah will maintain—the cause of the afflicted, and the right of the poor.*"

14. In this verse the rewards of the righteous, which were *temporal* under the *Theocracy*, are contrasted to the punishments of the wicked, described in verse 12.

" *In, or with, thy Presence.*" i. e. The divine Shechinah.

P S A L M CXLI.

MUIS, Peters, &c. suppose that this psalm was composed by *David* according to the title, upon his flight to *Achish*, king of Gath, 1 Sam. xxvii. 2. Hammond, &c. refer it to 1 Sam. xxiv. and perhaps the remark on verse 6. may strengthen this opinion. Mudge, &c. attribute it to *Jeremiah*. See Jerem. viii. 1, 2, 41. Secker remarks that Peters's exposition and application of this psalm is admirable, though not quite unexceptionable.

V. 2. קְטָרָת. All the Vers. have קְטָרָת, “as the incense.” But Cast. reads לְקְטָרָת, “for incense.” Gejerus observes that the incense was offered up in the morning, and is opposed to the evening sacrifice, at the time of offering which (i. e. three o’clock in the afternoon) devout Jews at a distance from Jerusalem used to send up their prayers to God. See Dan. vi. 10.

3. דַלְתָה. &c. Vulg. seem to have read דַלְתָה here, as does Houb. and if with Piscator, &c. נִצְרָה be considered as a noun, the words afford this sense, “Set a watch, O Jehovah, before my mouth—a guard against, or upon,—the door of my lips.” Which are synonymous expressions. But see Hammond, &c. One ant. MS. omits יְה, and another דַלְתָה.

4. עֲלֵילוֹת. 68 MSS. עֲלֵילוֹת. See Calaf. Conc.

בְּמִנְעָמִים. “with their pleasant meats.” Durell. But Secker reads בְּמִנְעָמָה. See Gen. xxvii. 4. &c. Prov. xxxiii. 3. Peters understands this of their luxurious idol feasts. See Durell also. פּוּעָלִי מִזְבֵּחַ MSS.

5. יְהִלְמָנִי. Lowth reads according to Syr. & Ar. “Let the righteous instruct me.”

חַסְדָה. Hare, &c. read with ó. Vulg & Æth. “in kindness.”

רָאשׁ אֶל יָנִי. One MS. reads רָאשִׁי, which favors the opinion of Hammond, Peters, &c. “Let not the oil of my head, &c.” [i. e. with which I was anointed.] But see Durell’s version, who observes also, “if this be a prayer of David, the words may be rendered thus, *Tho’ the righteous kindness* (shewn in sparing Saul’s life) *bruise me and reprove me, let not the anointed head* (i. e. Saul) *break my head.* See 1 Sam. xxvi. 23, 24.” Grotius, &c. render the word, *præstantissimum*. See also our Vers.—Hammond translates it, “the oil of poison.” i. e. *Calumny.* Hare, Lowth, &c. read רָשָׁע יָנִי, according to ó. Vulg. Syr. Ar. & Æth. “Let not the oil of the wicked bedew, or anoint, my head.” Secker objects to this sense of the verb. But this reading seems preferable; though 27 MSS. read יָנִיא.

וְתַפְלָתִי. Hare, &c. with one ant. MS. omit the י; but it may be emphatical, “For my prayer is even yet against their kindness.” i. e.

verba adulatoria. See Poole, 6. Vulg. Ar. & Æth. A friend reads **הַחְפָּלָתִי**, and gives with some of the former readings this sense of the whole, “ Let the righteous instruct me in mercy, and reprove me; but let not the oil of the sinner drop on my head; (i. e. flattery) for my prayer is still against their wickedness.”

6. **נִשְׁמַרְתִּים**, “ Their judges on the sides of the rock *were dismissed*.” i. e. *in safety*. Peters, &c. alluding to 1 Sam. xxiv. 7. And this seems to be the true sense of the word; but perhaps **נִשְׁמַרְתִּים** is the right reading, “ Their judges *were preserved* in the sides of the rock—and heard my words, that they were pleasant.” See Prov. xvi. 24. and 1 Sam. xxiv. 9—22. Houb. **נִעֲמָנִים** for **נִאֲמָנִים**, “ *were true*.” In this verse Peters observes, that the *kindness* of David to Saul and his men is opposed to their *cruelty* to him, as set forth in the next.

7. **שְׁפֵטָהֶם** MSS. But as one MS. omits **ם**, might not the *true* reading be **שְׁפֵטָיוּהוּ**, “ *his judges*.” i. e. *Saul's*.

7. **כַּלְחַ וּבְקָעַ**. As a friend observes, 6. might read **יכַּעַ**. See Vulg. also. Durell makes these two words nouns, “ *As shreds and chips*.” But 12 MSS. reading **פּוֹלָח**, & 11, **וּבְקָעַ**, Junius, &c. seem right in making **עַצְיָהָם** to be understood. See Eccles. x. 9. and our Vers. “ Jam tanita vi me & meos circumstant, ut mox distringendi, et membratim discerpendi simus illorum impetu, nisi tu, Deus, succurreris.” Junius. See Patrick also. Houb. &c. read **עַצְיָהָם**, or “ *their bones*,” according to Alex. Vers. Syr. & Ar.

8. **לְפִי שָׂאָל**. Peters renders these words, “ *at the mouth*, i. e. *at the command of Saul*.” But the *pit*, or the *grave* here seems to be opposed to the *cave* in the preceding verse.

8. “ But mine eyes are unto thee, O Jehovah, my Lord.” Houb. reads with 13 MSS. **בְּךָ**. **ה** might be added from its similitude to the following letter.

9. **מִפְּחָד בְּנֵי כֹּחַ**. 6. Vulg. Ar. & Æth. read **מִפְּחָד בְּנֵי כֹּחַ**, “ *a liquef.*” Syr. “ *a manu laquei*.” which seems to be right, and might be rendered “ *from the power of the snare*.” See Ps. xl ix. 15.

18 MSS. וּמְקוֹשֶׁת. more regular; but ó. Vulg. Ar. & Æth. and one MS. with Houb. “*וּמְקוֹשֶׁת*,” “and *from the gins.*”

9 פָּועֵל. MSS.

10. בְּמַכְמָרִין. Hare, &c. read with ó. בְּמַכְמָרָם “*into their own net.*” Houb. with Syr. & Ar. or rather as Lowth בְּמַכְמָרִים “*into their own nets.*”

11. יְחִידָה. ó. Vulg. Ar. & Æth. connect this word with the last sentence, whereas Hare allows that it belongs to the first; though for the sake of the metre he has placed it in the last line; but the Collat. has restored it to its proper place; and instead of repeating יְחִידָה with Houb. to supply the metrical defect, “*ego testis ero, donec transeam,*” (to which Lowth objects, as unnecessary) יְחִידָה has been probably dropped before יְחִידָה, as they frequently occur together, “*Let the wicked fall into their own nets together—let me ever escape.* See our Bib. Vers. Unless we read with Ar. and our old Vers. “*וְאַנְכִי—אַעֲבֹרָם*” “*and let me ever escape them.*”

P S A L M CXLII.

THIS psalm is generally supposed to have been written by *David*, according to the Hebrew title, ó. Vulg. Ch. Ar. & Æth. when in the *cave*; perhaps of *Engeddi*; as the next might be composed when he was in that of *Adullam*. Or *vice versa*. For it is not very probable that they were both penned on the same occasion. But Houb. refers them both to *Christ*.

V. 2. The verbs are in the fut. “*I will cry, &c.*” David therefore may be supposed to be in the cave. See Muis. But Secker observes, “that the danger was past, when this psalm was penned; and therefore in the title, the translation should be, *when he had been in the cave.*” See verse 5.

יְהוָה. 2d. Houb. reads with one MS. אֶלְנִי. But if any change be made, perhaps it should be אֶלְיִ, (See the preceding word). “ with my voice will I supplicate *my God.*” There is no MS. authority for reading בְּקוּלִ, which seems proper.

3. אֲשָׁפֹךְ 21 MSS.

4. וְאַתָּה. “ non tam copulat, quam tempus veluti determinat.” Gejer. “ *Then thou knewest my path.*” See our Bib. Vers. Hare rejects it with 3 MSS. 5 בָּאוּרָה 5 MSS.

The sense, as well as metre, seems to require that with Hare, &c. we should read גָּאֵסֶת, as in Ps. cxl. 6. “ have *the proud* hid a snare for me.” Houb. adds a line from Ps. cxliii. 4.

5. הַבִּט. Ch. reads אַבִּיט. ó. Syr, Vulg. Ar. & Æth. might, as Lorrinus observes, read מַבִּיט part. Ben. or rather perhaps וְאַבִּיט. See our old. Vers. But he, after Hieron. with Hare, &c. reads as 51 MSS. הַבְּטָ, as 51 MSS. have it; but the word in the text seems to be the regular imperat. See Masclef, Ps. xlv. 4. and our Marg. Vers. Hare once thought that שְׁמָאל should be supplied after וְרָאָה according to Houb. and Jun. “ Look on the right hand, and see *on the left.*” Some word seems wanting to make up the metre of the 2d. line in the Collat. perhaps אִישׁ may have been dropped after וְאַיִן, “ *but no man cared for,* &c.” See Gen. xxxi. 40. Syr. Vulg. and Ch. read with 18 MSS. וְאַיִן; 55 MSS. have דָּרְשׁ, but the versions favor the text.

6. Syr. reads with one MS. וְחַלְקִי, “ *and my portion.*”

7. Hare for the sake of the metre supplies עַד in the 2d line; and the two following seeming too short, might we read יְהוָה at the end of the 3d line, and add כִּי after כְּחָ at the beginning of the 4th, “ Deliver me from my persecutors, Jehovah—for they exceed me greatly *in strength?*” See Prov. xxiv. 5. Amos. ii. 14. Nah. ii. 2. מְרוֹדָפִי 5 MSS.

8. טַמְסָגָר, “ *out of prison.*” i. e. *The cave,* where he was confined. See Muis, &c.

ב. Houb. reads with 4 MSS. כִּי, “*For the righteous expect that thou, &c.*” borrowing the Ch. sense of the verb. See Lowth also. But as all the Vers. have the pronoun, perhaps we should read לִי, as in Job xxxvi. 2. or rather וְלִי, “*Then shall the righteous flock about me—when thou shalt be gracious unto me, O Jehovah.*” See verse 4. 62 MSS. But see Ps. xxii. 13. Hare’s addition of יְהוָה, and אֶתְהָ, seems proper at the end of the 2d and 4th line. תְּגַמּוֹל 25 MSS.

P S A L M CXLIII.

PATRICK, &c. refer it to the persecution of *Absalom*, according to ó. Vulg. Ar. & Æth. But see Ps. cxlii. 1.

V. 1. Houb. &c. divide the metre thus, “*O Jehovah hear my prayer—give ear to my supplications in thy faithfulness—answer me in thy righteousness.*” Rather, *in thy mercy*. See Essay for a new translation. בְּאַמְנוֹנָתְךָ 44 MSS.

2. חַבּוֹא, Hare, &c. read with Syr. חַבְּיָא, “*and bring not.*” See Job xiv. 3. But 57 MSS. read חַבָּא, which favors the text. Mudge, &c. read this verse in a parenthesis, which seems right.

3. אֵיבָר. 3 MSS. Hare’s metre seems most regular. Better with Syr. & Ar. “*as those who are for ever dead.*” i. e. without any chance of being restored to life. See Isai. xxvi. 14. Lam. iii. 6.

4. Hare’s metre seems preferable.

5. “*The days of old*” seem to refer to the miraculous deliverance from Egypt.

6. פְּעֻלָּת. ó. Syr. Vulg. Ar. & Æth. with 12 MSS. פְּעֻלִּיךְ. See Ps. lxxvii. 13.

6. As the verb is wanting in the last sentence of this verse, Green in his version supplies **צמאה**. Durell with Syr. connects with the first noun, “*Anima mea sitiens est tui sicut terra.*” See also Complut. Vers.

7. One very valuable MS. reads with Syr. & Ar. before **כלתָה**, “*Hear me, O Jehovah, for my spirit.*” See our old Vers.

“*ונטשָׁת*,” “*Left, &c.*” The force of the negative is carried on. See above.—47 MSS. Secker thinks something may be wanting here. See Ps. xxviii. 1.

8. “In the morning.” i. e. “*celeriter.* vid. Ps. xc. 14.” Vatab. &c. 2 MSS. בְּבוֹקֶר

Perhaps **יהוה** is dropped after **בְּתַחְתִּי**, “*for in thce do I trust, O Jehovah.*” See the Collat.

9. “*I have lain hid with thee, or, near thee.*” Muis, &c. “Rather, hide me near thee.” Durell.—Gejerus says that this verb may signify the same as **חסִיתִי**, which one valuable MS. reads, and a friend adopts; but 6. Vulg. Ar. & Æth. reading, as Secker observes, **נָסַתִּי**, (which one ant. MS. authorizes) and 2 MSS. with 6. Ar. & Æth. **כָּסַתִּי**, the metre being deficient, perhaps we should read **כִּי אָלֵיךְ**, “*For unto thee do I flee to hide me.*” See our old Vers. and Green.—Syr. omits the words of the text.

10. Hare’s metre here seems preferable.

11. 42 MSS. See Ps. cxxxix. 19. and cxlv. 1. אלְהִי

6 MSS. read with Hare, &c. **בְּאָרֶץ** (See Ps. xxvii. 11.) “Let thy good spirit lead me *in a plain path, or, the path of uprightness.*” And this reading is strengthened by 3 MSS. having **בְּדַרְךָ**. But Merrick follows our Bib. Vers.

11. 56 MSS. **תְּחִינֵּי.** “*Preserve me alive.*” Mudge.

12. Preferring the metre of the Collat. **יהוה** might be added to complete the last line, “*for I am thy servant, O Jehovah.*” The preceding verbs should be rendered in the fut. being declaratory, not imprecatory.

19. 29 MSS. צוֹרָרִי

P S A L M CXLIV.

THE following psalms are all *eucharistical*. Grotius refers for the subject of this to 1 Sam. xvii. according to 6. Vulg. Ar. & Æth. Others suppose it a compendium of Ps. xviii. But Patrick, &c. refer it to 2 Sam. v.

V. 1. Syr. Vulg. & Ar. with 5 MSS. וְאַצְבָּעוֹתִי, “and my fingers.”

2. חֶסֶדִי, “*Benignitas mea.*” i. e. “*in me beneficis; abstractum pro concreto.*” Gejerus. Hare reads מְחֵסִי, or חַזְקִי. See Ps. xviii. 1. xci. 2. Durell חֶסֶת, probably right, “*My refuge and my fortrefs, &c.*” Or perhaps, as follows, חֶסֶתִי, “*My strength.*” See I Mai. xxxiii. 6. MSS. 2, omit לִי; and 77 read with Houb. הַרְוֹדָה.

עַמִּים. Muis, &c. with 42 MSS. besides many marginal readings עַמִּים, who subdueth the nations under me.” See also Gen. Diff. Sect. 26. and verse 6.

3. בָּן. 6. Syr. Vulg. Ar. Æth. with 14 MSS. וּבָן, “or the son, &c.” “Exclamatio ab admiratione φιλοθεωπίας Dei, quam in se expertus fuerat.” Muis. See Ps. lxxviii. 70, 71.

4. עֹבֶר. 6. Syr. Vulg. Ar. Æth. with Hare, &c. עֹבֶר, “his days pass away like a shadow.” But see Ch. and our Bib. Vers. Perhaps we should read עֹבֶר עֹבֶר, “his days pass away like the departing shadow.” See Ps. cii. 12.

5. שְׁמִיךָ. Ch. Syr. Ar. Hare, &c. with one ant. MS. if not another, read שְׁמִים, “Bow the Heavens, &c.” See Ps. xviii. 9. Alluding probably to the descent on Mount Sinai. See Lowth, &c. and Ps. civ. 32.

6. “And scatter them.” i. e. The nations mentioned verse 2, whence Patrick infers that Ps. xviii. and this were penned on different occasions.

7. **נְטוּם רַבִּים.** Hare with Edwards omits these two words, or adds with Green **פָשָׁנִי** after them, as in Ps. xviii. 17. for the sake of the metre. But as Durell observes, **טַמִּים** not suiting well here, unless we understand it with him of *great afflictions*, perhaps **מַעֲמִים** might be better, and dividing the verse into three lines, according to the Collat. **וְהַצִּילָנוּ** might be put at the beginning of the 3d line, “Send down thine hand from above—rid me from the mighty *nations*—and deliver me from the hand of the sons of the stranger.” i. e. from the *Philistines*. See Hammond, &c. Or from *Idolaters*. See Patrick.

8. **יְדֵיךְ.** All the Vers. with 37 MSS. read **יְדֶךָ** sing.

8. These words may allude to the *vanity* and *deceitfulness* of idols. See Hammond, and Isai. xliv. 20. Or to the falsehood and *perjury* of their enemies. See Mariana, Spencer, &c. Ps. cvi. 26. &c.—Perhaps **אֲשֶׁר** might be better rendered, “*For* their mouth.” The last part of this and the 11th verse should be rendered uniformly. See our Bib. Vers.

9. Here begins the *Exultation*, or triumphant song in consequence of the victory. See Ps. xxxiii. 2. and Pref.

10. **לְמֶלֶךְ**. Syr. reads **לְמֶלֶךְ**, “to the king.” Rather with Secker **לְמֶלֶכְךָ**, “to his king,” answering to *his servant*. See 1 Sam. ii. 10. which expression in Hannah’s prayer seems prophetical of *David*. Houb. &c. read with Syr. Vulg. and one MS. **עֲבָדֶךָ**, “thy servant.”

“From the sword of the wicked.” Mudge; by whom he understands *Ishbi-benob*. But see verse 1.

11. These words may bear the *past* sense. “*He hath freed me, and delivered me, &c.*” And this will remove the difficulty with respect to the three following verses, which Gejerus, Hare, &c. suppose to be spoken by the Philistines *וְאַתָּה מִלְאֹנָר*. But Vatablus and others consider them as the words of the Psalmist.

12. **אֲשֶׁר.** A friend suggests that this word may be a verb in the *imperat.* mood, and that its force should be continued to the following verses, “*Bless our sons, &c.*”

כּוֹוִית. ó. Vulg. Ch. Ar. & Æth. with 63 MSS. read כּוֹוִות, which is better. Houb. prefers כּוֹוִות “ *sicut Olivetæ.*” “ quæ, ex adverso plantationum, cum seria mirifice congruunt.” But in the 16 places, where זה appears in the plur. it is always in the *masc.* gend. besides that corner stones were in the highest estimation in the East. See Ps. cxviii. 22.

חַבְנִית. ó. Syr. Vulg. Ar. & Æth. read כּחַבְנִית “ *sicut similitudo.*” But the true reading is probably *לְחַבְנִית*, “ Our daughters shall be as the corner stones, hewn out for the building of a temple, or palace.” הַיְבֵל signifies both. See Durell, and Lowth’s prel. Diff. on Isai. p. 30.

מָזְנוּןָ. This word appearing no where else, perhaps it should be מָזְנוּןָ, from זָן, *alimentum.*

מָזְןָ אֶל זָן, “ de cibo in cibum.” Cocceius, &c. “ Our garners are full, affording provisions upon provisions.” These repositories for corn so common in the East (See Harmer, Vol. II. p. 452) probably took their rise from Joseph’s wise regulations Gen. xli. 35. ó. Vulg. & Ar. read מָזְהָ אֶל זָה, “ bursting forth on this side, and on that side.”

צָאָנוּןָ. Houb. reads with 41 MSS. צָאָנוּןָ, in which form it appears in near 200 places.

בְּחוֹזְוִתֵּנוּ, “ *in our fields.*” See Secker, &c. Job v. 10. and Prov. viii. 26.

14. If the metre of the Collat. be followed, it is not improbable that בָּאָרֶץ is dropped after פָּרָץ, from the similitude of the words, “ Our oxen are strong for labor, there is no breach *in the land.*” i. e. whereby they may escape, or be carried away. See Amos iv. 3. As horses were not permitted to be multiplied in the land of Israel under the Mosaical dispensation, in order to assert the supremacy of Jehovah, (See Deut. xvii. 16. Ps. xx. 8.) oxen were of singular use both in agriculture, and other laborious work. But see Edwards.

וַיַּצְאָה. Houb. per ה adventitium, reads וַיַּצְאָה. But should we not rather make it the femin. “ and there is no one *that goeth forth.*” i. e. ♀ woman; as they are the first to take the alarm in case of danger.

"Neither is there *any one* crying in the streets." Which denotes the greatest tranquility. בְּרַחֲבָותֵינוּ 6 MSS. more regular.

15. שִׁיחָה. The unprecedented use of this expression seems to argue the recentness of this psalm; and the time of *Nehemiah* may be as suitable to it as any. There is no necessity for supposing with some that the first line was spoken by the *Philistines* and the next by the *Psalmist*, as both are adapted to the last. See verse 11.

Muis supposes a redundancy of the pronoun, but the words may perhaps be rendered, "Blessed are the people, whose *Jehovah* is their *God*." In opposition to the *tutelary Gods* of the nations. It may be proper to observe that 2 MSS. have the same words, after אֲשֶׁר 1st. which occur in Ps. lxxxiv. 4. though none of the versions acknowledge them. See Gen. Diff. Sect. 84, 8.

P S A L M CXLV.

THIS is the last of the *alphabetical psalms*; and it is very probable from the metre of the Collat. that each verse consisted of two Hemistichs, the one beginning with the letter of the alphabet in its order, the other with the letter י, which may prove the impropriety of Hare's division of the metre. All the versions ascribe it to David, with the Heb. title; which one MS. omits. תהלה is found only here, as the title of a psalm.

V. 1. "I will extol thee, O my God, the King." The Jewish government was a *theocracy*.

אֱלֹהִי. 52 MSS. read here אֱלֹהִי, and it is observable that we have this word, and אֱלֹהִים in 2000 places at least without the י. See Ps. cxxxix. 19.

וְלֹגְדוּתָךְ 24 MSS. and 20 מהולל.

4. גָּבוֹרֶתִיךְ 20 MSS. ; but all the versions have the sing. as in verse 11. The construction requires that we should read with Ar. and a friend יְגִיד ; unless we read יְשַׁבֵּחוּ ; which agrees better with the following verbs.

5. כָּבֹוד הַוֹּדֶךְ . By reading כָּבֹוד יְדוֹ , there is no necessity for reading with Hare, &c. for יְדָבָרְיוֹ , “ *They shall celebrate the majesty of thy glory.* ” Alex. Vers. reads כָּבֹוד .

אֲשִׁיחָה . Durell, &c. read with 6. Syr. Vulg. & Æth. “ שִׁיחָו , “ and they shall speak of the words of thy wonders.” i. e. thy wonderful words, alluding probably to Exod. xx. But Green makes this and the next verse to alternate ; which the last verse of the psalm countenances.

נְפָלָאתִיךְ 40 MSS.

6. וְגָדְלָותִיךְ . Houb. omits the ' with 42 MSS. ; but all the Vers. with 21 MSS. read וְגָדְלָתְךָ sing.

אַסְפָּרָנָה . Houb. &c. read with 6. Ch. Vulg. Ar. & Æth. But see verse 5,

7. The metre in the last line of this verse seeming defective, might we not supply רַנֵּן ? See Ps. cxxxii. 16.

8. אַרְךָ . To preserve the correspondence in the Hemistichs according to the Collat. I would read וְאַרְךָ , “ *and flow to anger.* ” See title.

9. The sense as well as metre, seems to require that we should read with Hare, &c. according to 6. & Æth. קְיֻן after לְכָל , “ Jehovah is gracious unto all that wait for him.” See Lam. iii. 25. Though Lorinus and Secker object to it:

10. יְבָרָכָה . 6 MSS. and 4 at first, read יְבָרְכָךְ .

11. The last Hemistich appearing defective, or יְהֹוָה , or אלֹהִים , may have been omitted.

12. Lorinus, &c. read with 6. Syr. Vulg. Ar. & Æth. הַ instead of הַ , “ *To make known to the sons of men thy mighty acts—and the glorious majesty of thy kingdom.* ” Which is more agreeable to the context. The metre of the Collat. seems to require הַדָּר , which Hare rejects. See verse 5. גָּבוֹרֶתִיךְ 24 MSS.

13. **עַלמִּים**. 60 MSS. have **עַלמִּים**, and 67. **וְזֶה**.

Notwithstanding what Buxtorf, &c. have asserted, it cannot be doubted that a verse consisting of two Hemistichs, beginning with the letters נ and ו, has been here omitted, which 6. Syr. Vulg. Ar. Æth. with one MS. have preserved, (See Grotius, &c. with Gen. Diff. Sect. 48. &c.) “**נָאֹתָן יְהוָה בְּכָל דְּבָרָיו—וְחָסֵד בְּכָל מְעַשָּׂיו :**” *Jehovah is true in all his words—and merciful in all his works.*”

14. All the versions read with one MS. **סָמֵךְ**, and with 6. **וְזָקֵף**.

הַנּוּפְלִים. 35 MSS.

15. Hare's metre here is irregular. See verse 1. and that of the Collat. being too long in the last line, **לְהַם** should probably be omitted, according to 6. Vulg. & Ps. civ. 27. See our old version. The change of persons here is very observable.

16. The metre of the first line being defective, we should either with Hare supply **אֲחָה** before **אַתָּה**, which is favored by 6. Vulg. & Syr. or add **יְהוָה** after **יְדָךְ**, or as 6. with 57 MSS. **יְדָךְ**, “Thou openest thine hands, O Jehovah.” which may have been dropped in other places. See verse 19.

18. **קְרָאוּ**. 12 MSS. more regular.

לְכָל. It would add much to the emphasis, as well as to the *literal* order of the Ps. to read with 2 MSS. **וְלְכָל**, and with all the Vers. and 21 MSS. “**יְקָרְאוּ הָוָה**” even to all them that call upon him in truth.”

19. See verse 16.

20. **אֶוְרָבִין שָׁוֹמֵר**. All the Vers. with 12 MSS. read **שָׁמֵר**, and 3, which the construction calls for.

21. 11

P S A L M CXLVI.

THE words, **הַלְלוּ יְה**, begin and end the five following psalms. Muis, &c. ascribe this to David. Lorinus, &c. bring it down to the

return

return from the *Babylonish* captivity. *Haggai* therefore, or *Zechariah*, may have been the author of it, as 6. Syr. Ar. & Æth. set forth in the title. See *Prideaux* and verse 7.

2. אַת־יְהוָה 7 MSS. See verse 1.

3. “*In the Son of Man.*” i. e. Perhaps *Cyrus*. See Ps. lxxx. 18. to whom some of the Israelites might attribute their return from the Babylonish captivity.

4. 6. Vulg. Ar. & Æth. with Houb. יִשֵּׁב, “*and he shall return, &c.*” Or rather וַיּוֹשֵׁב, as 66 MSS. have וַיּוֹשֵׁב.

5. 8 MSS. עֲשַׂתְנוּתֵינוּ. “Chaldæus Jer. xviii. 12. loco Hebræi cogitationes nostras, posuit מְחַשְּׁבוֹתֵינוּ שְׁהַוּנָא. Vid. Dan. vi. 3. Jon. i. 6. וְעַתָּה Job xii. 5. a nonnullis per cogitationes redditur.” Gejer.

5. שְׁבָרוּ. Syr. & Ar. read וְשִׁבְרָה, “*and whose hope is, &c.*” Hare reads שְׁבָרוּ. Hammond, &c. apply the following part of the psalm to the *Messiah*; but it has probably some respect likewise to the restoration from the *Babylonish* captivity. See verse 1.

6. Let it be observed once for all that several MSS. with 6. Vulg. & Ar. read the verbs to verse 9, with the ה, as the partic. *Ben.* but there seems to be no occasion for it. The metre being irregular, perhaps we should read ארץ וְאֶת in the first line, and omit את at the beginning of the 2d line.

לְעוֹלָם has been understood of the 70 years captivity. See *Lorinus*.

7. “*Jehovah looseth those that are bound.*” “*De liberatis captivis Cyri regis jussu exponunt nonnulli.*” *Lorinus*. This and the four following lines afford a beautiful Anaphora.

8. פְּקֻחָה. 6. Ar. & Æth. read הַוְרָה or some such word, “*Jehovah teacheth the blind.*” But from comparing Isai. xxxv. 5. xlvi. 7, &c. יְנִיעֵן has been probably omitted through its similitude to the following word, “*Jehovah openeth the eyes of the blind.*” See *Munster*, &c. “*Mire hæc congruunt ad Christi tempora.*” Grot.

9. גְּרִים, "The Strangers" may be applicable to the Jews in their captivity. See Exod. xxii. 20, and Lorinus. Houb. reads מַעֲזָד, or עֹזֶד, for יְשֻׁרֶד, but the next verb favors the text.

10. לְדוֹר וּדְוֹר יִתְלֹךְ MSS. and more than 50 MSS. read לְדוֹר וּדְוֹר.

P S A L M CXLVII.

MUYS, &c. conclude from verse 2 and 13, that this psalm was composed after the captivity, and Patrick ascribes it to *Nehemiah*. 6. Syr. Ar. & Æth. make Haggai and Zechariah the authors of it. See Ps. cxlvii. 1.

V. 1. The construction seems to require that we should with Houb. &c. make הַלְלוּ יְהָה, a part of the psalm, and reading with them, and one MS. זְמָרָה for זְמָרָה, render the words thus, "Praise Jehovah, for he is good—sing praises to our God for it is pleasant—Praise is becoming." Houb. reads with Syr. נָאֵהוּ, "becomes him." And with this reading we might omit נְעִיטָה with one MS. "for praise becomes him."

2. "The dispersed of Israel." i. e. The Israelites in Babylon, whether they were led captive.—בְּנָה, 8 MSS. but 6. Vulg. Ar. & Æth. have the partic. which the context favors.

3. 23 הַדְפָא MSS. with Syr. but see above.

4. This verse probably alludes to Gen. xv. 5.

5. 67 אֲדוֹנָנוּ MSS. and 17 אֲדוֹנָנוּ, one of which is preferable. 6. Syr. Vulg. Ar. & Æth. with 15 MSS. read וְלֹתְבּוּנָהוּ.

7. עֲנוֹ, "iterate," Cast. i. e. sing one after another; the chorus on the one side answering the chorus on the other. See Exod. xv. 21. Ephes. v. 19. and Pref.

בְּחִזְקָה. Hare, &c. "with shouting." But the text seems proper here. See Ps. xxvii. 6. 16 בְּכִינּוֹר MSS.

8. הַמְבָכֵה שְׁמִינִי. Perhaps the eighth.

6. Vulg.

6. Vulg. Ar. & Æth. Hare, &c. insert an Hemistich from Ps. civ. 14. between the last line of this and the first of the next verse; but Secker rejects it; nor does it seem necessary. One good MS. probably reads לְהָרֹן, which may help the metre.

9. The psalmist makes mention of the *Crows*, or *Ravens*, as Lorinus observes, “ quoniam *crocitando* declarant famem suam, escaeque necessitatem.” But see Calmet.

10. יִקְרָאוּ. Ar. reads יִקְרָאָהוּ, “ which call upon him.” Unless we suppose the affix and formative וּ to coalesce. See Ps. ii. 12. But אֲשֶׁר may be considered as a conjunction, “ when they call.” See 6. Syr. & Vulg. שׁוּרֵב 29 MSS.

10. לא 2d 6. Syr. Vulg. Ar. & Æth. with 36 MSS. נֹלֵא.

11. רֹזֶה. Syr. reads וּרֹזֶה, “ Sed oblectatur.” And none of the other versions have the participle.

12. 6. Syr. Vulg. Ar. & Æth. make this the beginning of a new psalm: and 6. Ar. & Æth. have in the title, “ *Alleluja, Aggæi & Zachiæ.*” See Ps. xlvi. 1. “ Sed qua auctoritate conjuncta disjungant, disjuncta contra conjungant, non constat.” Hare.

13. If *Nehemiah* composed this psalm, it must be after the walls were rebuilt. See Neh. ii. 17.

14. גְבוּלֶךָ. All the versions, except Ch. read with one MS. גְבוּלִיךְ, “ thy borders.”

15. שְׁלוֹם, “ peace.” “ The abstract for the concrete.” Durell. “ Deficit.” Pisc. Rather בְּ. See Syr. & our vers.

15. ארַן. Gejerus reads with Ch. צְרָנָלָ. Hare supplies with Syr. לְעַ. הַשְׁלִיחָה 26 MSS. with 6. Vulg. & Ar. See verse 3.

עד מהרה, “ *usque cito.*” i. e. *celerime*, Buxt. &c. But a friend observes עד is probably written for לְעַ, and should be placed before the preceding word. See Syr. and our versions, which also supply מָאַד. An allusion to the messengers of kings.

16. The brevity, aptness, and sublimity of the following descriptions are not to be paralleled in any other author. A most beautiful paronomasia in the 2d line. **הנותן** 33 MSS. with ó.

17. **כפתים**. Green deriving this word from **כفت**, *ligare*, with Schultens, gives this sense, “ Who sendeth forth his ice *to bind up* (the waters.)” But as there is no authority to supply the ellipsis, the version of Cast. and others seems best, “ He sendeth forth *his hail like morsels.*” i. e. *of bread*, which it resembles in colour; and perhaps for **קרחו** in the next line, we should read **קרחו**, “ who shall stand before *his hail?*” Alluding to 2 Sam. xxii. 15.— 8 MSS.

18. “ And melteth *them.*” i. e. “ Gelu frigusq.” Pisc. &c. Perhaps the *hail-stones*, taking the foregoing substantive in the *collective* sense.

רווחו ילו. Durell reads, “ *The wind bloweth, and the waters flow.*” ó. Syr. Ar. & Æth. with Houb. read the *affix* as well as the copulative, “ *He turneth his wind; and the waters flow.*” This may be the better sense of **שב** here.

19. **דבריו**. 56 MSS. **דברין**. “ *his words.*” See Exod. xx. 1. 4 MSS.

20. **ומשפטיהם**. ó. Syr. Vulg. Ar. & Æth. and Durell gives this sense of the words, “ *nor have his judgments instructed them.*” See Jud. viii. 16. Houb. &c. read with ó. Syr. Vulg. Ch. Ar. & Æth. **יעידיהם**, “ *nor hath he declared his judgments unto them.*”

P S A L M CXLVIII.

THIS psalm, as Lowth observes, “ is a beautiful example of the synthetic, or *constructive*, parallelism; in which there is a correspondence and equality between different propositions, in respect of the shape and turn of the whole sentence, and of the constructive parts; such as *noun* answering to *noun*, *verb* to *verb*, *member* to *member.*” See Prel. Disl. to

Ifai.

Ifai. p. 21. It might be composed by the author of the former, as a dissuasive from Idolatry, which, it is observable, the Jews never committed after their return from the *Babylonish* captivity.

V. 1. הַלְלוּ being repeated *seven* times may be intended to denote the perfection of praise, *that* being a *sacred* number amongst the Jews.

2. Perhaps better rendered *in*, “Praise ye Jehovah *in* the Heavens.” i. e. *ye angels*, who dwell there; (see Lowth on Ps. lxviii. 27.) or Jehovah dwelling there. See Ps. cxxiii. 1. and v. 7.

2. צבאו. All the Vers. Houb. &c. with 56 MSS. have צבאי. “All ye his hosts.” See Ps. ciii. 21.

3. The *Sun*, *Moon*, and *Stars*, are called upon first to praise God (which they do in a *metaphorical* sense) because they were the first objects of Idolatry. אֹור. 6. Syr. Vulg. Ar. & Æth. read וְאֹור, “and light.” But the words may be in construction. See our Bib. version.

4. “*Ye Heavens of Heavens.*” i. e. “The *highest* of those Heavens, above some part of which the waters are here said to be placed.” Hammond. Grotius observes, “Hebræi cœlum partiuntur in *tres* regiones, quarum prima est *nubifera*, altera *astrifera*, tertia *angelifera*.” See 2 Cor. xii. 2.

5. This and the next verse are the strongest proofs of the vanity of *idolatry*. For the addition see 6. Houb. and our old version.

6. חָזֵק 7 MSS. and 48 יַעֲבֵר, which may be the fut. in *Niph.* “and it shall not be broken.” See our old Vers.—Tigur. Vers. Meibomius, &c. read יַעֲבְרוּ, “and they shall not transgress (it).” See Ps. civ. 9.

7. Having in the 4th. verse finished with the waters *above* the firmament, the Psalmist now proceeds regularly to the waters *under* the firmament. See Gen. i. 9. which are there called *Seas*, but here *Deeps*; and that חַנִינִים probably signifies *Whales*, and other sea monsters, and not *serpents*, as Durell supposes, see Gen. i. 21. Ezech. xxxii. 2. תְהוּמֹת 41 MSS. See Ps. xxxiii. 7.

8. “*Fire.*” i. e. the *lightning*. Vatab. &c. which accompanies the hail storm, though so opposite in their natures. See Ps. cxxxv. 7.

רוח סערה. Syr. with our old Vers. וסערה; but Ps. cvii. 25. Ezek. i. 4. &c. confirm the text. The connection seems to require ורוח, “and the stormy wind.” See Ar.

עשה. 17 MSS. more properly עושה, in Ben. 6. & Vulg. עושים. Ar. עוש in regim. “*the fulfillers of his Word.*” “Erubescere ergo, homo, qui solus Dei legem non observas.” Tirin.

9. “*Fruitful trees.*” Rather *fruit-trees*. Mudge, &c.

“*And all Cedars.*” comprehending in *one species* every kind of tree not bearing fruit. See Muis.

10. The antithesis, if not the metre, is better preserved, by reading with Meibomius אדמה after רמש, “*the reptile of the earth.*” Or as Hare, &c. וכל, “*and every fowl.*”

11. From the *inanimate* and *animate* parts of the creation, he proceeds to the *rational*.

לאומים 7 שופט MSS. and several read here, as in other places,

12. בחולות. All the Vers. with Houb. and 95 MSS. a strong instance of the corruption of the text. “*And also maidens.*” Emphatical; as having no occasion to be afraid of attending at the annual feasts. See Gejer.—Hare, &c. reject י, for the sake of the metre.

13. נשבב, “*is to be exalted.*” The Pre-eminence of Jehovah above all the *celestial* and *terrestrial* divinities is asserted; and the proof of it given in the next verse.

14. וירם, “*Because he hath exalted the horn of his people—He shall be the praise of all his saints, &c.*” in delivering them from the Babylonish captivity. For this sense of י, see Cast. Lexic. “*When he exalteth, &c.*” Mudge. “*And he exalteth.*” Lowth.

קרבו. 43 MSS. “*his kindred people.*” See Ainsworth. The *Israelites* were in the closest alliance with Jehovah. See Jerem. xxxi. 9, 32.

P S A L M CXLIX.

MUIS and Patrick ascribe this psalm to *David*. Mudge, &c. refer it to 2 Chron. xx. 21, 22. Others, according to Gejerus, bring it down to the time of the Messiah. See Hammond. Mollerus supposes it to be written just before the deliverance from *Babylon*. Perhaps rather by *Nehemiah* on his conquering the enemies of Israel, and securing the city of Jerusalem, as recorded, ch. iv. 7—18 and vi. 15.

V. 1. “*A new song*” may be very well applied to the occasion just mentioned. See Neh. viii. 9.

2. בְּעִשָׂו. Houb. reads בְּעַשְׂהוּ. See also Deut. xxxiii. 15, &c. But the true reading seems to be according to 14 MSS. or בְּעַשְׂרֵהוּ (See MSS. in Job. iv. 17.) “*in his maker*.” i. e. God; who formed Israel from the wombs of *Sarah* and *Rebecca* in a miraculous manner. See Tirinus on Isai. xlivi. 1.

Rather, “*Let the sons of Zion be joyful in their king.*” The Jewish government being a *Theocracy*, which commenced at the time of the departure from Egypt; and continued in some degree till the coming of Christ, as had been foretold by Jacob, Gen. xlix. 10.

3. בְּמַחְלֵל, “*with the pipe.*” See Piscator on Exod. xv. 20. our Bib. Marg. Mudge, &c. with Preface.

וְכִינֹר 33 MSS. and 8. בְּתוֹךְ

4. רְצָה ó. Syr. & Ar. with 3 MSS.

Perhaps rather, “*He decketh the afflicted with salvation.*” As a contrast to the miserable situation of the Israelites in captivity. See Lam. iv. 5.

5. Might we read בְּכֻבּוֹדָם, “*Let the saints rejoice with their glory?*” i. e. their *tongues*. See Ps. lvii. 8. and v. 6.

“ Let

" Let them sing aloud upon their beds." This may denote the most profound security. See Muis, &c. Or the psalmist may here allude to their happy release from the incessant *watchings* mentioned Neh. iv. 23. Green supposes that *their beds* may mean the *couches* on which they reclined, when they partook of the *eucharistical* sacrifices. Durell giving it a metaphorical signification from the Ar. and referring for this sense of **לָל** to Noldius, renders it, " They will sing aloud from the *heart*." Some one by Secker's remark seems to have read **בְּמַשְׁכָנֹתָם** " *in their dwellings*." And though, as he observes, **לָל** doth not favor that reading; this noun with **לָל** might afford a very good sense, " Let them sing aloud for their habitations." which they now enjoyed in peace.

6. פִּיפִוֶּת. " Prima syllaba geminatur ad augendam significationem." Gejerus; and 8 MSS. reading פִּיפִוֶּת seem to confirm it; but see Prov. v. 4. This may refer to Neh. iv. 13, 14, &c.

7. See Neh. iv. 7, 8. The force of the verb seems to be carried on to the last sentence. Syr. reads with 4 MSS. וְחַכּוּת, which the connection, if not the metre, seems to require. See our Versions.—**בְּלֹאָמִים**—16 MSS.

8. " *To bind their kings, &c.*" " Hoc hyperbolice dictum." Muis. Unless the psalmist alludes to Isai. xlv. 14. See Lorinus. **לְאָסֹור** וְגַזְעִים 49 MSS. as several read wherever this word appears.

9. " *The judgment written.*" Patrick, &c. refer this to Deut. vii. 24. &c. Muis to Deut. xxxii. 42—43. Perhaps it may allude to Isaiah's prediction concerning Cyrus, xiv. 4—27. A friend refers to 1 Cor. vi. 2. and the apostle might allude to this passage. Our old version reads **כְּכֻתוֹב**, but as Secker observes, contrary to the ant. versions, and without any other authority; and one MS. reads **הַכְּכֻתוֹב**, which may be emphatical. Durell renders the Epiphonema in the last line, " *He is an honor among all his saints.*" But our Bib. Vers. seems equally proper, and is expressive of God's signal protection of his chosen people from the Call of Abraham to their establishment in peace at Jerusalem, beautifully described by Nehemiah ix. 4—28.

P S A L M CL.

THIS psalm seems to be an Epitome of the two preceding, and might be composed by *Nehemiah*, or *Ezra*. It is observable, that if we include the title, and the conclusion, the word הַלְלוּ is repeated twelve times according to the number of the *Tribes* of Israel; (on which account this number was in great esteem amongst the Israelites. See Numb. vii. 84. 1 Kings xviii. 31. Mark iii. 14. Rev. vii. 5.) and not thirteen, as Gejerus says, in allusion to the thirteen attributes of Jehovah, for which he cites, Exod. xxxiv. 6. unless חַהֲלָל in verse 6 be considered as one. Nor are there ten instruments, as Muis probably supposes, unless we read וִשׁוֹפֵר in verse 3. See Preface.

V. 1. בְּקָדְשָׂו, “*for his Holiness.*” Glassius, &c. But our Bib. Vers. seems equally proper, and it may signify either *Heaven*, or the *Temple*. See Gejer. & Houb.

עוֹו 8 MSS.

2. בְּגָבוֹרוֹתֶךָו 30 MSS. and בְּגָבוֹרוֹתֶיךָ. Syr. & Ar. בְּגָבוֹרוֹתֶךָ, in the sing. See Ps. lxvi. 7. כַּרְוָב 18 MSS.—Syr. with one MS. probably ברָב.

3. וִשׁוֹפֵר. Probably we should read בְּתַקְעָו, as may denote another instrument of the *trumpet* kind; (See Ezek. vii. 14.) “Praise him with the *clarion*, and the *trumpet*.” See Title and Preface.

וְכִינּוֹר 12 MSS.

4. וְמַחְול בְּתוּפָ 32 MSS. “and with the pipe.” See Ps. cxlix. 3.

בְּמַנְיִם, or as 26 MSS. This word occurring no where else, it is impossible to ascertain what kind of instrument this was, but as Edwards upon the authority of Rabbi Hannase makes it a *stringed instrument*, and the word is probably derived from מִנָּה, *to number*, probably it was so called] from the extraordinary *number* of strings, which it

had, and perhaps the *decachord* mentioned Ps. xxxiii. 2. וְעַגֵּב ۵۱. MSS. See Gen. iv. 21. and Preface.

5. These cymbals had their different names from their different tones, “praise him with the *deep toned* cymbals—praise him with the *sharp-toned* cymbals.” Or vice versa. See Preface.

6. As the preceding verses consist of *two* Hemistichs, it is very probably conjectured by Hare, &c. that an Hemistich is wanting to complete this stanza, which may be done by supplying one of those two which he proposes, or by adding כִּי לְעוֹלָם חַסְדָו “*for his mercy endureth for ever.*” See Ps. cxxxvi.

הֲלֹלו יְה. “Non alia voce potuit melius obsignari psalmorum liber quam hâc, quæ perpetuo nos admoneret, nunquam ut de Dei laudibus conticeamus, quumque consummaverimus, tunc ut rursum incipiamus.” Muis.

A P P E N D I X.

P S A L M I.

V. 1. After Prov. iii. 18. read, we find also **חרפי**, **נכרי**, and **עררי**, often. But see Ps. xli. 2.

3. 10 MSS. more agreeable to the radix.

4. 53 MSS. **כמוץ**.

5. MSS. 31 more regularly **קוננו**.

P S A L M II.

V. 1. Several MSS. read **לאומים**, here and elsewhere. See Prov. xi. 26. Isai. li. 4.

P S A L M III.

V. 3. MSS. 16. **אומרים**, more regular.

8. Syr. with 2 MSS. **וושני**, “and hast broken.”

P S A L M IV.

V. 2. Several MSS. read **ענני** here, and elsewhere; but there is no instance of this form in the text, if Calasio's Concordance may be depended upon, which is not always the case. See Ps. lix. 11. &c.

4. 34 MSS. more proper; and one perhaps **הפליא**. See 2 Chron. xxvi. 15.

5. See Ps. xcix. 1

7. MSS. 19. **אומרים**.

8. Lowth supposes an ellipsis of **שמעחה**, “*præ gaudio ejus temporis, quo,* &c.” See Ps. cx. 3.

P S A L M V.

V. 4. אָעַרְוֹךְ 13 MSS.

5. 45 MSS. more agreeable to the radix.

6. פּוּלִי 6 MSS.

8. בָּרוּבָן 7 MSS.

11. מְנוֻעָצָותֵיכֶם 34 MSS. See Ps. lxxxii. 13.

12. אָוָהָבִי 7 MSS.

P S A L M VI.

5. One MS. reads now with Syr. & Ar. “*and save me, &c.*”

8. עֲתָקָה 6. Vulg. Ar. & Æth. read, עֲתָקָתִי “*inveteravi.*” Syr. וְעֲתָקָה “*et turbatus est.*” See our old Vers.

9. פּוּלִי 12 MSS.

P S A L M VII.

אֵין וּמְצַל 3 MSS. After verb add, Secker thinks they read יְשֻׁרּוֹף 5. וּפְרָק.

5. שְׁלָמִי 3 MSS.

6. יְרַדוֹף 5 MSS. and 3. וּרְמָטָם

14. After add, or rather לְדָלָקִי. לְדָלָקִי. See MSS.

P S A L M VIII.

V. 4. אַצְבָּעוֹתִיךְ 26 MSS.

P S A L M IX.

V. 4. אִיבִּי 30 MSS.

9. לְאוּמִים 8 MSS. יְשֻׁפּוֹת 16 MSS.

11. דּוֹרְשִׁיךְ 25 MSS.

14. חֲנִינִי 22 MSS. as elsewhere.

21. שִׁיתָה. The Grammarians suppose an Aphæresis of ה at the beginning of this and many other verbs of the same formation. But does not השִׁית seem to be the true reading? One MS. reads שְׁתָה.

P S A L M

P S A L M X.

V. 2. By reading **רְשֵׁעִים** all the difficulties with respect to the grammatical construction are removed, “By the pride of the wicked the poor is persecuted—let them, &c.”

6. Many MSS. read **וּדָרָר**.

9. One MS. reads probably **בְּסֻכֹּן**, and another **בְּסֻכּוֹן**. See also ó. Vulg.
Ar. & Æth. **חַטּוֹף** 8 MSS.

13. 18 MSS. See v. 15.

16. See Ps. cxiv. 2.

13. 22 MSS. and 18 **לְעָרוֹץ**. One ant. MS. reads **חוֹסִיף**.
This verse is irregularly divided.

P S A L M XI.

V. 5. 6. with 8 MSS. read **וְאֶוְהָב**, and render this Hemistich thus,
“but he that loveth iniquity, hateth his own soul.”

6. **יְמִתְרֵךְ** one MS. and another probably.

7. One ant. MS. reads **צְדָקָת**.

P S A L M XII.

V. 4. 41 **גְּדוּלֹות** MSS.

5. 27 **לְלִשׁוֹנוּנוּ** more regular.

7. 37 **טָהוֹרוֹת** MSS.

P S A L M XIII.

V. 6. It seems proper to read **יִגְיל**, or **יִגְוַל**. See Ps. xxxvii. 5.

P S A L M XIV.

V. 4. 6 **פּוּעָלִי** MSS.

7. See Ps. xiii. 6.

P S A L M XV.

V. 1. 13 **יִשְׁכּוֹן** MSS.

3. 54 **לְשׁוֹנוֹ** MSS.

P S A L M XVI.

V. 10. חָזַב 7 MSS.

אָלָא 2d. 10 MSS. with ó. Vulg. Syr. Ar. & Æth. אָלָא.

P S A L M XVII.

V. 5. חִמּוֹךְ 43 MSS.

12. בֵּשֶׂת 15 MSS. with ó. Vulg. & Æth. and ó. Vulg. & Ar. seem to read כְּסֻף, *paratus*.

P S A L M XVIII.

V. 1. אָהָנוּ 49 MSS.

4. מְהוּלָל.

12. טָכַתּוֹ 7 MSS.

23. וְחַקּוֹתָיו 2 MSS.

32. אֱלֹהָה. See verse 47, and Ps. cxxxix. 19.

42. One MS. reads וְעַל. See our versions.

49. “*From the violent man.*” i. e. Saul probably.

P S A L M XIX.

V. 4. אָמַר 17 MSS.

14. חִשּׁוֹר 52 MSS.

וְאַל 5 MSS. Durell renders the last words, “*from finning greatly.*”

P S A L M XXI.

V. 9. One ant. MS. reads with ó. Ch. Vulg. Ar. & Æth. לְכָל שְׁנָאֵךְ (rather with 4 MSS. (שׁוֹנְאֵיךְ) “*all them, &c.*”

P S A L M XXII.

V. 2. The Evangelists read with Ch. שְׁבַקְתָּנִי, and one MS. שְׁכַחֲתָנִי, why hast thou forgotten me?

18. See Ps. xcii. 12.

27. דָּרְשָׁנוּ 15 MSS. with ó. &c.

P S A L M XXIV.

V. 1. וְיֹשֵׁבָה MSS. with ó. &c.

6. After *O God* read, “ It seems as if *Jacob* should be *Jehova.*” Secker.

10. יְהוָה צָבָאֹת. This expression occurs very frequently; and, though Gejerus, Lowth, &c. suppose an ellipsis of אלהי, it is observable that it is supplied only once in the text of Isaiah and Jeremiah, notwithstanding those words are found in 120 places at least; (See Calaf. Conc.) and very few MSS. support this addition.

P S A L M XXV.

V. 9. For עֲנוּיִם 2d Syr. reads, עֲנוּיִם pauperes.

10. וְעַדְותֵינוּ 25 MSS.

11. Instead of, and we ought, &c. read, ó. & Syr. seem to read סָלַח, Vulg. חַטָּאת; but the ו may be wholly conversive, “ thou wilt pardon.”

P S A L M XXVII.

V. 9. אֶל 2d. Syr. reads with 2 MSS. וְאֶל. See our Bib. Vers.

P S A L M XXXI.

V. 12. לְמַיְדָעִי 27 MSS. ; but see Ps. lxxxviii. 9. in Append. and Prov. vii. 4.

P S A L M XXXII.

V. 5. For *Hare*, &c. read, “ Hebr. *yale* quod non intelligo; Gr. καὶ ἐπεῖ. ” Hare. “ I wonder Hare did not understand אל. (probably a mistake for על) It is the same with בע, concerning.” Secker. Why not, against myself? See Vulg. &c. Gejerus, &c. suppose it to signify the same as את, and our versions omit it; but still, &c.

7. תְּנַצְּרָנִי 3 MSS. quite regular. See Ps. lxxviii. 7. cxl. 2, 5.

P S A L M XXXIII.

V. 2. Several ant. MSS. read here, and elsewhere בכינור, but it is not found so in the text. After xcii. 4. read, See Preface.

6. דבר יְהוָה here answers exactly to the *λογος* of St. John i. 1. and פִזְחַת רוח the *spirit, or breath of his mouth* seems to be a proper description of the *procession* of the *Holy Ghost*. See Lorinus, Poole, &c. and John xx. 22. on which Vossius observes, “ Hinc colligitur Spiritum etiam a Filio procedere.”

16. בָרוּךְ several MSS. in both places, and in the following verse.

P S A L M XXXIV.

V. 13. After הַחֲפֵץ read, or consider הַחֲפֵץ as a participle, for which see Buxtorf; perhaps, &c.

P S A L M XXXV.

V. 18. One MS. reads with Ar. אֹודֶךָ יְהוָה, which seems better, “ I will praise, O Jehovah, &c.”

P S A L M XXXVI.

V. 5. חָשׁוֹב 5 MSS.

P S A L M XXXVII.

V. 8. וְעַזְבֵּן 26 MSS.

17. All the versions with 11 MSS. read וְסַמְךָ.

18. One ant. MS. with ó. Vulg. Ar. & Æth. עַד.

19. יְבוֹשׁוּ 13 MSS.

21. וְנַחַן all the versions with 7 MSS.

P S A L M XXXVIII.

V. 9. נְפֻגּוֹתִי 48 MSS.

20. שׁוֹנָאִי 5 MSS.

21. After רְוַדְפִּי read, But upon further consideration, though Buxtorf also supposes a metathesis (See his Gram. p. 516) the text seems equally proper; which Durell, referring to Isai. i. 23, &c. renders, “ instead of procuring me good.”

P S A L M XXXIX.

V. 7. יְצַבּוּר 6 MSS.

P S A L M XL.

V. 16. האומרים 8 MSS.

אהובי 7^o 5 MSS.

P S A L M XLII.

V. 6. הוחילי, agreeable to the parallel passages, seems to be right.

8. All the versions with 4 MSS. read קרא.

P S A L M XLIV.

V. 3. לאומנים 14 MSS.

10. זנחתנו 3 MSS. with Syr.

15. בלאומנים 20 MSS.

22. יחקור 4 MSS.

תעלומות 27 MSS.

P S A L M XLV.

V. 5. After *and others* read, with 2 MSS.

P S A L M XLVI.

V. 5. After *Altissimus* read, But 41 MSS. read קדוש.

P S A L M XLVII.

V. 4. ידבר. "Fut. pro præt. Hoc intellige de subjectione Cananæorum." Muis, &c. See Ps. xviii. 48.

P S A L M XLVIII.

V. 1. After *determine* read, He divides thus, reading also differently,

&c. גדוֹל

: &c. בָּעֵיר

&c. הַר

: &c. מְשׁוּשָׁה

P S A L M XLIX.

V. 2. ישבִי 15 MSS.

5 MSS. See Ps. lxxviii. 1. Matt. xiii. 35. Rom. xi. 33.

P S A L M L.

V. 22. אֱלֹהָה. One MS. reads אֱלֹהִים ; but see Ps. cxxxix. 19. שׁוֹכְחֵי 3 MSS. and 18 אֲטַרוֹף.

P S A L M LI.

V. 10. Syr. Vulg. & Ar. read with one MS. וְתַגְלִנָה. See our Vers. 13. See Ps. cxxxix. 7.

P S A L M LII.

V. 4. 7 תְּחַשּׁוּב. 7 MSS. and 15 with 6. Syr. Vulg. Ar. and Æth. הָוֹת.

P S A L M LIV.

V. 9. See Ps. xcii. 12.

P S A L M LVII.

V. 10. Syr. Vulg. & Ar. with 20 MSS. וְאָזַרְךָ. See our old Vers. 12 בְּלָאָמִים MSS.

P S A L M LVIII.

V. 7. 5 דְּרוּם MSS.

9. 8 יְהֻלוֹךְ MSS.

P S A L M LIX.

V. 11. After &c. read, See Ps. xcii. 12.

P S A L M LX.

V. 14. Several MSS. read here, and Ps. cviii. 14, קָמַינו ; which seems to answer better to the verb. See Ps. xliv. 6.

P S A L M LXI.

V. 3. 3 בְּעַטּוֹף MSS.

P S A L M LXV.

V. 3. 4 יְבוֹאו MSS.

8. 13 לְאָמִים MSS.

P S A L M LXVI.

V. 3. עוזך 3 MSS.

15. קטורת 4 MSS.

P S A L M LXVIII.

V. 25. בקדש 4 MSS.

P S A L M LXIX.

V. 3. ושבולת 9 MSS. So also many MSS. read, wherever this word occurs.

31. One MS. reads ואגדלנו יהוה, “and I will magnify it, O Jehovah, with thanksgiving.”

P S A L M LXXIII.

V. 18. Syr. Vulg. & Ar. with 3 MSS. read למשואת, sing.

27. רחוקיך 9 MSS. which appears to be a mistake for רחיקיך. See Calaf. Conc.

28. יאני. See Ps. xli. 13.

P S A L M LXXIV.

V. 18. After *vers.* add, unless we might read תְּנַא for תְּנַת, “Remember the enemy.”

P S A L M LXXVI.

V. 13. יבצור 25 MSS.—One very ant. MS. reads עלין נורא, “The Most High is terrible, &c.”

P S A L M LXXVIII.

V. 12. צוען several MSS. here, and elsewhere; but there is no instance of it in the text.

P S A L M LXXX.

V. 20. ודהאר 4 MSS. and we should read uniformly in each verse.

P S A L M LXXXIII.

V. 11. דומן 15 MSS. and some of them very antient. See also other places.

P S A L M LXXXV.

V. 10. לְשִׁבּוֹן 20 MSS.

P S A L M LXXXVIII.

V. 9. Dele *more regular*, and add, But מִידָעִי seems to be the regular part. *pah.* in *Pyh.* See Prov. vii. 4.

19. After *dissrefs* read, But one MS. reads with all the versions וּמִידָעִי.

P S A L M LXXXIX.

V. 8. קָדוֹשִׁים 40 MSS.

10. בְשָׂא; בְשָׂאוֹ. One MS. reads, and another ant. one Buxtorf supposes an aphæresis of נ, but seems most conformable to the radix. See Ezek. x. 16.

12. וּמְלֹאה 31 MSS. But see Ps. xxiv. 1.

13. one MS. See verse 12.

P S A L M XC.

V. 1. A great number of MSS. לְדוֹר 7, and בְדֹור וְדוֹר more usual.

6. Syr. & Ar. read with 13 MSS. וּלְעֶרֶב. See our old Vers.

For 15th verse read, 14th.

P S A L M XCVI.

V. 11. We should probably read תְגִיל or תְגִול. See Calaf. Conc. and Ps. xxxvii. 5.

P S A L M XCVIII.

V. 6. See Preface.

8. Ar. reads, כְפִיהֵן, *their hands.*

P S A L M CI.

V. 5. אֲוֹתוֹ. 43 MSS. read אֲחָנוֹ.

8. פּוּעַלִי. 6 MSS.

P S A L M CIV.

V. 8. One MS. seems to have read בְבִקֻשָׁתָה, which is better.

P S A L M C V.

- V. 10. one MS. לְחַזֵק 11 וּלְשָׁרָאֵל MSS. with ó. Vulg. & Æth.
 27. אֲוֹתָתוֹן 10 MSS.
 31. יִבּוֹא one MS.

P S A L M C VI.

- V. 45. כָּרוֹב 14 MSS.

P S A L M C VII.

- V. 30. For מְחוֹן read מְחוֹן, and add, One MS. reads מְחוֹן, but these words occurring, &c.

P S A L M C VIII.

- V. 4. בְּלָאוּמִים 13 MSS.
 8. אַעֲלוֹזָה 19 MSS.
 12. אֱלֹהִים 1st. 4 MSS. read אֱתָה אֱלֹהִים, as in Ps. lx. 12.

P S A L M C IX.

- V. 29. Two MSS. read בּוֹשְׁתִּם ; but seems to be right. See Ps. xxxv. 26. Mich. vii. 10.

P S A L M C XII.

- V. 10. יְחֻרֹק 5 MSS.

P S A L M C XIV.

- V. 7. See Ps. cxxxix. 19.

P S A L M C XVI.

- V. 4. מְלֹט הַנֶּפֶשׁ seems to be the better reading.

P S A L M C XVIII.

- V. 23. One MS. at first read וְהִיא, with ó. Syr. Vulg. Ar. & Æth. See our old version.

P S A L M C XXXV.

- V. 2. שְׁעִמְדִים 17 MSS.

5. After &c. read, or, וְאַדְוָנָנוּ, as 8 MSS.



C R I T I C A L R E M A R K S

O N T H E

B O O K O F P R O V E R B S.

C H A P T E R I.

V. I. "THE Proverbs of *Solomon*, the Son of David, King of Israel."

This Title of the following Book is sufficient to recommend it to our most diligent attention, as being the production of the wisest of men, who had received his education under the best of Fathers; independent therefore of Divine Inspiration, we might expect to find in it a rich treasure of religious and moral sentiments; but when we consider this work as the penmanship of him, to whom God is expressly said to have given *a wise and understanding heart*, we must receive it as the oracles of God, which are full of Grace and Truth. The Proverbs might be called בְשִׁלְמָה, as commanding assent; as *axioms* are styled ἀξιομνήσεις, worthy of remembrance. See Lowth's Prelect. 4. But of the three thousand which he spake there is not a third part remaining. Grotius, indeed, who reckons them from the beginning of the tenth chapter, makes them only 658, but in the preceding chapters there are wise maxims of the highest importance to the present and future felicity of mankind. It has been

been justly observed by many writers, that the admirable instruction they convey is adapted to all *ages, conditions, and ranks* of men. Some, indeed, have maintained that Solomon was not so much the *author* as the *collector* of these proverbs ; but what is asserted i Kings iv. 32. seems to be a confutation of this opinion ; and Cornelius a lapide, speaking of the antient sages of *Greece*, observes, “ omnium prior fuit Salomon, adeoque ipse nullius fuit discipulus, sed omnium Magister.” And how great his repute for wisdom was, may fully appear from the visit of the Queen of Sheba recorded i Kings x. 1—10. where she gives the most ample testimony, that the *inspiration of the Almighty* gave him this superior understanding, and enabled him to compose so many, and so useful lessons for the benefit of the whole human race ; which, that they might be more easily and more deeply impressed upon the mind, are conveyed in a *metrical* form. See Preface to the Psalms. The first six verses are by way of an exordium to point out the author, together with the use and intent of the whole book, which is divided into two principal parts : the first to chap. x. contains an exhortation to wisdom ; the second to chap. xxx. consists of those religious and moral axioms, which constitute that wisdom ; and though the last chapter gives us the admonition of Bathshebah to Solomon in the choice of a wife, it probably received its present form from his hand, and therefore may be considered as a part of his work. Others indeed divide it differently. See Poole, Patrick, &c.

מישל 25 MSS. See Kennicott’s Collation.

2. *לדעת*, the infinitive used potentially, “ *that you may know.*” See Poole. Durell considers it as the Gerund in *do*, “ *Concerning the knowing of wisdom, &c.*”

“ *Wisdom and instruction.*” i. e. religion and morality, which are further particularized in the following verse. See Poole.

3. *השכל*, perhaps for *השוכל*, partic. *Ben.* “ *The instruction of the prudent.*” i. e. *Solomon himself.* See Gen. xlviij. 14. The three following words may be expressive of *righteousness* towards *God*, *justice* to our *neighbour*, and *equity* to our fellow creatures ; under which come mercy and

and charity. But see Durell. More than 50 MSS. read with Houb. וּמִשְׁרִים, in the usual form.

4. עַרְמָה must be here taken in a *good* sense, and denotes *prudence*. See Poole. For לְפָתָאֵם see Ps. cxvi. 6.

5. We should either read with 10 MSS. זְוִסְתָּה, or with 6 זְוִסְתָּה.

The wise man here seems to mean a person, who wishes to be informed and instructed, and takes every method for conducting himself, like a skilful pilot, through life with safety. “חֲבָלָה propriè significat artem nauticum, &c soleritatem gubernandæ navis.” [Muis.—Houb. reads with 30 MSS. רְחַבּוֹלָות.

6. “*And the interpretation.*” In the early ages of the world moral truths were conveyed by *apologues* and *riddles*, as the most striking method of impressing them on the mind. See Judg. ix. 7—15. xiv. 12. And the word of the text might be used to express the *derision* they were subject to, who could not unravel their hidden meaning. But see Poole, and Hab. ii. 6.

וְחִידָתָם. 16 MSS. read חִידָות, which the construction requires; and all the versions have the plural. See Ps. xlix. 4.

7. ראשית signifies not only the beginning, but the *excellency* of wisdom; and the fear of God comprehends the whole of man’s duty. See Eccles. xii. 13.

חַכְמָה. 6. Ch. Ar. & Syr. read וְחַכְמָה, “But fools, &c” And the antithesis, which is very observable in this book, seems to require it. See verse 2. One MS. omits it.

8. “*My son.*” Solomon addresses himself to his hearers as their *father*, (See 1 John ii. 1.) and inculcates the duty of obedience to *parents* as next in order to that due to God. See Exod. xx. 12. *Pietas* was used by the Latins to express both.

9. “*An ornament of grace.*” i. e. a *graceful ornament*; alluding to the decorations of the *head*, and *neck*, used in the East. See Ps. lxxiii. 6.

לְגַרְגָּתִיךְ 7 MSS. read, which is proper, and all the versions have the sing.

10. **חֲבָא**. 36 MSS of Kennic. and 22 of De Rossi read, which is probably right; but as the sense, as well as the metre, seems defective, and one MS. probably supplies the word **בָּהּ**, perhaps **בָּהֶם**, or rather **לְהֶם**, may have been by some accident dropped, “consent not unto them.” See Vulg. and Deut. xiii. 8. Unless we read with one MS. of Kennic. **חֲבוֹא**, which Michaelis approves, (See De Rossi) and supply **בְּסֶדֶם**, “come not into their assembly.” See Gen. xl ix. 6.

11. The 2d line of this verse being defective, it strikes me that **הַחַם** from its similitude to **לְדַם** has been dropped, “let us lay wait for the blood *of the upright.*” (See xxix. 10.) which yields proper antecedents to the following plur. relative; unless for the 3d line we read only **נְקִיָּם**, “let us lay wait for the blood *of the innocent.*”

12. The first part of this verse alludes to Num. xvi. 30.

וְתִמְמִימָה, “et totos cum universâ substantiâ.” Mariana. See Deut. xi. 6. But Hodgson renders it thus, “Let us swallow them up as the tomb does the living,—*and the upright* as those who go down into the grave.”

13. 6. Syr. Ch. & Ar. read **וְנִפְלָא**, “and fill, &c.”

15. All the vers. read with 2 ant. MSS. **מִנְתִּיבוֹתָם**, “from their paths.”

16. To preserve the connection of this and the three following verses, would it not be better to read the 18th after this, “But they lay wait for their own blood—they lurk privily for their own lives?” Thus does Providence frustrate their wicked counsels, by making them instrumental to their own destruction. See Ps. xxxvii. 14, 15. 2 MSS. See vi. 27. for the construction.

17. **כִּי לֹא חַנֵּם** 6. & Ar. read **כִּי חַנֵּם**, “For the net is *not*, &c.” But as it does not seem to be the design of Solomon to shew the success of the wicked, perhaps we should read **כַּחַנֵּם**, “As the net is *sprinkled* (i. e. with seed) *in vain*—in the sight of any bird—So, &c.” See de Dieu in Poole. But a friend reading **וְאַתָּה** with 6. & Syr. renders thus

from Syr. “ For they spread their net for every bird deceitfully ; they lie in wait for their blood ; they conceal themselves—such are the ways of all who work iniquity, *and* take away their lives from the possessors of them.”

“ זָרָה never signifies to *spread*, but to *sprinkle*.” Hunt. Houb. reads מִזְרָה with 48 MSS. which seems most regular. See Calaf. Conc.

18. לְנַפְשׁוֹתָם 12 MSS. more regularly ; if plural, as Vulg.

19. בְּצֵעַ 1st. 8 MSS. בְּצֵעַ, which the grammatical construction requires. See xv. 27. יְקַח נֶפֶשׁ ; “ *It seduceth the soul.*” Hodgson.

20. חֲכָמֹת. All the versions with 5 MSS. read חֲכָמָת, or as it should rather be חֲכָמָה, which the context requires ; the following verses contain a most beautiful prosopopoeia.

21. חֻמִּוֹת. 31 MSS. have חֻמִּוֹת, but 6. read חֻמִּות or as Houb. “ upon the top of the walls.” which seems to be right. The two last lines of this verse may be very well reduced into one by omitting the two first words of the 3d line, which seem unnecessary, and one ant. MS. omits בְּעִיר, “ in the openings of the gates she saith—How long, &c.”

22. פָּתִים. 7 MSS. more properly פָּתִיּוֹם. See Ps. cxvi. 6. From this root comes the word *fatuus*.

“ Scorners,” i. e. presons, who turn the most sacred things into jest and ridicule ; with whom this present age abounds. See verse 26, and Hodgson.

23. תְּשִׁבוּ. 57 MSS. with Houb. תְּשִׁבוּ, more regularly. The fut. for the imperat.

“ *My spirit.*” The spirit of knowledge, and of the fear of the Lord. See Isai. xi. 2.

24. “ *I have stretched forth my hands.*” “ Metaphora a matribus, quæ petulantes pueros passis ulnis ad se revocant, venientes complecti paratæ.” Paræus. in Rom. x. 21. “ Hoc est poematis exemplum parallelismi synonymi. vid. Isai. li. 7, 8.” Lowth.

26. “ *I will laugh, &c.*” “ Nota hic congruam punitionem, *rīsus rīsus respondet.*” Corn. a lap. See verse 22. One MS. reads with all the versions וְאַלְעָגָב.

בְּבוֹא. 7 MSS. “ When your fear cometh, &c.” so much contrary to what you now expect.

27. בְּבוֹא. Several MSS. in both places בְּבוֹא. Houb. reads or כִּי בָּא, or וַיָּבָא, “ nam veniet.” 29 MSS. כִּשְׁוֹאָה. This verse paints the outward calamities, and the inward horrors, which close the scene of the ungodly, in the most dismal colours.

28. The change of persons here is striking, and the meaning of it seems to be, “ quasi indignos censeat ulteriori colloquio.” Gejer.

יִקְרָאָנָנוּ. 41 MSS. read יִקְרָאוּנָנוּ, but two MSS.. and one very old one at first, read with Houb. יִקְרָאוּנִי, which is probably right; and the error might easily arise from the great similitude of the letters. But a friend remarks, that, as all the verbs in the MSS. have the נ doubled, the former נ must be paragogic, and the verb may be singular, with quis understood, which is a common usage.

ישְׁחַרְנָנוּ. 33 MSS. have ישְׁחַרְנוּנִי, which strengthens the former remark, as the first נ is probably redundant. See Houb.

ימְצָאָנָנוּ. 38 MSS. have יִמְצָאָנוּנִי; but one at first of good authority יִמְצָאָנוּ.

29. “ Did not choose.” i. e. were utterly averse to. Gejer.

30. ó. Syr. Vulg. & Ar. with 3 MSS. read יְלָא!

31. This verse may allude to Ps. lxxviii. 27—31.

ומִתְעַצְתִּיחָם. 6 MSS. read מִתְעַצְתִּיחָם, more regular.

32. “ Avercio,” Syr. & Ch. “ sc. ab audiendis monitis sapientiae.” Pisc. See also verse 23. “ The backsliding.” Durell.

פְתִים. 2 MSS. different from those in verse 22, פְתִי. See verse 4. וְשָׁלוּם. וְשָׁלוּם seems to be the right reading, “ and the prosperity, &c.” See Job xv. 21. But Secker from Ch. renders it, “ and the error.”

וְשִׁטָּע. ó. with 7 MSS. and one old one at first, in Ben. בְּטָח. We should probably read לְבֶטֶח, as it is usually written. Innocence is the best security. See 1 Pet. iii. 13. A friend conjectures וְרֻעה.

C H A P. II.

V. 1. SOLOMON resumes his address to his hearers.

חֲטֹף. 8 MSS. “*חֲטֹף*,” “and hide.” An allusion to the concealing the most valuable things in *secret* repositories.

2. חַתָּה. ó. Syr. Ch. & Ar. read וְחַתָּה, which the connection seems to require, “and wilt apply, &c.”

3. בְּ אֶת. “Alterum abundat.” Merc. Unless בְּ is written for אֶת, “verily, if &c.” “Pergit Solomon in elegante climace.” Gejer. Ch. renders אֶת, *matrem*. A friend renders the words, *For if, &c.* and reads with all the versions, and one MS. וְלִתְבֹּונָה.

4. This verse alludes to those, who search the bowels of the earth for silver and gold.

וְכִמְטָמוֹנִים. 43 MSS.

5. The diligent seeker of righteousness will be always sure to find it. See Matt. vii. 7.

6. By reading this and the two following verses in a parenthesis, the 9th verse naturally connects with the former. See James i. 5. Here is an ellipsis of the verb substantive, which is very common.

7. חָשֵׁה, “true substance for the righteous.” In opposition to the perishable riches of this world. See Matt. vi. 19. But some one would read with ó. תשועה, as forming a more perfect parallelism, “He treasureth up *salvation* for the righteous.”

“*A buckler.*” i. e. He protects them from the dangers and difficulties they incur in the pursuit of righteousness. See xi. 19. One very old MS. has וְמַגֵּן. But Durell renders the word, “he giveth, &c.”

19 MSS. לְהַלְכִּי. more grammatical.

8. 14 MSS. “*To keep.*” i. e. that they may keep the *path* of judgment, and not be interrupted in their course. See i. 2. But Muis and others understand it of God, “custodiens, sive tutas reddens semitas justitiæ, ne pii in illis impingant.”

ארחות **טשפט** “*Providentia.* Vid. Ps. cxix. 91.” Houb.—**ארחות** 14 MSS. read with 6.

חסידי 26 MSS. with all the versions and Houb. “ and he preserveth the way of his saints.” See also De Rossi.

9. See verse 5. which referred to the first table of the decalogue, as this does to the second. See i. 2. Ch. & Syr. consider the three last words of this verse as in *regim.* “ et rectitudinem omnium bonarum viarum.” And one MS. reads **ומשרי** טוב. See Durell also. But as one ant. MS. omits **טוב**, perhaps we might read **מעגליים**, “ and all upright paths.” A friend connects this verse with the following, “ Then shalt thou understand, &c. —when wisdom, &c.”

10. In the following verses he exemplifies the truth of what he had asserted before. The construction seems to require **תنعمת**.

11. One MS. reads **חשמור**; and another ant. MS. **הנזרך**.

12. “ *To deliver thee, &c.*” i. e. That thou mayest be delivered from the way of the *evil man*; so רע, to correspond with the following participles, must be understood, and to answer to the *strange woman* in verse 16. See Durell.

“ here means full of guile and artifice.” Hodgson. Several MSS. have wherever this word occurs.

13. **העוובים** 4 MSS. which must agree with **איש**, as a collective noun, in the preceding verse according to Gejer. Or, as a friend observes, the force of **ם** must be carried on to this.

ארחת Syr. with 9 MSS. “ *The path.*” See verse 8. **בדרכך** one MS. with Syr. and one at first of De Rossi.

14. “ *And delight, &c.*” This betrays the highest degree of obduracy. See Rom. i. 32.

15. **עקשי**. The grammatical construction seems to be this, “ *Who are perverse in their ways—and froward in their paths.*” “ *Hæc vox, Hesychio teste, notat oblique gradientem cancri more.*” Gejer.

13 **ארחותיהם** MSS. more regular.

16. See verse 12.

רָהּ. “Hebræi voces eas (*peregrinam & meretricem*) tanquam synonymas habuerunt; adeo ut apud eos peregrina *meretricem*, & meretrix *peregrinam* denotaret. Quandoque peregrina meretricem significavit, ut Prov. ii. 16.” Spencer De Leg. Heb.

נְכִירָה seems to denote the *adulteress*, as may appear from the following part of the context; “which enticeth with her words.”

17. “*The guide of her youth.*” i. e. her *husband*.

“*The covenant of her God.*” “Obligationis suæ teste Deo factæ, quâ obligavit se quod marito suo adhærere velit. vid. Jerem. ii. 2.” Pisc. &c.
הַעֲזֹבֶת 7 MSS. הַעֲזֹבֶת.

18. “*Domus ejus* metonymice hîc ponitur pro eis quæ in domo ejus geruntur.” Cartw. in Poole.

רָפָאִים signifies the *Giants*, whom God destroyed, Gen. vi.” Mede; who understands by it the infernal regions. See xxi. 16. And Ps. lxxxviii. 11.

מַעֲגָלָתִיהָ 30 MSS. מַעֲגָלָתִיהָ.

19. The construction requires בְּוֹאֵה. See 6 MSS. See verse 8.

20. לְמַעַן חַלֵּךְ, “*Ambula igitur.*” Syr. & Tig. Vers. The fut. being used for the imperat. as the imperat. is sometimes for the future. See iii. 4. and Hodgson. “*Ut ambules, (inquam).*” Merc. &c. אַרְחָת 8 MSS. and 3 תְּשֻׁמָּוֹר.

C H A P. III.

SOLOMON pursues the same subject with arguments something different.

V. 1. “*Forget not my law.*” Total ignorance is better than wilful forgetfulness. See 2 Pet. ii. 21.

2. יְסִיף. This verb does not agree with the fem. nouns in the preceding verse, we should therefore read with Syr. and 2 MSS. יְסִפּוּ in the fut. Niph. “Length of days, &c. shall be added unto thee.”

“*Et anni Vitæ.*” i. e. “per Hypallagen, annosa vita.” Pisc.

3. יְעוֹבָךְ. All the versions with 9 MSS. read יְעוֹבָךְ, as the construction requires.

גְּרָגְרוֹתִין. Notwithstanding 42 MSS. read more fully **גְּרָגְרוֹתֶךָ**, as all the versions have the sing. the true reading probably is **גְּרָגְרוֹתֶךָ**. This alludes to Deut. vi. 8. See i. 9. The affix pronouns are here irregular, unless we refer them with Vatablus to *mercy* and *truth*.

4. **וְמֵצָא**, “*and find.*” i. e. and thou shalt surely find. The imperat. used emphatically for the fut. Gejer. &c. See ii. 20.

“**וְשַׁכֵּל טֻוב**,” and good *consideration*. i. e. favor, esteem.” Hodgson. “*Good success.* The verb **שַׁכֵּל** has this sense, Deut. xxix. 9. &c.” Durell. See Ps. cxi. 10.

6. **אֲרָחָותִיךְ**. 14 MSS. with ó. Syr. Vulg. & Ar. **אֲרָחָותִיךְ**.

8. 3 MSS. read **לִשְׂוָרֶךָ**, and if we understand the *navel* by this word, it must be put by a Synecdoche for the whole body. See ó. & Ar. One MS. read at first **לִשְׁדָךָ**, “*to thy breast.*” Grey reads with Houb. **לִבְשָׁרֶךָ**; Green prefers **לִשְׁאָרֶךָ**, & Syr. reads one of them, “*carni-
tuæ,*” “*to thy flesh.*” which seems more agreeable to the following noun. See v. 11. and Lowth’s Notes on Isaiah, p. 7.

9. “*Out of thy substance.*” i. e. with tithes and offerings; which to withhold was *sacrilege*. See Mal. iii. 8.

10. See Mal. iii. 9, 10.

11. **תְּקֻזָּה**. 28 MSS. and 3 at first, **תְּקוּזָה**. The advice in the preceding verses related to those in prosperity, that of this and the next to those in affliction.

12. The construction of the last line of this verse would be made very easy by reading **בוֹ** after **בָּן**, according to our version; but the author to the Hebrews, xii. 5. follows ó. & Ar. which read **כָּל בָּן**, and make **וּכְאָבָב** a verb, “*flagellat autem omnem filium, &c.*”

13. **אֶת** 1st. is omitted by one MS. and it seems redundant.

13. **אֲשֶׁר**. See Ps. i. 1. xli. 2.

מֵצָא may be considered as the part. *Ben.*—ó. Syr. Vulg. & Ar. seem to have supplied **אֲשֶׁר**, *qui invenit.*

14. **וְאָדָם**. One very ant. MS. reads **שְׁאָנוֹ**, and the similitude of the words may have occasioned the omission of **אֲשֶׁר**, “*and every one that draweth out*

out understanding." See our marg. Vers. " Tanquam metalla ex terræ penetralibus, quo etiam **מצא** respicit." Merc. See ii. 4. " ó. legunt **וְאַדְם** pro **וְאֶנְשׁ**, & metricæ orationis perpetua lex est, ut eadem res, variis in membris, variis sint vocabulis descriptæ." Houb.

15. 49 MSS. 3 of De Rossi and the parallel place, &c. read **מןיהם**. by which Bochart understands *Pearls*. See Poole, Job xxviii. 18.

חַפְצֵיכָךְ. One MS. of De Rossi reads with the parallel place **חַפְצִים**, and as he observes, none of the versions have the *affix*, " and all the things that may be desired." See viii. 11.

16. " Sapientia hîc more poetico describitur, ut Regina, *utraque* manu præmia ostentans, &c." Gejer. &c. Mr. Bradley reads, with all the versions, and 5 MSS. **וּבְשָׂמָאלָה**. See our Vers.

18. This alludes to the tree of life in the garden of Eden.

וְתֹמֶכֶת מֵאֲשֶׁר, The metre, as well as the construction, seems here irregular, " *Et qui tenent eam beatus.* Plurale cum singulari, forma ea videlicet, qua gaudet verbum **אֲשֶׁר**, ut Ps. i. 1. cuius formæ quam plurima exempla cum sint, frustra ea forma abuti velles." Houb. But we do not find the *sing. particip.* of this verb with the *plur. noun* elsewhere. Durell reads **וְתֹמֶכֶת מֵאֲשֶׁר** " and directs those who retain her." Ch. & Syr. read **מֵאֲשֶׁרִים**, which seems better, " and blessed are they who retain her." See Isai. ix. 16. Mal. iii. 16. But a friend supposes very probably from 6. that **יהוה** has been dropped from the end of the verse, " and *Jehovah maketh happy*, &c." which might be occasioned from the next verse beginning with the same word.

וְתֹמֶכֶת.

19. Solomon passes from *human* to *divine* wisdom, which was eminently displayed in the creation of the world, and affords an inexhaustible source of contemplation to the sons of men. ó. Syr. Ar. & Ch. read **וְכֹונָה**, " and, &c."

20. This seems to refer to Gen. i. 10. Some suppose it to allude to Gen. vii. 11. or Exod. xiv. 21. See Poole. " Posset **טַל** pro quibusvis guttulis rigantibus accipi." Gejer. See Job xxxviii. 28.

21. יְלֹוּ 16 MSS.—^{o.} read חִילּוּוּ, from נָלַל, *fluere*; Ch. & Syr. with Houb. read יְזֹלּ, *ne vilescat*; but one MS. at first ne זְלֹוּ *ne vilescant*, “let them not seem vile in thine eyes.” i. e. *wisdom* and *discretion*, which follow; or the *works of God* before recited. נָזֹר 14 MSS. But ^{o.} read גָּנְזֹר, “but keep, &c.” which preserves the antithesis. See iv. 21.

22. וַיְהִי. One old MS. וַיְהִי, “and, or, for it shall be, &c.” See Syr. לְגֻגְרָתֶךָ. 2 MSS. See verse 3.

23. MSS. 19 read תְּמָנָךְ with Houb. more regularly.

24. This verse may allude to Deut. xxviii. 67. for what is there applied to a *nation* may with equal propriety refer to an *individual*. One valuable MS. reads תשכוב. Durell, referring to the ant. versions, would read תשכֵך, “When thou art sunk down, &c.” But did not ^{o.} & Ar. read תשׁבֵך, and Syr. & Vulg. תשׁין?

25. פְתַאֲוָס 19 MSS. פְתַאֲמָס. See vii. 22. Ps. Ixiv. 8, &c.

וּמְשֹׁאתָת 20 MSS. 5 MSS. תְבוֹא. See Houb.

26. בְּכַלְךָ. One MS. reads בְּכַלְךָ, which Job xxxi. 24. strengthens; or rather חַכְמַתְךָ.—^{o.} read בְּכַלְךָ, or as a friend suggests by which the metaphor is preserved, “In all thy ways.” What. Syr. reads is uncertain. Ch. בְּסַעַדְךָ, “for a support to thee.” which also agrees with what follows.

27. בָּעַלְיוֹ. For the different constructions of this word see Poole: “Dominus boni hic dicitur, qui jus habet in bona nostra; qualis est 1. qui iis dignus est, qui ea promeretur. 2. qui alioquin indiget.” Gejer. And there were some sorts of persons specified under the law who had a *legal* claim upon an Israelite to certain acts of kindness and mercy. See Lev. xxv. 35. &c. Deut. xv. 7. to whom the words of the text seem immediately to refer. We have a beautiful anaphora in this and the four following verses.

^{o.} Ch. & Ar. with Houb. and many MSS. of both Collations; and לְאַיִל seems to be the true reading. See Ps. lxxxviii. 5.

28. לְדַעַךְ. Ch. & Syr. with Houb. and several MSS. of both Collat. לְרַעֵךְ, as the construction requires. See verse 29.

29. “That

29. "That he may dwell, &c." 4 MSS. read יִשְׁבַּת, and 27 תְּחִרּוֹשׁ. There is a beautiful paronomasia in the first Hemistich of this verse.

30. A person of a litigious disposition gives his antagonist fair advantages against him. Houb. reads חָרֵב with 20 MSS. and this verb is generally found in *Hiph.*

31. See Ps. xxxvii. 1. "Æmulationis consequens esse solet imitatio." Gejer.

32. As Syr. & Ar. seem to have read יְהֹוָה in the 2d line, "et confabulationes *Domini* cum rectis;" it strikes me that the true reading is

וְאֶת יְשָׁרִים יְהֹוָה סָדוֹ :

"But his counsel is with the righteous." "Eos ad arcana sua admittit, quod amoris indicium est." Cartw. Hodgson reads with 2 MSS. רצונו, "his favor."

33. וְנוֹתָה seems to be the regular construction. See Ps. lxviii. 13. Job viii. 60.

34. "אֲמֵן valet. quandoquidem." Gejer. &c. Perhaps rather written for אֲמֵן, verily. See i. 26.

לְעַנְנֵי. Houb. with 28 MSS. and 4 at first קְנִים, לְעַנְנֵי, "but giveth grace to the humble." Rather with Secker, "but giveth favor, &c." In contradistinction to his contempt of the scorners.

35. "But shame shall exalt fools." i. e. bring them into the most conspicuous disgrace. See our Bib. Marg. and Durell. A beautiful Oxymoron. Houb. reads קְנִים, according to Ch. & Syr. "but fools shall possess shame." A friend observes that one MS. omits מְרִים. But then there will be a defect in the metre.

C H A P. IV.

V. 1. בְּנֵי. One ant. MS. reads בְּנִים. See v. 7.

2. לְקֻחָה, "Doctrine," because received from others.

3. “ בְּךָ וּבְנִי must be joined in construction, For the beloved Son of my Father was I—and most dear in the eyes of my mother.” Hodgson. See Durell also.

“ et quasi unicus. Notæ comparationis sæpe subticentur.” Grot.

לְפָנֵי. Several MSS. of both Collat. לְבָנֵי, but there is no necessity for an alteration.

וַיַּרְאֵנִי. 4. Houb. with 21 MSS. וַיַּרְאֵנִי. One MS. וַיַּרְאֵנִי.

שְׁמֹר. 3 MSS. יְהִתְבֹּא; and 3 שְׁמֹר.

5. If we retain all the text, this verse might be divided into three lines (See Kennicott's Collat.) but then the sense, as well as the metre, seems defective, and one valuable MS. & Syr. omit חַשְׁכָּח וְאֶל, “ Get wisdom, get understanding—decline not from the words of my mouth.” 6. as a friend observes, omit the first line. “ Verus ordo est ille quem sequitur Arabs.” Houb. which transposes the sentences in this and the foregoing verses.

וְתִנְצַרְךָ 6 MSS.

קְנָה. 7. I would read וְקָנָה, according to our Vers. “ therefore get wisdom.”

סָלָסֶלה, “ Exalt her.” “ sc. laudibus.” Pisc. &c. In opposition to those who deride and vilify her. “ Suscipe illam; sic Aquila.” Houb. “ Twine about her. i. e. as a vine about its support.” Secker from Schult.

חַמְגָנֶךָ. 6. Vulg. & Syr. read חַגְנֶנֶךָ, “ with a crown of glory she shall protect thee.” Unless מְגַן will bear this sense; but see Ps. cxxxviii. 8. Ch. “ עַלְיךָ, a crown of glory shall be upon thee.” Perhaps the true reading is חַגְמָלֶךָ, “ she shall reward thee with a crown of glory.” Ar. omits the whole. See i. 9.

חַיְמָכָ. 6. Syr. Ch. & Ar. read חַיְיךָ, “ and they shall multiply the years of thy life.” This sense of the verb preserves the grammatical construction, which is strengthened by one very ant. MS. which reads וַיּוּסְפֵּי.

11. **הַרְתִּיךְ**. Houb. with 31 MSS. which is more regular.
חֶרְפֹּו. Syr. Vulg. & Ar. "let *her* not go." See Job xxvii. 6.
As Houb. observes, we should also read **נִצְרוּ כִּי הָוָא**, as the noun is masc. and one MS. has **הָוָא**.

14. MSS. 7. **חַבּוֹא**.

15. one MS. and 8 **תְּעֻבּוֹר**. The repetition shews the importance of the advice.

16. Houb. with 24 MSS. **יְכַשֵּׁלוּ**, which seems right.

18. Notwithstanding all the versions read **וַיָּרַח**, as Green observes, the ו should be omitted, and prefixed to the first word of the next verse to preserve the antithesis, "The path, &c.—but the way." Or perhaps by a metathesis we should read **אוֹרָה** with 4 MSS. though there is no authority of the text for it, adding ו to the beginning of the next verse.

17 **נִגְהָה** MSS. "Which shineth more and more, &c." "Ut nempe lux subinde mane accrescit, donec confirmetur, et plenus tandem dies fit in meridie." Merc. Hodgson renders עד with Durell, as, referring to Nah. i. 10.

20. One MS. of good authority **לְאָמְרֵי פִּי** "incline thine ear unto the sayings of my mouth." See verse 5.

21. One good MS. **יְלִזּוּ**. See iii. 21. One very valuable MS. reads **בְּכָל** for **בְּתוֹךְ** "keep them with all thy heart." See Ps. cxix. 69.

22. 31 MSS. **לְמַצְאֵיכֶם**, more regular; but Houb. with one valuable MS. omits the ' with Ch. and Syr. "For they are life unto him who finds them." Which agrees with the following affix; unless we read with another MS. and a friend **בְּשֶׁרֶם**, "and medicine to all their flesh." Durell reads **בְּשֶׁרֶץ**, "bear tidings of health."

23. Some take the first word in a comparative sense. See Poole, and our Marg. Vers. Durell renders the latter Hemistich, "The goings forth (or the progress) of life; i. e. (as it is added in the old version) As the heart is pure or corrupt, so is the whole course of a man's life."

24. **נִצְרָה** 18 MSS.

24. See Matt. xii. 34.

וְלוֹזֶת. One MS. וְלוֹזֶות, more agreeable to the radix.

25. MSS. 32. "ישרָוּ". See xv. 21. "שׁוֹרַא, יִשְׁרָוּ" quæ ante te sunt, palpebræ tuæ *conspiciant.*" Houb. But then might be better.

26. "that all, &c." Or as Hodgson, "so shall all, &c." 6. Vulg. Ar. & Æth. read רְגֵלִיךְ with 18 MSS.

27. One valuable MS. reads with 6. Syr. Vulg. & Ar. "and remove."—6. Vulg. & Ar. add two verses more, which have no authority of MSS.

C H A P. V.

V. 2. THE metre of the first line being defective, we should perhaps supply טובות with 6. & Ar. "That thou mayest preserve good thoughts." 6 MSS. See i. 2.

3. 6. & Vulg. probably supply לאישה מרמה אל, "Hearken not to a deceitful woman." which the causal particle in this verse seems to require. See Houb. Unless we read, בְּנֵת, "The lips of a strange woman (or as Durell, of a lewd woman) drop as the honey comb." Or render it with Hodgson, "Although, &c."

4. "Favo opponitur absinthium, et oleo gladius, &c." Cartw.—2 MSS. See Ps. cxlix. 6.

5. שָׁאֹל. See Ps. xvi. 10. and vii. 27. 22 MSS. and one very ant. MS. אל מות.

6. Gejerus's sense of this verse is as pertinent as any, making פֵן to signify *non* with 6. Syr. & Vulg. "She weigheth not the path of life—her ways are moveable; thou canst not know them." See Durell also. 6. Syr. Ch. & Vulg. seem to have read תַּהְלֵךְ, or תַּהְלֵךְ, "She doth not walk in the way of life." For other senses see Poole. One ant. MS. reads אֲוֹרֶחֶת, and 20 מעגלותיה, and 20.

7. בְּנֵיכֶם, שְׁמַע, חַסְרוּ. 6. Vulg. & Ar. read, as the context requires, בְּנִי, שְׁמַע, חַסְרוּ, "Now therefore, my son, hear me—and depart not, &c." See Houb. also.

9. "Thy

9. "Thy glory." "robur fave vigorem tuum." Pisc. &c. See xx. 29. לזרים, "to strangers." i. e. Persons who would alienate him from God by enticing him to sin. Durell, referring to Deut. vii. 10. renders it, "to the idle."

וְשָׁנְתָךְ. Many MSS. of both Collat. וְשָׁנְתִיךְ; but 5 of Kennic. וְשָׁנְתָהךְ, more regular still.

לֹאכְרֵי. One MS. with ö. & Syr. in the plur. Persons, who would have no mercy either on him, or his substance. See Prov. xxix. 3. Some understand this of the husband of the adulteress. See Ps. i. 1.

10. one MS. and the preposition בְּ is probably dropped through its similitude to the following letter.

בַּבְּית. ö. & Ar. read before this word, "and lest thy labours come into the house of the stranger." Ch. & Syr. read the verb in the 2d. perf. sing. "and lest thou bring." So that probably one of them was originally in the text, though no MS. supplies it. Houb. reads בָּא; וְעַצְבֶּךְ בָּא; & Syr. with 2 MSS. has the noun in the sing. One MS. reads וְעַצְמֶךְ, and another at first נְכָרִי see Ps. i. 1.

11. וְשָׁאַרְךְּ. "and thy body." This does not seem to be the sense of the word here, and as it sometimes signifies *alimentum*, Castalio's, or Hodgson's sense seems best, "when thy flesh, and thy provisions, or thy remains, are consumed." Unless by an Hendiadis we render the words, "when the flesh of thy body is consumed." See Syr. Vers.

12. בְּקוּלָה. Many MSS. of both Collat. לְקוּלָה, which seems right.

14. The last line of this verse but ill accords with what precedes, and to reconcile them Durell renders thus, "in the midst of company and the multitude." Hodgson making מַעַט here to signify a *worthless man*, or *criminal*, בְּ to signify *for*, קָהֵל a court of judicature, and הִיהִי, I have appeared, gives this sense to the whole, "As a criminal have I been arraigned, for every kind of offence—before the tribunal, and before the assembly." But for בְּתוֹךְ קָהֵל וְעַדָּה the following reading is humbly submitted to the consideration of the learned קָלָן וְעַרְוָה, "In a little while I was in all wickedness—in the midst of shame and nakedness."

The one being the judicial consequence of the other ; and the punishment corresponding to the crime. See Isai. xlvii. 3.

15. To prevent these dreadful effects of incontinence Solomon prescribes marriage, (See Heb. xiii. 4.) and alludes, as Gejerus observes, to the custom of the East of having wells and cisterns of water in the houses, being the greatest comfort and refreshment in those hot climates.

16. In Kennic. Collat. there is a vacant space at the beginning of the first line, which may be supplied by reading with one MS. וַיְפֹצֵץ, “ *Then shall thy fountain, &c.*” by which we are probably to understand the fruitful effects of lawful commerce in a numerous offspring, which *play in the street*. See Menoch, Secker, &c. But ó. as Capellus and Kennicott observe, read either אל, or לא, “ *Let not, &c.*” prohibiting the use of common prostitutes, which frequent public places. See vii. 12. Houb. prefers פָּנָה, “ *ne se proripiant.* Nam Salomon jubet honestis verbis, ut utatur sua quisque uxore, ne, si vir ad aquas alienas sitim restinguat, aquæ domesticæ, minus potæ, nimium exuberent; ac deinde in promiscuos usus deriventur.” De Dieu with Hodgson takes the words interrogatively, and then we might read הַיְפֹצֵץ, or supply אָמַן, “ *Annon dispergerentur, &c.?*” 57 MSS. and 18 מְעִינָתֵיךְ יְפֹצֵזוּ

17. “ *They shall be only thine own.*” i. e. *thy children shall be truly legitimate*; or thou shalt be sole possessor of *thy wife*.

לֹزִים, “ *and there shall be none of strangers with thee.*” i. e. none of their children. One old MS. reads זְרִים; and all the versions seem to have supplied חֲלֻקָּנוּ before אֶחָד, “ *and no strangers shall partake with thee.*”

18. “ *Thy fountain shall be blessed.*” i. e. in a fruitful offspring. “ ó. וְאֵת. f. בְּדַר. f. legend. בָּרֶר purus.” Seck.

מְאַשֶּׁת. Several MSS. of both Collat. read בְּאַשֶּׁת, but מ often signifies *with*.

19. The *hind* and the *roe* were much esteemed in former ages. See Boch. The comparative adverb seems to be wanting, “ *like the loving hind, and the beautiful roe.*” See Vatablus.

רַזְעָק. Houb. with 17 MSS. which is more regular, the first ו being part of the radix, “ Let her breasts, rather *her love*, satisfy thee, &c.” See vii. 18.

“ *With her love.*” i. e. with the love *of her*, in opposition to the *strange woman*.

חַשְׁגָה. One MS. reads חַשְׁגָא ; which ó. seem to have followed. Ch. probably reads חַשְׁכָב, *incumbe*; which the last line of the next verse gives some countenance to. A friend conjectures that the text might be originally חַשְׁבָע, “ let her affection stream on thee at all times—and be thou ever *satisfied with her love.*” As the word in the text properly signifies, *to go astray*, and should be so rendered in the following verse. The Syr. Vers. *pascere*, also favors this conjecture. Durell fetches the sense of this word in this, and the following verse, from Ar. *lætitiam attulit*; tho' he acknowledges, it signifies *to err*, or *go astray*, every where else.

20. קָנ. 29 MSS. חִק. “ Honestis verbis congressum & fœda exprimit.” Merc.

21. “ *He pondereth.*” Rather, *weigheth*. i. e. in the balances of justice. See xvi. 2. and Isai. xxvi. 7. 15 MSS. מעגלותיו

22. עונותיו. 33 MSS. ; and though this word is found 2 Kings vii. 9. and 1 Chron. xxi. 8. with the double ו, from the number of MSS. which read it with *one* there, and the usual reading elsewhere, it is evident that one should be omitted; this being, amongst many others, a plain proof of the corruption of the text.

ילכדנו. This verb is irregular unless with Syr. we give it the passive sense, “ The wicked man *shall be taken* in his iniquities.” Which the context will not well bear; one MS. at first read יְלַכְּדֵנו, and 5 MSS. have יְלַכְּדֹנו; but still as there is a pleonasm of the pronoun, and the noun is feminine, by reading תְלַכְּדָה, or with Houb. לְכַדּוֹן, all difficulties are adjusted.

חַטָּאתוֹן. As Durell observes, the Vers. read חַטָּאותָן in the plur.

23. Perhaps thus, “ He shall die, because he would have no instruction—and *strayed* in the multitude of his folly.” וברוב 4 MSS.

C H A P. VI.

V. 1. כְפִיךְ All the Vers. with many MSS. of both Collations read כְפִיךְ, thy hand. “ **וְאַתָּה** h̄ic repetatur, et in clausulis sequentibus.” Bayn, &c. The first part of this chapter sets forth the danger of suretiship even for a friend; much more then for a stranger.

2. “ With the words of thy mouth.” The repetition of these words seems to refer to the two several engagements in the preceding verse. One very ant. MS. reads with ó. Syr.; Vulg. & Ar. “ **וְנִלְכַּדְתָּ** and thou art taken.”

3. אֲפֹוֶן. ó. Vulg. & Ar. seem to have read אָמֵר, “ Do this which I say.” Perhaps it is redundant. See Ch. Or it may be written from the similitude of the letters for אָנָה, “ Do this, I pray thee, my son; that thou mayest be delivered.”

וְהַנִּצְלָה. One very good MS. וְהַנִּצְלָה.

רְעֵיךְ. All the Vers. and many MSS. of both Collat. read רְעֵךְ, which the context seems to require.

הַחֲרֵפָם, “ *subjice te.* sc. ante creditorem.” Merc. &c. A friend referring to Ps. lxviii. 31. renders it, *bestir thyself*; who also reading with ó. לְכַפְּ רְעֵם בְּרַעַךְ, proposes this sense, “ Away with all delay, and deliver thyself, when thou art come into the hand of wicked men on account of thy friend; go, bestir thyself, and rouse thy friend.”

5. מִיד ist leaves the sense imperfect, and our Vers. has, from the seeming exigentia loci, supplied יָצֵא, which other learned men have followed; but as most of the versions read one word only, Durell conjectures it should be מִצְאֵת, “ *from the hunter.*” One MS. and probably another of Kennic. and one of De Rossi, with another at first, read מִפְחָת, “ *from the snare,*” which agrees better with the versions. “ *Forsan legerunt ó. Ar. Syr. Ch. מִיד סָד, ex compede, vel ex repagulis, quæ yocabuli טָהָר potestas Arab. in lingua nunc est.*” Houb.—Hodgson also fetches this sense of יָצֵא from the Ar. “ *Escape like a Doe from the toil.*”

6. Idleness is another great cause of the decrease of men's substance.

"Muti animantes sunt veri laicorum libri, quibus ad Dei notitiam erudiantur." Cartw. And Bochart observes from Aelian of the *ants*, "ut in pleniluniis ne noctu quidem torpeant & quiescant."

7. אשר might be rendered, "For, or although, she has no guide." Ch. & Syr. read קציר, "no harvest."

The last line of this verse being defective, perhaps עליה has been dropped at the end, the force of the negative being continued, "there is no overseer, or ruler over her." Syr. & Ar. have the pronoun.

וינוישל. 15 MSS. and 16 שוטר.

8. There is a considerable addition at the end of this verse in ö. & Ar. relative to the industry of the *Bee*, which is not noticed by any MS. And Secker observes, "that Gould hath fully proved, that *Ants* eat nothing in winter, and lay up nothing for it, why then not rather mention *Bees*?" But see Boch. in Poole, and xxx. 25.

10. Here are a beautiful mimesis, and climax.—Ch. reads שנת, and with 4 MSS. חנומת, which seems better. 29 MSS. חבק.

11. "So shall, &c." Rather, "Therefore, &c." It being the answer of Solomon to the *plea* of the sluggard. See Durell. But ö. & Ar. probably read רע כנהלך, ὥσπερ κακὸς ἡλιπότος; which some would render, "as a highwayman."

ראש. 4 MSS. omit א, and 5 read with Houb. רישׁ, as in other places, "thy poverty," as thy only property. See xxiv. 34. "ö. seem to have read here, and xxiv. 34. מיגן for מגן, which they translate ἄγρειος 2 Sam. xv. 13." Secker. Did they not rather read כבץ טוב ὥσπερ ἀγαθὸς δρόμους?

12. Durell's construction seems most apposite, "A base (or worthless) fellow is a wicked man—walking, &c."

13. "Winking." Either by way of token to his comrades, or of mockery at others. Several MSS. of both Collat. have בעינין, & ברגליין.

16 MSS. corresponding to the preceding participles; but ö. Syr. Vulg. A. & Æth. with many MSS. have the verb in each place. בaczבעתוי. 12 MSS. תהפקות. 14.

14. בְּתַהֲפָכוֹת Ch. reads מִתְהַפֵּךְ, part. *Hithp.* “ *being perverse in his heart he deviseth mischief.*” See ii. 12.

15. מַזְנִים. Several MSS. read with the י, but more insert the ע. See xviii. 18.

15. “ *Suddenly shall he be broken.*” i. e. like the potter’s vessel, which cannot be repaired. See Isai. xxx. 14. פָתָאָם 13 MSS.

16. A certain number for an uncertain, which, Lowth observes, “ elegans est Hebraici carminis ornamentum. Vid. c. xxx. Eccles. xi. 2.” “ ó. & Ar. read שֶׁבֶר, & שְׁבָר.” Seck. 26 MSS. with all the Vers. and Houb. חֻועַת.

17. “ *Eyes of loftiness.*” i. e. *Pride.* “ Procedit secundum ordinem membrorum, a supremo orsus, & in infimo definens.” Merc. שׁוֹפְכָה 6 MSS.

18. ó. Syr. Vulg. & Ar. with 2 MSS. read חָרֵשׁ. ó. Syr. Ch. & Ar. with 4 MSS. וּרְגָלִים. For the construction see verse 27. and vii. 11.

19. יְפִיח. Perhaps יְפִח, or יְפִחָה, *spirantem.* See Ps. xxviii. 12.

20. נָצֹר. 12 MSS.

21. The affix is irregular, and though there is no authority for an alteration, we should probably read with Houb. קְשָׁרָה—עַנְדָה— “ *alligam, &c.*” The ס final being easily mistaken for ח. See the next verse.

22. “ *It shall lead thee.*” i. e. *The law.* See verse 1.

וְהַקִּיצוֹת. One MS. of good authority וְהַקִּיצוֹת, the affix has been also probably dropt, “ *and when thou awakest, it shall, &c.*” But Houb. reads with 2 MSS. וְהִיא, “ *et evigilabis, illa autem, &c.*” תְשִׁמּוֹר 3 MSS.

23. MSS. 20 of Kennic. and a very antient one of De Rossi at first with all the Vers. read חַוְכָתָה in the sing. “ *and the reproof of instruction is the way of life.*”

24. רְעה 2 MSS. which the grammatical construction requires; unless we consider it with Merc. as in *regim.* There seems to be a metathesis in the last Hemistich, “ *from the strange woman, which flattereth with her tongue.*” See ii. 16. vii. 5.

25. “ *With her eye-lids.*” i. e. her eyes by a synecdoche.

26. The

26. The metre as well as the construction of the first line being irregular, considering זונה with Durell as the partic. *Ben.* instead of עד ככר, I would propose יחצר, “ For by means of a woman, the fornicator shall want bread.” See Ezek. iv. 17. Unless for بعد אשה זונה, we might read with a small alteration of the letters רעה איש הזונה, “ For a whore will break a man down even to a morsel of bread.” See the verb in this sense Job xxxiv. 24.—“ ó. & Vulg. for بعد read ערך, *Pretium enim scorti vix est unius panis.*” Secker. The present learned Bishop of Waterford observes, that נפש here signifies *life*, or *person*. See him on Ezek. xiii. 18.

27. It is observable, that in this and the following verses we have the masc. noun plur. with the fem. verb. But see vii. 11.

28. The idea of the *Ordeal-fire* seems to have taken rise from this passage of Proverbs.

29. Might we read רעה ולא, “ So is he that goeth in to a wicked woman, and every one that toucheth her, shall not be innocent ?” h. e. “ non erit impunis.” Pisc.—5 MSS. with ó. הנוגע.

30. The metre of the first line being deficient according to Kennicott’s Collat. and ירעב seeming improperly placed, perhaps we should transpose the words, “ They do not disregard a thief, although he is hungry—when, &c.” i. e. they take all the pains they can to detect him. Unless we might supply גברים after לגבן. See our Vers. But Durell reads יבוז for יבוז, “ Is not a thief taken, when he stealeth ?” Which some of the versions authorize.

31. “ שבעתים significant plenariam & perfectam restitutionem.” Gejer. even if it requires his *whole* substance. See Exod. xxii. 3.

32. MSS. 3. read נואה; and one omits אשה; but Ch. & Syr. read באשה, which the construction requires.

“ Destroyeth his life.” Adultery was a capital crime under the Levitical Law. See Lev. xx. 10. Durell renders the last words, “ *He that hath commerce with her.*”

34. חמת, perhaps חמת, “For a man is heated with jealousy—and will not spare in the day of vengeance.” When the adulterer is brought to his trial. Or. חמה, “Jealousy heateth.”

35. MSS. 2. and a valuable one at first, read ירבה and כופר which may give this sense, “He will not accept the person of any ransomer—nor will he acquiesce, although the gift be multiplied.”

C H A P. VII.

V. 1. Several MSS. read חצפן שטור, and

ó. & Ar. have a verse at the end of this found nowhere else, “. Fili, honora Dominum, et valebis; præter eum autem ne timeas alterum.”

2. שטור ותהי תורה. Houb. reads, “et sit lex mea.” 5 MSS.

3. אצבעתיך. One MS. omits ', with Ch. “upon thy finger.” “Ac si esset annulus memorialis digito affixus.” Gejer.—Syr. reads, “upon thy neck.” See iii. 3. But 16 MSS. with ó. Vulg. & Ar. read אצבעותיך.

The Jews understanding this literally bound the law upon their arms. See Spencer, &c.

4. MSS. 6 ומודעת, אחותי ואמור, ומודע 1, אחותי ואמור, and 3 ומודעת, אחותי ואמור. Houb. would read “et cognata mea,” to correspond with the preceding noun; but 5 MSS. have ומידע, as it is usually written. See Ps. lxxxviii. 9. Append.

5. See ii. 16.

6. The sense, as well as the metre, of the 1st Hemistich of this verse being defective, perhaps has been dropped at the end through its likeness to the preceding word, “For I looked through the window of my house—through my lattice I beheld—and, I saw.” But ó. Syr. & Ar. make this and the following verse to refer to the strange woman.

7. בפתחים 5 אראה MSS. more regular. One MS. at first

“Si legeris, בبني הנער נער, inter filios adolescentiæ adolescentem, fiet oratio plana & expedita.” Houb.—Mr. Bradley doubts this reading. A friend demands

demands another instance, where בְּנִים signifies *inter adolescentes*. Might we then read? בְּכָחֹרִים?

8. MSS. 6, . and one very antient at first, עֻוֶּר. See ó. Syr. &c.

“Near her corner.” “Loco sc. obvio, & ad capiendos juvenes accommodato.” Menoch.

10. Ch. reads שֵׁית, which is necessary. See Pisc. 30 MSS.

ó. & Ar. וַנְצַחַת, “which maketh the heart (of young men) to flee away.”

But the text seems preferable.

11. 25 הַמִּיה MSS. “She cannot rest quiet.” Durell. But our Vers. seems preferable, by her vociferations giving notice where she is.

12. וְסָורָה 27 MSS. better, “but backslideth.” Durell. Rather, “and wanton,” according to Syr. alluding to her frolicsome motions described in the next verse.

12. “Without.” Rather, “at the door.” i. e. of her house. 5t MSS. ברחוּבּוֹת with all the Vers.

13. Rather, as a friend, “she hardeneth her face, and faith unto him.”

14. עַל, “apud me.” Jun. & Trem. “Chez moi, at home.” Hodgson.—“Peace Offerings.” “Ex his sacrificiis convivium instruere solebant.” Mariana. She adds *hypocrisy* to her iniquity.

15. לְשָׁחָר, “to seek thy face in the dark.” To express her great regard for him. See verse 9.

16. מרבדים. Pisc. would read מ ; but may be considered as the prepos. or may have been omitted. Durell renders this word *blankets*; perhaps rather *sheets*. Compare Syr. & Ar.

חַטְבּוֹת, or as ó. Syr. Ar. & Æth. וְחַטְבּוֹת, and from the radix of this word, and the esteem in which *patch work* was in the East (See Gen. xxxvii. 3.) this may be the sense of the word here. See Mercer.

אתן, which is found only here, is supposed to be an Egyptian word. See Cast. Lex. But as ó. Vulg. & Ar. render it *stravi*, might not the original word be אֲבוֹן, *paravi*, and the words be rendered thus, “I have furnished my bed with sheets—I have also decked it with patch work of Egypt?”

17. ó. read קְנָמָן וְאַهֲלִים, and render it, “ *and my house, or tent, with cinnamon.*” But one old MS. at first read אַהֲלֹת, and another of De Rossi at first וְאַהֲלֹת, as in Ps. xlvi. 9. Cant. iv. 4. and 3 MSS. have אַהֲלִים “ *and aloes.*” For an account of these odiferous spices and plants see Calmet’s Dict.

18. Come, let us riot in love, &c.” 31 MSS. דָּודִים

נְתַעַלֵּסָה. One MS. נְתַעַלְמָה, “ *let us hide ourselves.*” Durell renders the text thus, “ Come, let us take our fill of love; let us solace ourselves with ardent love until the morning.”

19. ó. Syr. & Ar. read הָאִישִׁי, and with one of De Rossi’s MSS. at first בְּבַית, “ *For my husband is not at home.*” In that case וְ might be joined with הַלְךָ, “ *but is gone,*” &c. 6 MSS. מְרֻחָק, “ *a journey of length.*” i. e. a long journey. See 2 Sam. xv. 17.

20. 2 MSS. as in Ps. lxxxii. 3. “ *at the day appointed.*” Perhaps one of the *three* great festivals, at which he was obliged to return. See Deut. xvi. 16. Some make it *the full*, others *the new moon.* See Ps. lxxxii. 3. 11 יְבוֹא 4 לְבִתּוֹ. See Gen. xxxix. 16.

21. “ *לְקָח*. sign. *sermonem suavem, quo capiuntur & demulcentur animi, & in bonum, et in malum.*” Merc. 6 MSS. בְּרוּב

22. All the versions with 19 MSS. הַלְךָ, and 24 פְּתָחָם, but ó. seem to have read פְּתָוי, part. *Pah.* from *παθειν, infatuatus.* “ *Κεπτός est avis deceptu facilis: hinc a Græcis pro stulto usurpatur. Aristoph in Pluto.*” Boch. &c.—“ *To the slaughter.*” “ *quasi ad pascua.*” Menoch.—“ *יבא וכעכם אל מוסר אויל—Contextum multum & depravatum sic emendamus, &c. כעכם איל יובל. בכעכם אל מוסר יואל.* Ille igitur post eam vadit, veluti *Bos*, qui ad mactationem sequitur; velut *Ajinus*, qui ad vincula sponte vadit; quemadmodum *cervus eundo subfultat*; donec jecur ejus transadigat sagitta; quomodo *avis* in retia præcipitat, &c.—Similitudines duæ priores animalium sunt tardorum bardorumque; posteriores, cursu et volatu levium. Quibus rebus per quam eleganter demonstratur juvenis amore capti nunc levitas, nunc stupiditas.” Houb. The learned Dr. Hunt likewise reading with ó. Syr.

Ch. & Ar. אִיל for אֹוֵיל, in which he is followed by Secker, and considering בעבם, as the part. Ben. gives the words this sense, “ and as the stag skipping, or rushing into the snare.” But it is observable that for the last word Vulg. reads וְכָבֵשׂ, with עַכְם, or some other word, “ *et quasi agnus lasciviens, et ignorans quod ad vincula stultus trahatur.*”—6. & Ch. read וְבָאִיל, “ *et sicut canis ad vinculum ; et sicut cervus, in cuius jecur, &c.*” making four beasts with Houb. though of a different kind. Hodgson renders the third line, “ yea, like a fool he *rusheth on* to punishment.” fetching the sense of עַכְם from Ar. *ruit*, and observing, that as אִיל appears in none of the MSS. collated by Dr. Kennic. it never existed in the text; but this argument seems not altogether conclusive, unless it can be proved that these MSS. and likewise those of De Rossi, which have it not, were prior to 6. & Vulg. Mr. Bradley in a similar sense, “ and as a fool leapeth at correction.” יבויא 13 MSS.

23. בְּמַהָר, part. Ben. Hunt. See above.

“ And knoweth not that it is for his life, or, *against* his life ;” i. e. The snare.

24. בְּנִים. 6. Vulg. & Ar. read, בְּנֵי, and the verbs in the sing. “ Hearken, &c. O my son.” See v. 7. and the next verse.

25. אֶל 3d. Ch. Vulg. Syr. & Ar. with many MSS. of both Collat. וְאֶל, “ and go not, &c.” בְּנַתְיֻחָתָה 34 MSS.

There is a remarkable acknowledgment by way of note at the end of this verse of the corruption of the text in an edition published in Italy by Michaelis Chaim. See Gen. Diff. Sect. 62; and MS. 300 T.

26. As חֲלִילִם seems to answer to סְפִירִים, or rather as 20 MSS. Dr. Kennicott’s sense, which Secker follows, seems proper, “ for she hath thrown down many soldiers—and her slain are all mighty men.” See 1 Diff. p. 110. Mr. Bradley doubts this sense of the word.

27. “ To hell.” Rather the grave. See v. 5. Though it is true in both senses.

C H A P. VIII.

V. 1. BY *wisdom*, Calovius, &c. understand here the *second* person in the Trinity. See also Matt. xi. 19. Others suppose it to be only personified, as in the former chapters, and as contrasted to the *harlot* in the preceding. See Menoch, &c. Wisd. ix. Eccl. xxiv.

2. מִרְומִים 58 MSS. "on the top of the high places." Alluding to watchmen on the towers.

"Near the way." i. e. where two roads meet to direct them right.

בֵּית, "in the places of the paths." "The house of the roads, meaning that public central spot, where the great streets and roads meet, at the meetings of the cross-paths stationed." Hodgson. If this be the true reading the preposition is wanting; and one MS. instead of the two words reads בַּנְתִּיבוֹת, "in the paths." But perhaps בִּיד is the true reading, "by the side of the paths she standeth." See verse 3. Compare vii. 12.

3. Rather with Durell literally, "By the side of the gates." Where the greatest concourse of people was. בְּמִבּוֹא melius. vid. 2 paral. xxiii. 13." Houb.

5. הָבִינוּ לְבָבֶן. As we had this verb in the first Hemistich, it is probable that we should read הָבִינוּ, "and ye fools, prepare the heart." See 1 Sam. vii. 3. Ps. lxxviii. 8. Unless we supply the affix also, "your heart." One MS. and another at first, read לִי for לְבָבֶן, "understand me." For this see Ps. cxvi. 6.

6. נְגִידִים, "quæ in promptu sunt a coram." Houb. Rather perhaps, *principalia*, "principal things." See Cast. Lex.

וְמִפְתַּח, "And I will open the lips of uprightness." i. e. I will speak right things; the partic. Ben. Pih. being used for the fut. But one MS. reads אַפְתָּח. Durell considering מִשְׁרִים in as a preposition, renders thus, "and will open my lips with equity." Perhaps we should read שְׁפָתִים "upright lips. See verse 9.

7. רְשֻׁעַ. "é. Syr. & Ar. legerunt שָׁקָר mendacium, quod respondet veritati." Houb.

8. One MS. omits this verse.

9. "To him that understandeth." i. e. "ei qui debitum adhibet intelligendi studium. Verbum actionis vel effectus pro conatu ponitur." Gejer. See Joh. vii. 17. וּמִשְׁרִים 36 לְמוֹצָאֵי. See verse 6.

10. "And not silver." "Negatio h̄ic vim habet comparationis imparium. vid. Exod. xvi. 8. &c." Gejer.

11. See iii. 15.

12. "Nos *שׁבַחֲתִי* inveni, ut id conveniat cum *אֶמְצָא*." Houb.

"of witty inventions." This expression does not comport with the dignity of the subject; and as one MS. reads מִזְמָה I would render the words, "the knowledge of discretion." See i. 4. "The well planning of designs." Hodgson.

13. I would read with Durell, יְרָאָתִי, &c. "I fear Jehovah, I hate evil."

"*And the froward mouth*" may allude to the harlot. See vii. 13. &c. Hodgson reads with 2 MSS. זֶה הַפּוֹכָות—דָּרְךָ MSS.

14. See ii. 7. Perhaps by an Hendiadis, "Solid wisdom is mine." See Poole. "Ani *אַנְיָה* commodius *לִי*." Houb. with ó. Vulg. Syr. & Ar.

15. "By me Kings reign." "Juste & recte; vel feliciter." Gejer. &c. וּרוֹזְנוּם 19 MSS.

16. שָׁרִים. An inferior order of governors, who may be called *magistrates*.

Durell renders the last Hemistich, "and the nobles are all governors of the earth." But ó. & Vulg. read שְׁפָטוּ, and also a great number of MSS. of both Collat. read צְדָקָה for אַרְצָה, "and all the nobles judge righteously." Which answers better to the preceding sentence.

17. אהֲבֵיהָ. All the Vers. with Houb. and several MSS. of both Collat. have, or as two still more regular, אהֲבֵי. Rather, "I will love them that love me."

ימְצָאָנוּ 23 MSS. But the true reading is probably יְמַצְּאָנוּ. See i. 28.

18. The sense put upon עתק being unusual, perhaps we should read עתר, “abundance of wealth and righteousness.” i. e. abundance of righteous wealth; which is the most durable. See xiii. 11. and Luk. xvi. 11.

19. ומן. We should probably read, מופז, part Pah. “My fruit is better than solid gold.” See 1 Kings x. 18.

“ My revenue.” Durell, “ my produce,” which, as he observes, answers better to my fruit; which Hodgson renders, my bounty.”

20. Rather with a friend according to ó. and our Bib. Marg. “ I walk.”

21. ש Ch. reads שנים, “ years.” Ar. probably, “ the inheritance.” “ ש substantiam, five opes. Nam ש est nomen.” Houb. See also Gejer. Hodgson renders it, “ It is in my power.” See Gen. xxxi. 29. אוחב' ז ואוצרותיהם MSS. See verse 17. One MS. perhaps.

22. דרכו. Hare, &c. with ó. Vulg. & Ar., “ his ways.” But Ch. & Syr. read, בראו, “ creaturæ suæ.”

23. Ch. reads מראש. But this had been expressed before. Syr. seems to have read בְּלָא, “ before all his works.” The Wisdom of God being eternal as well as his essence; it might be then, “ בְּלָא אָנִי,” I was before all his works.” See verse 23, and Wisd. ix. 9.

23. One ant. MS. reads אני טעולם, which the metre requires.

24. נסכתי, “ I was anointed.” Metaphora a regum inauguratione.” Gejer.

24. MSS. 45 תחותמות.

נכבד’ ó. & Vulg. transposing these words, instead of נכבד’ מים probably read נפרצו, “ When no springs of water were burst forth.” which avoids the irregularity of the grammatical construction; but נכבדת’ seems better, “ when there were no fountains of water, I was glorified.” See John xvii. 5. ונכבד’ מים “ et stillationes maris, quomodo habetur, Job xxxviii. 16.” Houb.

26. ווחיצות. The various senses put upon this word (for which see Poole) make its authenticity dubious. “ Vulg. et flumina, ex significatu Arabico verbiazz, confluere.” Houb.—Durell from the same source makes it to signify, “ the grand collection of waters. i. e. which were mixed with the firmament at the creation of the world.” By it Hodgson understands,

stands, the *Moon*, the *Sun*, the *Planets*, the *Heavens*, “not yet had he made the Earth, *and all that surroundeth it.*” A friend conjectures from 6. it might be **הַצִּוֹת**, ἀκείτος, *deserta*. But perhaps it may be written for **חָצְזָה**, “As yet he had not made the land, *nor the gravel—nor the finest part of the dust of the globe.*” Which gives a beautiful gradation, serving to shew that it requires as great power to create the *smallest* particle of dust, as the *whole* earth.

עֲפָרוֹת. “Optima scriptura, עֲרָפּוֹת, arabice, *locos eminentes, nondum montium terræ cacumina.*” Houb.—Durell renders the whole, “nor the first part of the worlds of the universe;” as referring to other worlds besides, the planetary system. Hodgson more agreeably to the text, “not yet an atom of the dust of the globe.” **עֲפָרָה** 2 MSS. See also Job xxviii. 6.

27. MSS. 18 בְּחֵיקָן, more regular. See verse 29. Or בְּחַקְקָן.

“Upon the face of the depth.” “Sernoneum h̄ic esse de abyssis aquæ una cum elemento terræ in formam sphæricam redactis, satis docet contextus.” Gejer. But see Poole.

28. “The fountains of the deep.” “quia omnes ex illa voragine derivantur.” Gejer. בְּעוֹז. “depositus, dum ille solidabat.” Houb.

29. MSS. 10 חֻקָּוֹת, “It’s boundary.” Hodgson.

30. אַמְנוֹן. Houb. with Ch. אַמְנָה, nutrita. 6. Vulg. Ar. & Syr. seem to have read אַמְנָה, disponens, seu componens. See also Ps. cxxxvi. 5. “אַמְנוֹן, faithful. 2 Sam. xx. 19. his companion.” Hodgson.

שְׁעָשָׂעִים 21 MSS. But it is better to read with Houb. שְׁעָשָׂעַשׂ, “his delight.” See Isai. v. 7. and Randolph’s first Part on the Trinity.

31. “Non dubium אֶרְצָה, super terram. Vid. 6. & Vulg.” Houb. “With the sons of men.” “In quorum. sc. gratiam hic orbis conditus.” Merc.

33. The last line of this verse being defective, and the verb wanting the noun or affix, perhaps עַצְחִי is dropped, “and refuse not my counsel.” See i. 25.

34. MSS. 7 שְׁוֹמֵן. All the versions supply אָשָׁר. 7 MSS. and one old one at first, לְשָׁקוֹד; 30, with all the Vers. דְלָתוֹתִי; 7, with an ‘old’ one at

first, לְשָׁמֹר ; and 20 with all the Vers. מִזְוֹהֶת. This verse is opposed to vii. 8.

35. MSS. 8 with another at first, מִזְאֵי מִזְאֵי. 8 MSS. with another at first, more regular, and for the 2d several of both Collat. and Vulg. מִזְאֵ, which the context requires, “ *He that findeth me, findeth life.*” Unless following ó. Syr. & Ar. we read with a friend מִזְאֵי מִזְאֵי, “ *Egressus mei egressus vita.*”

36. MSS. 2 with a good one at first, וַחֲוטָאֵי. “ *But he who faileth to get me, wrongeth,* &c. See Jud. xx. 16. When this verb is used to signify sinning against, it is followed by a preposition.” Hodgson. But xx. 2. seems to be an exception to this rule, though Ch. has the preposition.

“ *Love death.*” “ *Non intentionaliter, sed consequenter.*” Gejer.

C H A P. IX.

V. 1. חכמת. All the Vers. have the sing. and 3 MSS. read חכמת, which the construction seems to require, or rather חכמה. Syr. as a friend remarks, reads בֵּית. “ *Septem numerus perfectionis.*” Merc. As a friend observes, ó. Syr. Ch. & Ar. probably read הַצְבָּה, and in one MS. ח is upon a rasure, “ *she hath erected her seven pillars.*” Houb. reads with ó. & Vulg. עמודים, “ *seven pillars.*” The pillars may denote the stability of it.

2. This is opposed to vii. 14. See xxiii. 30.

3. תְּקִרְאָה, perhaps לְקִרְאָה, “ *She hath sent her maidens to cry out, or invite.*” See Vulg. Syr. and verse 13.

24 נְעָרוֹתָה MSS. “ *Puellas suas. Quia postulabat allegoriæ ratio, ut mulier servitio suo fæminas adhiberet.*” Gejer. But a friend observes, that Syr. & Ar. probably read נְעָרִיה, *servos suos*, who were usually employed on these occasions. See Matt. xxii. 3. and for this sense of נְעָר, he refers to 1 Sam. ii. 13, &c.—“ *Upon the highest wings of the city.*” Meaning the turrets which were placed in different parts. Unless with Merc. &c. we read גְּבִי for גְּפִי.

44 MSS. with others at first. מְרוּמִי. See verse 14.

4. טור 22 MSS. ג MSS. with all the Vers. וחר “and as for him, &c.” See verse 16. Houb. reads with one MS. & Syr. ואנטרה, as in verse 16. But this verse breaks the connection, and, as a friend observes, is improperly inserted here.

6. פתאים 3 MSS. See Ps. cxvi. 6.

7. יוסר 6. with 7 MSS.

“Getteth himself a blot.” The force of the preceding verb being carried on, Merc. & Houb. according to Ch. read טומן לו for מום, *macula est ei*, “it is his disgrace.” By the scouter we are to understand an abandoned person, void of all religious sentiments, and moral virtues. See i. 22.

8. “Forsan negatio hinc comparativè exponenda, q. d. Potius corripe sapientem quam derisorem.” Merc. But see Grot. Matt. vii. 6.

9. חן. By rendering this verb with Durell, “direct a wise man,” which sense it has Isai. Ixi. 8. there is no occasion for an additional word. Houb. derives it from חנה, *docere*. See Poole also and Ch. which seems to have read אלף.

“A just man.” “non perfecte, sed inchoate.” Gejer. יוסיף 4 MSS.

10. “And the knowledge of the holy.” i. e. say some, of angels. Rather of holy things, in opposition to profaneness and immorality. See Job xxviii. 28. and Menoch. Unless for קדשים, or as 24 MSS. קדושים, we might read הקדיש, “and the knowledge of the Holy One, &c.” i. e. God. Or may the text be understood of the Trinity? See If. vi. 3. Josh. xxiv. 19. &c.

11. יומפנו one valuable MS. with all the Vers. in Hoph. Unless we might read the fem. plur. See x. 27.

12. “For thyself.” i. e. for thy own good, not mine. 6. Syr. & Ar. by an additional reading give the words this sense, “If thou be wise for thyself, thou shalt be wise also for thy neighbours.” Houb. would read ל贊ך for לבדך, “but if thou scornest, thou shalt bear thy scorning.” There is a further addition of three verses, for which there is no MS. authority; but, as Durell observes, they might be inserted in brackets.

13. **פתחות.** The force of the first word being carried on to this, and reading with ó. & Ar. כָלָמָה for מַה, the verse may be thus rendered, “A foolish woman is noisy—a woman of intrigues, and hath no sense of shame.” Ch. as a friend observes, reads טוֹבָה for מַה.

14. 32 MSS. מְרוּמִי. Ch. reads or רֶם, “upon a *lofty* throne.” This answers to verse 3.

15. 2 MSS. לְקֹרְבֵּי. ó. Syr. Vulg. & Ar. with 4 MSS.

16. 20 MSS. יְסָרָה 9 אֲמָרָה as in verse 4.

17. “*Stolen waters.*” See v. 15. “*And the bread of secrecy.*” So called, because adulterers are obliged to *conceal* themselves for fear of detection.

18. See ii. 18. All the versions read קְרוֹאִיה וּבְעַמְקֵי 26 MSS. which seems more regular; but see Buxt.—ó. Syr. & Ar. have an addition of three verses.

C H A P. X.

THE remaining chapters contain special precepts, which are for the most part enforced by an antithesis. See Grot.

V. 1. “In hoc Disticho antithesis est verborum.” Lowth. But as Houb. observes, אָמַן requires אָבֵין. “maketh his father glad.” Unless we read with one MS. & ó. סָא.

3. וְהַזֶּה, “but he driveth off the *mischief* of the wicked. i. e. from the righteous.” Durell, who thinks there is no authority for the sense of our version; but Ps. lii. 9. seems to support it. See also Pisc. Perhaps rather וְהַזֶּה, for which see Ch. & Syr. “but he driveth away the *substance* of the wicked.” ó. & Ar. read וְחַיָּת, but he overturneth the life of the wicked.” הדָּופָה 4 MSS.

4. “*The slothful hand maketh poor.*” Durell. See verse 1. “The hand of *fraud* shall make poor.” Hodgson. “רְאֵשׁ, paupertas.” Houb. Rather with 9 MSS. רְשֵׁשׁ, “maketh a man poor.” See xiv. 20.

5. All the Vers. read וְנִדְמֵת, which the antithesis requires, and the omission might arise from the similitude of the letters. “מַבִּישׁ, cunctator.” Houb.

6. “*Of*

6. “*Of the just.*” Rather, *of the merciful.*

“*But violence covereth the mouth of the wicked.*” To preserve the antithesis Houb. for פִי reads פְנֵי, “*but violence covereth the face of the wicked.*” See Gejer. also. Durell thus, “*but the mouth of the wicked cloketh (or extenuateth) violence.*” See verse 12.

7. “*Shall be a blessing.*” “*A form used in blessing others.* Secker.”

בָּרַק. ó. Syr. & Ch. read יָדֻעַ, *extinguetur.* See Ecclus. xli. 11.

8. “*But a prating fool shall fall.*” Perhaps, “*but a fool shall fall by his lips.*” Ch. reads בְשֶׁפְתִים “*ילְבָט*, *calcitrabit*; ex ling. Syr.” Houb. See Hodgson also.

9. MSS. with 45 בְחֹטֶא Houb. but though it appears no where else in the form of the text, yet as there is MS. authority for it, wherever the word occurs, this seems to be the true reading.

וּזְדֻעַ, “*shall be known.*” Rather as Syr. &c. *shall be detected.* Unless we might read וּזְרוּ, “*but he that perverteth his ways, shall suffer evil.*” See xiii. 20.

10. MSS. 4 omit this verse, and the sameness of expression in verse 8 countenances it, as to the last Hemistich. See Kennicott’s 1st Diff. p. 506. and Gen. Diff. § 165. 6 MSS. קָרַץ.

ó. Ar. and one MS. of De Rossi at first read עֲצֹבוֹת, “*sorrows.*”

“*Causeth sorrow.*” Durell, “*shall be put to sorrow.*” For which there is no reason, if we follow the reading of ó. Syr. & Ar. in the next Hemistich, for which see Houb. and Kennicott’s 1st Diff. p. 506. But as these learned persons have not given us the *supposed* text, the following is submitted to consideration, וְהַוְכֵחַ מָכִיחַ עֲשָׂה שְׁלֹם. See Job xiii. 10. and Isai. xxvii. 5.

11. “*But violence covereth the mouth of the wicked.*” Perhaps with Ch. “*but the mouth of the wicked covereth violence.*” See verse 6; where if we read with Houb. it avoids the repetition of the same sentence, especially if by a metathesis we might read here יְסַח for יְסַח, “*but the mouth of the wicked poureth forth violence.*” Which the antithesis may favor. See xv. 2.

12. 33 MSS.—**ועל כל חעורר**. One MS. of note reads **ונכל**, and the metre seems to call for it. The apostle reads **וְרוּב**, 1 Pet. iv. 8. ó. Ar. & Syr. differ widely, as Dr. Randolph observes.

13. One MS. omits **חמצא**, and it is not necessary to the sense, or metre, “ *In the lips of him that hath understanding is wisdom.*”

14. **קרבה**, “ *exhaustit interiora. sic vertimus ex חחה, haurire.*” Houb. 25 MSS. read **קרובה**. Durell reading **קרב** renders it, “ *produceth destruction,*” referring to Isai. xli. 21. “ *But misfortune attendeth the loquacity of a fool.*” Hodgson.

15. **וּז**. Durell reads **ז** joining the **וּ** to the next word. I would rather read with one MS. at first **וּז**, and with him, and another of good authority **ונחחת**, “ *The wealth of the rich man is a city of strength; (i. e. a strong city)—but, &c.*”

16. **לחטאת**, “ *ad egestatem, ex Æth. ling. Operæ justi ad vitæ subsidium—proventus impii ad egestatem.*” Houb. And Hodgson observes that **ח'ם** signifies *sustenance*, xxvii. 27. Others render it, *to punishment*. See Zech. xiv. 19. &c. Or we might read perhaps **להחות**, “ *the fruit of the wicked to death.*” as opposed to **לה"ם**. 2 MSS. with ó. & Syr. **ותבואה**.

17. 10 MSS. But see Ps. cxix. 101.

19 MSS.—**מתעה ועווב**, “ *erreth frequently.*” So the verb in *Pih.* signifies.

18. **טכנה**. “ *Lying lips are the tribute of hatred.*” Durell; for which sense he refers to Numb. xxxi. 28. Gejerus observes, “ *Continetur hic turpis linguæ abusus, quando quis vel blanditur, intus latente odio; vel calumniando sœvit, odio erumpente.*”

19. 44 MSS. The verse may be rendered, “ *A transgressor ceaseth not with a multitude of words—but a prudent man refraineth his lips.*” 4 MSS. **ברוב**

20. MSS. 3, with all the versions, **ולב**, as the antithesis requires, “ *but the heart, &c.*”—“ **כמיעט**, *as the least thing.*” Durell, i. e. as a thing of no value. Hodgson renders it, “ *is like dross.*” See v. 14. ó. & Ar. read **טעט**, “ *deficit.*”

21. One MS. of De Rossi, and three others at first read with ó. יְדֹעַ, *sciunt*; but the antithesis supports the text.

22. "The blessing of Jehovah is that which maketh rich..." Durell.

MSS. 44 read נִסְמָנָה; but the Vers. favor the text, "And sorrow shall not be added with it."

23. "The sense of עֲשָׂוֹת is to be imparted to both lines, *It is as diversion to a fool to do wickedly;—the like is it to a man of sense to act wisely.*" Hodgson.

24. The construction requires that we should read with Houb. חַנְחָן.

25. ó. with 4 MSS. of Kennic. and 4 of De Rossi read בַּעֲבוּר, "When the whirlwind passeth, then the wicked is no more." But 3 MSS. with Syr. read כַּעֲבָר. See Ch. also, and our Vers.

ó. & Ar. read יְסָד, "but the righteous shall be established for ever." Should we not read לְעוֹלָם, for the sake of the metre? See verse 30.

26. "As vinegar to the teeth." "Acetum tum nimio frigore, tum acore, stuporem dentibus inducit, ut testantur Plin, &c." Gejer. לְשָׁלָחוֹן 6 MSS.

28. שְׁמַחַת, in Pih. "maketh joyful." תָּאָבֵר, *injiciet pavorem*, ex Ar. signif." Houb.

29. The first Hemistich might be rendered, "Jehovah is strength, or a strong tower, to him that is upright in the way."

30. MSS. ó. & Ar. seem to have read יְרָאָת for דָּרָךְ, φόβος, &c. מעוֹן 14 MSS. and 8 לְפָעָלִי.

31. תְּהִפּוּכּוֹת 12 MSS. See also the next verse.

32. יְדֻעָן. Durell reads יְדַעַּן, in Hiph. "The lips of the righteous declare what is acceptable." But then it would be more properly יְדַעַּן. Ch. & Syr. probably read with the text. ó. & Ar. יְרָעָפּוֹן, *stillant*. One MS. of Kennic. and three of De Rossi, יְדֻעָן, *pascere*, which Houb. had suggested. Perhaps we should read יְדַעַּן, the preposition being understood before the nouns, which frequently happens, "The lips of the righteous are known by courtesy, or kindness—but the mouth of the wicked by perverseness." See iv. 24. Hodgson renders the last word, *treachery*. See ii. 12.

C H A P. XI.

V. 1. "A *perfect stone.*" i. e. of its *full weight*, with which they were used to weigh. See Lev. xix. 36.

2. צנוועים. The sense of this word, which occurs no where else, is perhaps best ascertained from Mich. vi. 8. וַיְבֹא 2 MSS. צנוועים.

3. MSS.— 19 בוגדים— 24 MSS. with Houb. evidently right. 6. Ch. & Ar. strangely mistake the sense. ישדים

6. All the Vers. read בָּהֶותם, except Ch. which has the sing. affix. 17 בוגדים MSS.

7. אֲדֹם is redundant as to the metre, and is not necessary to the sense; but 2 MSS. omit רִשְׁע improperly. Tho' as some one has observed, the antithesis is better supported by reading with 6. & Ar. צדיק לא רִשְׁע, "when a righteous man dieth, his expectation doth not perish."

" אונים vanitatum. i. e. *vana expectatio vana interibit.*" Houb. און strength, and his expectation of courage faileth." Hodgson.

8. The antithesis requires, "but the wicked."

9. "By the mouth of the hypocrite his neighbour shall be destroyed," is more literal, though 42 MSS. read ישחית. "The profane, by his discourse, corrupteth his companion." Hodgson. Some one reads with 6. רעהו, and gives this sense of the whole, "by his mouth the hypocrite destroyeth his neighbours; but by the knowledge of the just shall they (his neighbours) be delivered." Which improves the antithesis.

10. The antithesis requires, "but when the wicked perish." חלוץ 6 MSS.

11. "By the blessing of the upright" must mean here their *prayers, intercessions, &c.* See Poole.

12. "Qui spernit, ac proinde convitiis proscindit, insipiens est." Pisc. See Syr. also. תבונת— 3 MSS.

13. הַלְךָ 5 MSS. which gives this sense, "A tale bearer walketh about revealing secrets." Which is more characteristic. See Durell also, and xx. 19. רכיל "

“ הולך רכילה ”, *vir mutabilis.* vid. 6. Jer. vi. 28. nam σκολιος obliquus, idem valet ac ποικιλος.” Houb. But from comparing the two passages, it is evident they were translated by different persons.

14. **תְּחִבּוֹלָות** 25 MSS. See Job xxxvii. 12.

ץען. 6. Syr. & Ar. probably read עַצָּה, *in much counsel.* But the true reading seems to be יְזֵדִים. See xv. 22. 6 MSS. בְּרוּב

15. כ. Glassius observes that this word is put for the relative *qui*, and refers to Gen. iii. 19. iv. 25. and Ps. xc. 4. But these proofs being not altogether satisfactory, I prefer with a very slight alteration מ, “ *whose* is surety for a stranger, *shall be utterly undone.*” See our marginal Vers. and Jerem. xxx. 21. which greatly strengthens this reading.

בְּטַח 23 MSS. which is preferable. “ *But he, &c.*” See 6. &c.

16. Kennicott supplies two Hemistichs in this and the following verse, agreeable to 6. Syr. & Ar. which preserves the antithesis, (See Secker also) “ A gracious woman supporteth her husband’s honor ;—but she that hateth righteousness, is a throne of disgrace.—The slothful, though rich, shall come to poverty ;—but the laborious shall retain their riches.” See 1 Diss. p. 508. Mr. Bradley would read לְאִישָׁה for כָּסָה, “ is a disgrace to her husband.”

וְהַרְזִצִּיה “ וְעַרְצִים ”, *et solliciti ejus, sive, procuratores ejus. i. e. illi, qui ad ejus nutum rem familiarem administrant.*” Houb. Hodgson renders the text thus, “ A gracious woman commandeth respect—as men of rapine extort plunder.”

17. All the versions with 5 MSS. read חסיד. In this verse is an antithesis of words. See x. 1.

18. עושה 7 MSS. and 12 וְזָרֻע, and ל seems to have been dropped before עושה, (See Green’s translation, in Notes on Is. liii.) “ *To him that worketh wickedness shall be a deceitful recompence—but to him, &c.*” There is a beautiful paronomasia between שׂקר and שׂבר, and for this sense of פעלת see Jer. xxii. 13. and Junius.

19. כ, &c. This line seems defective both in sense and metre. Secker reads with 6. Syr. & Ar. בֶן, “ *The Son of Righteousness (i. e.*

the righteous man) is for life." Vulg. reads כָּנָה, " Righteousness prepares, or directeth, to life." See Durell also. A friend offers כֹּן, " qui stabilit, &c." But the metre is still defective, might we then read הַוְנֵן בֶּן, " The Son of Righteousness (i. e. the righteous man) is prepared, or appointed, for life—but he, that pursueth wickedness, for death?" Green reads כִּי זָרַע, " For he that soweth righteousness (soweth it) to life—but he that pursueth wickedness (pursueth it) to his death."

20. More literal thus, " *The froward in heart are the abomination of Jehovah—but the upright in the way, his delight.*" See Durell also.

21. יָד לִיד. For the sense of these words see Corn. de Lap. in Poole, and Patrick. Durell ingeniously conjectures יָלִיד, " *The posterity of the wicked, &c.*" And such transitions are not uncommon. Houb. to preserve the antithesis reads וּזְרוּעַ, " *but the arm of the righteous, &c.*" See xvi. 5.

22. " *In a swine's snout.*" " Refert testis oculatus D. Rauwolf medicus, opulentiores Arabum (qui Judæis vicini erant) in altera narium anulum gestare aureum." Gejer. " Et sic scribit Pietro della valle." Lowth.

23. Ch. reads לְטוֹב, which avoids the grammatical irregularity, " *The desire of the righteous is only for good.*"

6 MSS. read with ó. Syr. Ch. & Ar. וְתִקְוָתָה as the antithesis requires. One of De Rossi with ó. עֲבָרָה אַבְדָּה for, " *but the expectation of the wicked perisheth.*" See x. 28.

24. וְחוֹשֵׁךְ 5 MSS. " *but he that withholdeth more than is meet (withholdeth it) only to poverty.*" See Pilc. The metaphor is borrowed from the husbandman sowing his seed, and St. Paul alludes to it, 2 Cor. ix. 6. " Here there is a kind of double antithesis." Lowth.

25. בְּרָכָה. Vulg. seems to have read בְּוָרָכָה, *qua benicit.*

אַזְרָא. Several MSS. of both Collations have יְזָרָה. See Houb also. The sense of which our Vers. has well expressed.

26. 14 MSS. and 5 טוֹנָג " יְקֻבוֹחַ לְאוֹס" non alibi extat." Houb. And 21 MSS. read לְאוֹס. But see Isai. li. 4. and in most places many MSS. supply נ, both in the sing. and plur. See Ps. ii. 1, &c.

27. שׁוֹחֵר 8 MSS. and 11 וְדוּרֵשׁ. See Ps. vii. 16.
28. " *As a branch.*" Literally, *as a leaf.* See Jer. xvii. 8. " Ellipsis epitheti." Gejer.

29. עָכֵר 21 MSS. " *He that disturbeth, &c.*" sc. " *jurgiis, rixis, &c.*" Gejer.

30. This alludes to Gen. ii. 9. But Secker reads פִּי for פִּי, " *The mouth of &c.*" See x. ii. xv. 14.

More literal, " *and the wise man winneth souls.*" And may not here be opposed to Gen. iii. 1. who was the *destroyer* of souls? ó. Syr. & Ar. might perhaps read, וְנַלְקַחוּ נְפָשׁוֹת חַטָּאִים, " *But the souls of the wicked shall be taken away.*" ó. supply another word, which they render ἀνθρώποι. Hodgson renders the whole thus, " *The bounty of the righteous is like the tree of life—For it attracteth the admiration of the wise.*"

31. אֲפִכִּי, *yea also.* Durell. The apostle followed ó. who differ widely from the text; and it is observable that Randolph has not noticed this passage. But ó. Syr. & Ar. reading probably, as a friend conjectures, for בְּאַרְצָה בְּעֵצֶב אֲמִן, (and one MS. had אַיִן at first) יְרָאָה יִשְׁלַמְתִּי אֲפִכִּי אִיפָּה, and supplying after it, the text is reconciled with the versions, and the apostle.

C H A P. XII.

- V. 1. אהָב 1st. 5 MSS. אֶוְהָב.
2. יְרַשֵּׁעַ. " *legimus iuris, asperum faciet eum. (Deum)"* Houb.
4. " *A virtuous woman.*" Literally, *a woman of strength, or, courage,* that could resist the most powerful temptations. See xxxi. 10.
- " *But she that maketh ashamed.*" Rather, " *but she that committeth shameful things.*" See Hos. ii. 5.
5. One MS. of note reads וְתַחְבוֹלֹת, with ó. Vulg. Syr. Ar. & Æth. " *but the counsels, &c.*"

6. אָרְבּוּ לְדַם. Ch. Syr. & Vulg. “The words of the wicked lie in wait for blood.” There can be little doubt that this is the true reading, though not authorized by any MS.

7. הַפְּרֹךְ. Durell reads with Houb. הַפְּכּוּ, which is supported by Syr. & Ch. Hodgson considering it as the imperat. renders it, “Look round for the wicked; behold! they are no more.” עַמּוֹד 2 MSS.

8. To preserve the antithesis perhaps thus, “For the mouth of his understanding, or the understanding of his mouth, a man, &c.” יְהוָלֵל 7 MSS.

9. “And hath a servant.” ö. Syr. Vulg. & Ar. “and is servant to himself.” Which makes the antithesis more striking. “וְעַבְורָה, et annona. Praestat is qui contemnitur, & habet annonam, illi, &c.” Houb.

10. יְדֻעַּת 4 MSS. and all the versions have the verb. See v. 9. and Ps. i. 1.

11. יְוָבֵד 10 MSS. with ö.

בְּחִסְרֵל does not answer well to the former Hemistich, might we then read חִסְרֵל, “but he, that followeth after vain things, shall want bread?” See xxviii. 19.

12. One MS. of Kennic. and another of De Rossi at first read with ö. & Ar. רְשִׁיעַת, and the words may bear this construction, “The desire of wicked men is the net of the evil.” i. e. The destruction they intend for the righteous falls upon themselves and their companions. See Ps. xxxv. 8. and i. 18.

יְתִין. Durell with Syr. shall shoot forth. But I do not find the verb used alone in this sense. Merc. and others supply פְּרִין, “shall bring forth its fruit.” Perhaps טוב has been dropped, “but the root of the righteous shall bring forth good.” i. e. to themselves and others. See v. 14. Houb. reading מְצֹודָר רְעִים for מְצֹודָעִים, and supposing that ö. and Ch. read יְתִין for יְתִין, translates thus, “Desiderium impii quietet tempestas; radix justorum firma erit.”

13. Syr. & Ar. read שְׁפְתִין. See xviii. 7. נִזְרָה “straits. Lam. i. 3. But the just man is never entangled.” Hodgson.

14. " Cod. Orat. 42 legit pro בטוֹב pro חשבָע." Houb. " His belly shall be satisfied."

" And the recompence, &c." See xiii. 2. and Ps. Ixii. 12.

15. Rather, " but the wise man hearkneth unto counsel." See ó. & Ar. Though 4 MSS. have שׁוּם, which favors our Vers.

16. All the Vers. probably read יְזִידֵע, " A Fool maketh his wrath known at once," which restores the grammatical construction. For בַּיּוֹם see Hof. iv. 5. Ps. cxxxviii. 3.

17. The Vers. and Commentators differ greatly in the translation, and exposition of אַמְוֹנָה. Perhaps we should read פִּי הַאֲמֻנוֹנָה, " The mouth of truth declareth righteousness." See Isai. xi. 5. Jerem. vii. 28. for the ה prefixed. Hodgson reads with one MS. צְדִיק, " The truth will a just man declare, and speak out."

18. בּוֹתָה. Merc. &c. read בּוֹטָא. See Lev. v. 4. &c.—2 MSS. of Kennic. at first, with several of De Rossi, בּוֹטָח, confidens, so also Theod. But if any variation is necessary, perhaps טובָח might be better, " There is, that slayeth, like the piercings of a sword." i. e. The tongue.

" Is health." Rather, healeth.

19. אַרְגִּיעָה is probably written for רְגָע. See Job xx. 5.

20. מְרַמָּה " acerbitas, quomodo interpretantur ó. Ps. x. 7. Nam *fraus* non est opposita *hilaritati*; forsitan legendum מְרַרָת, *amaritudo*." Houb. " רַע in this place signifies discord. Disappointed shall be their hopes who privately foment quarrels." Hodgson.—4 MSS.

21. There is a beautiful paronomasia in the two Hemistichs of this verse.

22. וְעוֹשֵׂי 2 MSS. but some of both Collat. with ó. & Ar. have וְעוֹשָׂה in the sing.

24. רְמִיה. Durell observes that this word is used in the sense of slackness four times in this book.

25. The verb and the affix are both irregular, and as one MS. reads שְׁחַנָּה for יְשַׁחַנָּה, perhaps the true reading is שְׁחַנָּה, " Heaviness in the heart of man depresseth it." One MS. also probably reads שְׁמַחַנָּי.

26. Durell observing that the antithesis is not kept up in the present sense of **יתר**, deriving it from **חר** gives it this sense, “The righteous *endeavoureth to find out* his friend. i. e. in order to be useful to him : or from **נתר**, The righteous *moveth with activity on account of* his friend.” ó. & Ar. seem to have read **מכיר**, *cognoscens*, “Justus *est cognoscens amicum suum.*” Hodgson renders it, “A just man *gaineth pre-eminence over* his neighbour.” But perhaps we might read **שר**, “A just man *directeth his neighbour, or friend,—but, &c.*” The readings of Syr. & Vulg. differ from each other as widely as they do from the text.

27. **יחרך**. This verb occurring no where else, and ó. Syr. & Vulg. rendering it so differently, as to make it probable that they read another word (Syr. perhaps **יקרה**) for the text, which Fuller renders, *non clathrabit*, (i.e. “*non clathris aut cancellis circumdati asservabit, quod venando cepit.*” See Cast. and Houb. also) and, it being contrary to the disposition of the *lothful* man to be employed in *hunting*, which is a very laborious exercise, amongst the various readings (for which see De Rosii) I would offer **יברכ**, “The slothful man *shall not bless* his food, or, *shall not be blessed* with his food.” See the last word in this sense, Neh. xiii. 15. i. e. shall want bread. See xxiii. 21.

The two last words of the 2d Hemistich should be transposed. See Merc. and our Vers. or as Houb. **והונ יקר**. See xxiv. 4. Mr. Bradley observes, that **חרוץ** is rendered, *diligent, valuable, precious, gold.*

28. Our Vers. with Buxtorf considers the last Hemistich as in *apposition* with the former, but all the ant. versions as in *opposition*, and Durell, to preserve the antithesis, renders the whole according to Cornel. de Lap. “*In the highway of righteousness is life—but its bye-path leadeth to death.*” See Hodgson also. Ch. for **נתיבה** reads **עשותה**, “*but the way of perverseness, &c.*” ó. Ar. & Syr. read some *participle* noun in the plur. perhaps **יריבם**, “*but the way of the contentious, &c.*” But **רע** may possibly have been dropped from its similitude to the two last letters of the former word, “*but the way of wickedness is the path unto death.*” See xxviii. 10. Since this note was written I find that a friend proposes **חטאה**, “*the way of sin leads to death.*” Glassius reads **על** for **אל**.

C H A P. XIII.

V. 1. אָב מֹסֵר 2 MSS. of Kennic. and one at first of De Rossi, read יִשְׁמַח, “rejoiceth a father.” See x. 1. One MS. reads יִשְׁמַע, with 6. Syr. & Ar. “hearkeneth to his father.” Ch. supplies קְבֻל, “receiveth the instruction of a father.” De Dieu and Durell considering מֹסֵר as the Partic. Pah. render it, “A wise son is instructed by his father.” But אהָב seems to be the true reading “A wise son loveth instruction—but, &c.” See xi. 1. Which reading supports the antithesis more strictly.

2. Transposing the words with Durell, I would render the first line thus, “*Every good man* shall eat of the fruit of the mouth.” i. e. shall be benefited by instruction.

18 MSS. בּוֹגָדִים “but the soul, or *the appetite*, of the transgressors shall eat violence.” i. e. what shall prove their destruction. See i. 31. “Antetulimus חַמֵּם הַמְּס pro חַמֵּם, *fame inecabit eos* ex arab. signif.” Houb. “Anima hīc pro appetitu, vel anima appetente.” Gejer. It is observable that 7 MSS. of Kennic. and one at first of De Rossi, with Ch. Syr. & Vulg. read יִאֱכַל שְׁבָע for יִאֱכַל שְׁבָע, “shall be satisfied.”

3. MSS. 4 read נֹזֶר, “He that keepeth his mouth.” Or as Durell, “He that watcheth over his mouth, &c.” “Attendens de quo, cum quo, quo modo, & loco, & tempore loquatur.” Gejer.

פְּשָׁק, One MS. with all the versions וּפְשָׁק, which the construction, & antithesis require.

4. Rather, “The sluggard desireth, and his soul hath nothing.” Durell, “The sluggard desireth, but hath not his will—but the desire of the diligent shall be satisfied.”

30 MSS. with Houb. חֲרוֹצִים

5. One ant. MS. reads with Ar. דְּבָרִי שָׁקָר, *verba iniqua*.

וְבָאִישׁ. Durell supposes the Vers. to have read here הוּבִישׁ, perhaps rather יִבּוֹשׁ, “but the wicked shall be confounded, and put to shame.” See Ps. xl. 14. Jerem. xv. 9.

6. בְּתַמִּים. Ch. Alex. Vers. & Ar. read תַּמִּים, and one MS. at first with Alex. Vers. & Ar. וּרְשָׁעִים, “ Righteousness preserveth the upright in the way—but sin overthroweth the wicked.”

7. For this expression אֵין כָּל, to which our phrase *nothing at all* answers, see 2 Sam. xii. 3.

מִתְרוֹשָׁשׁ. We should read מִתְרוֹשָׁשׁ with all the Vers. “ but there is, &c.”

8. “ But the poor man heareth not rebuke.” Various senses are put upon these words to make them answer to the former Hemistich, for which see Poole. Durell renders them interrogatively, “ doth not the poor hear rebuke ?” Gejerus observes, “ commodo divitiarum opponit commodum paupertatis ;” See Patrick also. Or rather he opposes the *disadvantages* of poverty to the *advantages* of riches. Might we then read גַּאֲלָה for גַּעֲרָה, “ but the poor heareth not of redemption ?” Since this note was written, I find that I partly concur with Houb. in this conjecture, who reads מצָא גַּאֲלָה, “ findeth not redemption.”

9. Rather, “ The light rejoiceth the righteous.” But ó. for the verb read לְנִצְחָה, “ The light of the righteous is for ever.” Which the antithesis favors. Houbigant for the antithesis reads with Syr. צְמַח יְשֻׁמָּח, “ The light of the righteous shall shine.” ó. & Ar. read another verse here ; but no MS. authorizes it. See xx. 20.

10. רָק. Durell &c. consider this word with Gejerus as a noun, “ A vain man by pride causeth contention.” Whence comes the word *raca*. See Poole on Matt. v. 22.—ó. Syr. & Ar. probably read רָע, “ A wicked man by &c.”

11. עַל דָּל. These words, as Durell observes, will scarcely bear the sense given them by our version, he therefore ingeniously proposes to read עַל, “ but he that gathereth unto competency.” which I cannot think with him the Vers. had ; for ó. seem to have read עַל הַיּוֹ, *ad se*, for these two words, adding probably בְּחִסְדָּךְ. Ar. something similar to this. Syr. בְּצָדָקְךָ. Ch. probably עַל דָּל, “ but he that gathereth for the poor shall increase.” And this reading may receive some countenance from xxviii. 8.

But Houb. renders them with Vulg. (which rather reads **מעט ביד**) and reads with ó. & Vulg. “ מהבל **מהבל** for **מהבל** “ *Divitiæ cito partæ deminuentur—sed quæ paulatim colliguntur, &c.*” “ **הבל** here means *fraud*. Wealth dishonestly gotten shall waste away—but that which is earned by diligence shall increase.” Hodgson.

ז וקובל 19 MSS.

12. “ But the desire *coming* (i. e. accomplished) is a tree of life.” See Vatab.—Masclef, &c. consider **מיחלה**, as in *regim.* but then it should be **מיחלה**.

13. We should probably read בז with ó. “ *He that despiseth the Word* (i. e. of God) shall be destroyed *for it*.” See Pisc. and Deut. xxx. 14. “ *He that despiseth a decree (or the law) shall be holden (or, bound) to it.* See 2 Chron. xxx. 5.” Durell.

מצה. Houb. reads **טוציאו**, *prolationem ejus. nempe verbi.*

ó. Ar. & Syr. supply a verse here. See Durell also.

14. Durell reading **לסורים מקש**, *חוורות*, gives this sense, “ *The laws are to the wise a fountain of life—to the rebellious they are the snares of death.*” As a friend observes, ó. probably read **ונסיל טמוקש ימות**, which sense gives an antithesis likewise. Ar. But one MS. of De Rossi at first read with Syr. **חכמה**, “ *The law of wisdom is a fountain of life.*” 24 MSS. with Houb. See xiv. 27.

15. Durell, referring to 1 Sam. xviii. 14. renders **שכל**, *conduct.*

איתן, “ *but the way of transgressors is rugged.*” See Durell; and the paronomasia between the two last words of the former Hemistich and this may favor the text; but ó. Ch. & Syr. probably read **באייד**, “ *is for destruction.*” Perhaps then **אידם** might be the word, “ *their destruction.*” 7 **בוגדים** MSS.

16. ó. & Ar. read **אולתו**, “ *his folly.*” Which seems right. 4 MSS.

17. The antithesis seems to require with Houb. “ **יפיל** “ *A wicked messenger causeth to fall into, or bringeth into, mischief.*” And 7 MSS. have **יפול**. He also reads **שקר** for **רישע**, “ *A lying messenger.*” See viii. 7.

18. The construction requires לְפָרֹעַ וּשְׁוֹמֵר. See Gejer. 18 MSS.
19. Durell supposes that all the versions for נָהִיה read נָוָה, or as Houb. נָאָה. But Ch. & Syr. only seem to read so, “Desiderium honestum.” Ar. reads אֲמָנוּנִים, fidelium. ó. probably חֲסִידִים, piorum. Perhaps נָבָן may be the word with the first in regim., and to complete the antithesis, (See Poole) we might read לְנֶפֶשׁ, “The desire of the prudent is sweet to his soul.—but to depart, &c.”
20. 27 MSS. 24 הַולֵך, which are probably right. See Houb. “Shall be destroyed.” Rather with Syr. “shall suffer evil.” Or as Houb. יָזַע in Hoph. “malus evadet.” 9 MSS. with ó. A beautiful paronomasia. See x. 9.
21. Rather with De Dieu, “but good shall repay the righteous.” Then the words in each Hemistich answer one another. See x. 1.
22. The antithesis requires, “but the wealth, &c.”
23. רְאַשִׁים. “Alii, novale principum; alii, pauperum; nos, novale primitiarum. i. e. novale recens excultum.” Houb. Durell, according to Vatablus, &c. “There is much food in the tillage of rulers, or chief men.” 7 MSS. with Gejer. רְשִׁים; and Hodgson giving the sense of industry, renders thus, “The poor man who tilleth shall have food enough—but many through sloth are brought to want.” But as ó. & Ar. render the text by *jusli*, I am induced to think that שְׁרִים is the true reading, “Much food is in the tillage of the upright—but there is that is destroyed by wrong.” i. e. by iniquity; which bringeth a curse upon men’s labor. See Deut. xxviii. 16. and for this sense of the two last words see xvi. 8. and Jerem. xxii. 13. Unless we might also read וְאַש for וְיַש for “but every one is destroyed by wrong.” 12 MSS.
24. 17 MSS. with ó. Syr. Vulg. & Ar. which the construction requires. וְאַוְהָבו—4 MSS. more regular.
- Shehrō מְוֹסֵר. It has been observed, that the pronoun is sometimes affixed to the verb instead of the noun; of which this may be an instance. Otherwise we should perhaps read with Ch. שְׁחָר לוֹ מְוֹסֵר, “mane quaeret ei eruditionem.” Houb. &c. read with one MS. שְׁחָר וּמְוֹסֵר, “mane surgit,

surgit, & castigat." But then should we not read וּמִסְרָה, as in Deut. viii. 5. the only place where the participle of this verb occurs; and the pronoun is still wanting?

25. " *of his appetite.*" Cast. &c.

C H A P. XIV.

V. 1. 6 חכמת MSS. which the construction evidently requires, and the words may be thus rendered, "*The wisdom of wives buildeth the house—but foolishness destroyeth it with her hands.*" But 6. & Ar. read בתים בנים, " *Mulieres prudentes ædificant domos.*" Syr. & Vulg. seem to have read here vice versa, חכמה אשה, or vice versa, *Mulier sapiens*, which removes every difficulty.

2. 7 MSS. See Ps. lxxiii. 11.

3. Rather with Pisc. " *Pride is as a rod in the mouth of the foolish.*" i. e. "quâ læditur." Unless for גאווה we might read גוּחוּ, "In the mouth of the foolish is the rod of his back." i. e. *The tongue.* See x. 13. Several MS. read here and Isai. xi. 1. where only it is found besides.

Notwithstanding all the Vers. have the plur. and no MS. authorizes the sing. the verb requires that we should read ישפַת, " *but the lip of the wise preserveth them.*" i. e. from punishment. Unless we read with Houb. תְשֻׁמְרָנָם.

4. Oxen were much used in the *East*, but more especially in *Judea*, as the multiplying of horses was particularly prohibited to the Israelites. See Deut. xvii. 16. The contrast between בר and רב is striking. " *Vera scriptio בר, non est frumentum. Vid. vers. 28.*" Houb.

5. Perhaps, " *A faithful witness will never lie—but a false witness uttereth nothing but lies.*" See Gejer. &c."

6. The construction requires נקלת. See ii. 10.

7. לְך. Durell supposes that 6. Syr. & Ar. read כל יְלָך, " *Every thing succeedeth adversely.*" But they seem rather to have read only by a

metathesis

וכלי דעת כל, and though, as he observes, they certainly read for ידעת, which affords very little sense, the other reading not keeping up the antithesis, I am inclined to think that דעת has also been mistaken for שׁוּעָת, which will give this sense, “*Every one is against the foolish man—but the lips of knowledge are instruments of safety.*” Gejer. &c. suppose an ellipsis of אֲשֶׁר בָּו, “*quam non noveris in eo labia, &c.*” Or, באשׁר, as Glassius; “*Go from the presence of a foolish man, and in whom thou perceivest not, &c.*” See Merrick on Ps. xlv. 7.

8. Rather, “*The prudent man by wisdom understandeth his way.*” And with Durell, “*but folly deceiveth fools.*” by making them to err.

9. The construction requires Gejerus’s sense of the 1st Hemistich, “*Sin deceives, or exposes, the foolish to scorn.*” Unless we read with Mr. Bradley יְלַצֵּו. .

10. Perhaps, וּבִין, “*but the prudence of the upright is, or procureth, favor.*” Houb. reads חָאֵיל כָּלֹן, “*Stulti diversorium est reatus, vel in reatu.*” If this reading be admitted, we might read וּבִין, “*but the house, &c.*” And it is observable that 6. Syr. & Ar. have בְּתָהִי, and וּבְתָהִי, with the verb and adjective in the plur. “*Domus impiorum, &c.—Domus autem, &c.*” Hodgson making אשׁם to signify sinful men, gives the words this construction, “*Sinners laugh at fools—but between the upright there is mutual good will.*” .

11. The text affords no antithesis, and *The heart knoweth the bitterness of his soul* seems an harsh expression; perhaps then is written for יְדֻעַּת יְדַעַּת may have been dropped at the beginning of the Hemistich from the similitude of the words, “*He, that is knowing in heart, maketh known the bitterness of his soul—but in his joy he will not associate with the stranger.*” Otherwise we must take the words in the sense of Cast. &c. “*Animæ dolorem aut lætitiam novit sola mens cuiusque.*” .

11. Here is a beautiful antithesis of words. See x. i. פְּרַח is more regular. See Calaf. Conc.

12. דָּרְכִּי. ó. Vulg. & Ar. read דָּרְכָה, or דָּרְכֶוּ. Ch. דרך, which seems right.

13. If there was an antithesis in the two parts of this verse at first, as in the preceding, to restore it, might we not supply בַּי after גַּם, and read יְמָלָא for יְכָבֵד, “Even altho’ the heart is filled with laughter (i. e. for a time)—yet the end of that joy is sorrow?” See Eccles. xi. 9. Or perhaps we should supply רַע after לֵב, “Even in laughter the heart of the wicked is sorrowful—and, &c.”

ואחרית הישמחה בשחוק 43 MSS. and I think we should read also וואחרית הישמחה, which removes the difficulty of the grammatical construction. See Poole.

14. וּמַעֲלֵיו, “et ex seipso.” Gejer. &c. Capellus, &c. with ó. וּמַעֲלֵינוּ, “et de cogitationibus suis.” which answers better to his own ways, and helps the metre. “Or as Vulg. and a good man shall be above him.” Secker. The antithesis requires, “but the good man.”

15. “But the prudent, &c.” “Non temere persuasus omnia credit, sed gressum suum moderatur juxta intelligentiam.” Bayn.

16. ובתח 23 MSS. “et confidit.” And to preserve the antithesis we might render thus, “but the fool transgresseth, and is confident.” Or as a friend, leaps over, i. e. the bounds of prudence. See Vulg.—ó. & Ar. probably supply ברע, “miscretur iniquo.”

17. By our version of the last Hemistich the antithesis is wholly lost, which ó. & Ar. restore by supplying רְבוֹת, or צָרוֹת, and reading ישא for ישנא, “but the considerate man beareth many things.” i. e. with patience; or calamities, without repining. Unless we read ישנאה, “He that is soon angry committeth folly, but the considerate man hateth it.” must be taken in a good sense, as in v. 2. viii. 12. See Houb. also.

18. כתרו 20 MSS. in Hoph. “are crowned,” פָּתִים one MS.

19. “The evil are brought to bow before the good; and the wicked, &c. i. e. The wicked are brought low, when they are arraigned before the tribunal of the judge. Gates signify courts of judicature.” Durell. See xxv. 26.

20. ואוהבי 2 MSS.. See our marg. Verf.

21. Rather with Ch. “*The sinner despiseth his neighbour.*” Unless we read with 7 MSS. חטא. See Ps. i. 1. for אשרין.

22. “*Yithu, criminatores sunt, ex signif. arab. nam si redderemus, errant, desereremus membrorum societatem.*” Houb. But as the present text affords no antithesis in the last Hemistich, as one ant. MS. reads חורש in the 1st place, and 4 in the 2d, and as the two first words occur at the beginning of the 2d Hemistich in a following verse found in ö. Syr. & Ar. it is probable that they are borrowed from thence, and that instead of them we should read אלה אמת, “*Do not they err, who devise evil?—but those, who devise good, walk in truth.*” And this remark may serve also to confirm the authenticity of that verse omitted in the text, “*They that do evil know neither mercy nor truth;—but mercy and truth is with them that do good.*” See Durell. If we retain the present text, as a friend observes, the construction seems to require לחרוש in the 2d place, the ל being frequently omitted in this book. See verse 35. הלא 43 MSS.

23. “*There is profit.*” Rather with ö. & Vulg. “*There is abundance.*” But it would still improve the antithesis, if for היה we might read ידים, “*In all the labor of the hands is abundance.*”

Durell reading אכל מחשוך for the two last words of the 2d Hemistich, would render thus, “*but the talk of the lips feedeth on penury.*” But for the text see xi. 24.

24. “*The crown of wise men is their riches.*” For the interpretation of these words see Patrick, &c. But as Ar. reads ערמיה for עשרם, I have little doubt but that is the true reading; “*Subtilty, or, prudence, is the crown of the wise.*” See i. 4. &c.

ö. Syr. Ch. & Ar. with 18 MSS. read ואלה in the first place, which the antithesis calls for; and for the 2d Ch. seems to have read פארם, which gives a better sense, “*but the folly of fools is their ornament.*” Unless אלם, which is nearer to the text, might be the word, “*is their strength.*” “*ואלה כסילם חילם, sed maledictio stultorum divitiae illorum.*” In qua emendatione opponuntur divitiæ stultorum divitiis faintum.”

pientum." Houb. Some one conjectures that ó. & Syr. read **וְאַוֹתָה אֲוֹלֶת** for **עִשְׂרָת מֵאֲוֹלֶת** 1st, "but the way of fools is folly." Durell reads **עִשְׂרָת מֵאֲוֹלֶת**, "Riches are the crown of the wife—but from the folly of fools cometh folly."

25. "But a deceitful witness speaketh lies." Rather with Durell, "but a deceiver, &c." Though, as this does not accord very well with the preceding Hemistich, perhaps for **מְרֻטָה** we should read **מְרַצָה**, "but he that speaketh lies is a murderer."

26. "He that trusteth in the fear of Jehovah is strong." Durell. Which version supplies the antecedent to the following relative; otherwise I had conjectured that we should read **עַנִי** for **עַז**, "The poor man trusteth in, &c." But 11 MSS. read **עַז**, and another transposes the words **עוֹז מִבְטָח**, which favors the text.

27. See xiii. 14.

28. "Of the prince, or, ruler." Though this word appears no where else in the sing. the frequent use of it in the plur. sufficiently ascertains the sense.

29. One MS. reads **רֹוח לְאָס** 40 MSS. and one **בָרוּב**.

30. ó. & Syr. in the first part read differently from the text, and something differently from each other, probably thus, **לְבָוֹם מְרָפָא אֲרָך אֲפִים**, *Longanum vir cordis, or cordis sui, medicus*; having borrowed the two first words from the former verse.

31. **בְשָׁרִים לְבָב**. The first word being no where else found in the plur. and one MS. having **בְשָׁרָם**, perhaps we should read **בְשָׁר הַלְבָב**. "Cor sanans. Tig. Vers. & Jun. & Trem. i. e. Vir animo humano et benefico." Glass. "The benevolent heart, &c." See Hodgson also, and xv. 4.

32. ó. with 5 MSS. and 3 with ó. **עֲוִישָׁהוּ עֲוִשָׁק**.

33. "In his death." "Insignes calamitates & pericula Hebræi mortem vocant" Drus. See Warburton also. But ó. Syr. & Ar. probably read **בְתִתְמוֹ**, "in his integrity." Which Secker thinks preferable; though he admits the former sense.

33. One ant. MS. reading **אין הודיע** greatly corroborates the Verf. of ó. Syr. & Ar. “ but it is *not known in the inward tboughts of fools*” For this sense of **בקרב** see Ps. xlix. 11. & Durell. “ Melius forsan; et *vel* in medio stultorum cognoscetur.” Secker. “ Melius **כטליים**, vel **כטלהם**, et *in mediis eorum medullis* (sc. sapientum) manifestum se dabit.” Houb.—Buxtorf, &c. to avoid an emendation, render it interrogatively, “ *Et an, &c.?*” Bayne from Aben Ez. renders it, *frangetur*, *vel, oblivioni tradetur.* See Poole. But wherever this sense is required, I should suspect that we should read the derivatives from **רע**, *frangere.* See Ps. lxxiv. 5.

34. **לאומים** 5 MSS. See verse 28. As a friend observes with Secker, ó. Syr. & Ar. probably read **וחסר**, “ *but sin diminisheth a people.*” Or rather **וחסרו** **הטאות**, “ *minuunt autem populos peccata*” Which sense improves the antithesis.

35. **למבחן** restores the construction. See our Verf. and verse 22. Durell renders the text, “ *but his wrath is that which causeth shame.*”

C H A P. XV.

V. 1st. “ *A soft answer.*” Rather, “ *A soft discourse, or word.*” See Ch. Syr. &c. The construction requires **רנה.** See xxv. 15. And 2 MSS. read **משיב**; but the true reading is probably **תשיב.**

“ *Stirreth up Anger.*” “ Innuit iram instar flammæ ascendere; si quis verbis asperis, veluti follibus, sufflet.” Bayn.—ó. & Ar. reverse the sentences, & read very different.

2. Rather with Mariana, &c. “ *Knowledge adorneth the tongue of the wise.*” See 2 Kings ix. 30. Hodgson thus, “ *The tongue of the wise giveth grace to their wisdom.*”

4. Rather with Merc. &c. “ *An healing tongue.*” See xiv. 4.

Two MSS. of great authority read **רווח**, which strengthens Durell’s Verf. “ *but perverseness therein afflicteth the spirit.*”

“ *Sed*

"*Sed perversitas in ea, est quasi confractio per ventum.* i. e. qualis accidere solet *ex vento orientali*, qui vehementissimus est. vid. Jerem. xviii. 17." Pisc. &c. "but a mischievous one is like a *destructive blast*." Hodgson.

5. 15 MSS. and 60 וְשׁוֹמֵר יְעַרְתָּם. Rather Ar. also, and one of De Rossi at first חִכְחָתָו, "but he that regardeth his reproof, is prudent."

6. Ch. & Syr. read בְּבַית ; and the preposition was easily dropped from the sameness of the letters in this and many other instances.

7 MSS. and 4 חִסְפֵּן with Ch. "but the revenue of the wicked is troubled." 6. Syr. & Ar. read אָבְדוּ, or נִכְרְתָו, with the plur. nouns, "*Fructus autem impiorum peribunt*."

7. יְדָוֶה, "dispense knowledge." "seminantis in modum." Mariana. 6. & Ar. read יְצָרוֹ, *ligata sunt*; which Houb. deriving from נִצְרָה renders with Symmac. "cystodient." Ch. יְזִידְעוּ, *notam faciunt*. Vulg. יְזִרְעוּ, *difseminalunt*, which seems right.

לֹא כָּن. Our Vers. supplies עֲשָׂה, "doeth not so." For which see 2 Sam. xvi. 10. The ant. Vers. render the last of these words differently. Durell renders it, *doth not establish it*, but suspects כל might be the word, "but the heart of the foolish doth not take, or receive it." Perhaps בָּנָן might be right, "but the heart of the foolish doth not understand it." The labor therefore of the wise man is frustrated.

8. See 1 Sam. xv. 22. and Isai. lxvi. 3.

9. The former verse related to the *religious* conduct of the *hypocrite*; this refers to the *moral* conduct of the *wicked*.

10. It is not easy to ascertain the reading of Syr. & Ar. but whether the first Hemistich is considered as in *apposition*, or *opposition*, we should read with 6. Syr. Ch. Ar. and 14 MSS. וְשׁוֹנָא. 5 MSS. have לְעוֹזָב & 4 לְאוֹרָה, and Houb. adds with Vulg. חַזְקָה, "that forsaketh the way of life."

11. "*Hell and destruction*." Some suppose an Hendiadis, "The *destructive grave*." See Merc. & xxvii. 20. But Gejerus, &c. understand

by this expression *the state of the damned.* “ שָׁאֹל ” is the place of departed souls, and never signifies the grave. The upper sheol is for the good, the lower for the bad.” Peters. See verse 24. But see Ps. xvi. 10.

12. One MS. reads הַכִּיחַ; but 6. having the plur. participle, seems to be the true reading. See ix. 7.—וְאֶל 6 MSS. with all the Vers. And 1 ends the former word.

13. 50 MSS. The mind affects the body, and vice versa.

14. MSS. 24, with all the Vers. have וְפִי for וְפִנִּי “ Optima emendatio. vid. x. 6.” Houb.

15. 6. & Ar. read רָעֵם עֲנֵי whence I conclude that רָעֵם is the right word, and was dropped from its sameness to that following, “ All the days of the wicked are evil—but a good heart is &c.” Which affords a beautiful paronomasia.

16. “ *And trouble therewith.*” i. e. The torment of an accusing conscience. See xviii. 14.

17. אֲרוֹחַת, or as 20 MSS. אֲרוֹחַת. The Latin word *viaticum* answers exactly to this.

18. סְלֻולָה 22 MSS. and 47 כְּמִשּׁוֹכָת. See our marg. Vers. 22.

20. By reading with Syr. אָבִיו, the two Hemistichs correspond better, “ A wise son rejoiceth his father.” See Durell.

For בָוָה or בָוָה 5 MSS. perhaps we should read בָוָשָׁה, or with one MS. חָזַת, “ but a foolish son is the shame of his mother.” 5 MSS. with 6. Syr. Ch. & Ar. reading בָסִיל וּבָן כְּסִיל. See Kennic. 2d Diff. This verse affords one instance out of many in which the version in Walton’s Polyglott cannot always be depended upon.

21. “ Vera scriptio est אשר לילכת, *beatus erit eundo.*” Houb. And one MS. reads לילכת. But perhaps we should read ליקח, “ but a man of understanding will be directed, or, made happy, by instruction.”

22. The construction is very irregular in this verse, (See Poole); but as 4 MSS. have מחשבת חַפֵּר with Houb. as Jer. xxxiii. 21. it sets every thing right, “ *A purpose is disappointed for want of counsel—but it is established, &c.*” Unless we suppose with him that the noun in

its present form is sing. though there seems to be no other instance of it.—⁷ בָּרוּב—

24. One MS. omits לְמַעַלָּה, and ó. & Ar. read some very different word. See Durell. and Eccles. iii. 21.

מִשְׁאָוֵל מִתָּה. For the last word ó. read עַשְׂעֵד, ^{רֹאשֶׁת}. See Ar. “*The lower, or inferior sheol, destined to bad souls.*” See Ps. lxxxvi. 13.” Peters.

25. “*Of the widow.*” Who is most exposed to insults and injuries.

26. “*But the pure speak what is acceptable to him.*” Durell.—
“**אָמַרְתִּי נָעַם,** honeſta confilia. Quippe אמר אſt consilium capere. vid. xvi. 24.” Houb. But this does not keep up the antithesis. Perhaps then we might read by a metathesis, and small addition, טהוריſט נָעַמְוָה, וְאָמַרְתִּי, “*but the words of the pure are his delight.*” See ó. & Ar. 35 MSS. and 18 נָעַמְתִּי. See Ps. xc. 17.

27. **וְמִתְנֻנוֹת** 43 MSS. with ó. Vulg. & Ar. “Dona h̄c intellige, non ea, quæ ex liberalitate divitum obtingunt, sed ea, quibus corrumpi solent judices.” Pisc.

28. **רְעוּת.** One ant. MS. רְבוּת, “*poureth out many things.*” Which makes the antithesis stronger.

29. One MS. of good authority reads רְחַק. See Isai. lix. 9. ó. & Ar. add the verse, which is found in xvi. 8.

30. Durell renders the text thus, “*The heart rejoiceth through the light of the eyes; and a good report maketh the body fat.*” Hodgson supposes בְּ to be understood, “*As the light of the eyes cheereth the heart—so a good reputation filleth the bones with marrow.*” But the following reading of שְׁמַחַת for יְשַׁמַּח, & for מַדְשֵׁן, is submitted to consideration, “*The joy of the heart is above the light of the eyes—and a good report above the fatness of the body.*” See Eccles. vii. 1.

וְשְׁמוּעָה 7 MSS. with ó. Syr. & Ar.

31. Durell reading וּבְקָרְב, gives this sense, “*The ear that heareth reproof hath life,—and abideth, &c.*” Hodgson makes חַיִם here to signify *salutary,*

salutary, “ The ear that listeneth to *salutary admonition*—will tarry in *society with the wife.*” But for חַחִית, might we read חַחִיה, “ The ear that heareth reproof, shall live—and shall abide, &c.? ”

8 MSS. וְ שׁוֹמֵעַ & Ar. omit this verse.

32. Several MSS. read מָאֵם וּשׁוֹמֵעַ, קָנֵה, which the grammatical construction requires. Durell renders the last Hemistich, “ but he that heareth reproof gaineth a heart.” i. e. his own.

33. For מַוְתֵּר perhaps we should read מַוְתֵּר, “ The fear of Jehovah is the excellency of wisdom.” See i. 7. and Ps. cxi. 10. But as Secker observes, וְ read וְחַכְמָה, “ instruction and wisdom.” Hodgson renders thus, “ *Wisdom teacheth, that the Lord is to be feared,—and that before honour is humility.*”

C H A P. XVI.

V. 1. THE versions vary greatly in the interpretation of this verse. “ *The preparations of the heart are in the power of man.*” See Gejer. “ *Sensus, Homo deliberat, sed Jova, decernit.*” Cast. “ *Man may prepare his thoughts, but the utterance of the tongue, &c.*” Hodgson. “ *To man belong the inclinations of the heart: but by the Lord is the tongue affisted.*” מְעֻנָה is the participle *Pah.*” Durell. Might we venture to read לְאֱלֹהִים, “ *To God (belong) the disposings of the heart, and the answer of the tongue is from Jehovah?*” See xxi. 1.

2. The construction requires דֶּרֶךְ, “ Every way of man is pure, &c.” See xxi. 2. But Houb. reads זְכּוּ. A friend proposes that, or זְכִי. One MS. reads שְׁרָא for this word, as we have it xxi. 2.

3. גָּל 4 MSS. See Ps. xxxvii. 5. MS. and 18 יְכוֹנוּ מִחְשָׁבֹותִיךְ.

4. “ *For himself.*” i. e. “ *propter gloriam suam.*” Pisc. &c. “ *So as to serve his own designs.*” Secker.—Glaesius, &c. render the text, *ad responsum suum.* i. e. “ *God does, or rules, all things, so as that they agree, or answer one to another, and even the wicked agree to (or are fitted for) the day of evil.*” Essay for a new translat. &c.

וְגַם. Syr. reads וְנָצַר, “ *et impius servatur.*” See Durell. Green by a metathesis reads יּוֹם רָשָׁע יוֹם רָעה. See Secker also. By the *evil day* may be understood the *day of calamity*, and Solomon may allude to *Pharaoh*. See Exod. ix. 16.

5. “ *D' d' lid.* “ *Etiam si manum ad manum junxerit.* i. e. et si superbiam habet jam otiosam. vid. xi. 21.” Houb. Durell reading יְדֵל יְדֵל, and dividing differently gives this construction, “ Every proud man is an abomination to Jehovah.—the heart, *that is lifted up with power*, shall not be deemed innocent.” But as this verb is not connected with the noun elsewhere, if any alteration is necessary, perhaps we might read יְחִזְקֵל, “ *although he magnify himself*, he shall not be held innocent.” See verse 2. Or, as one valuable MS. supplies רָע, according to xi. 21. “ *the wicked* shall not be held innocent.” Which Syr. probably reads, but gives it a different sense, “ *qui extendit manum suam contra socium suum.*”

6. “ *By mercy and truth iniquity is atoned for.*” “ Non autem sacrificiis, ut hypocritæ putant.” Pisc. For סור our Versl. reads סרו, supplying the antecedent, but I do not know upon what authority. One very valuable MS. has וְיראת, “ *and the fear of Jehovah is to depart, &c.*” See verse 17. “ *Receditur a malo.*” A friend, with Vulg.

7. **אִבְיוֹן** 29 MSS. as it is usually written. See Ps. xviii. 38. and Buxt. But if we consider it with others, as the partic *ben*. then the other reading is preferable; unless we suppose both to have been in use. Romaine's Calaf. Conc. does not always cite this word agreeable to the text. A friend and 33 MSS. ישלים, which is necessary. See 1 Pet. iii. 13.

8. See xiii. 23. מְרוֹב 5 MSS.

9. One MS. perhaps reads יְבִין, and another good one with Vulg. has צָעְדֵין, “ *but Jehovah understandeth his goings.*” And this sense seems more apposite.

10. **קְמֻמָּה.** This word being no where else taken in a good sense, unless in Isai. iii. 2. perhaps it is written by mistake for קְשֻׁמָּה, the affinity between these two words being much greater before the invention of the final letters; for which see Kennic. Gen. Diff. Sect. 27. “ *Truth is*

in the lips of the king." i. e. of a *good* king. See Eccles. vii. 28. But see Gejerus, &c.

11. See xi. 1. "Are the ordinance of Jehovah?" Durell. See Exod. xv. 25.—**ומאוניּם** seems to be the true reading. All the versions with 3 MSS. read **ומעשָׁהוּ**, "and, &c."

13. One MS. reads with all the Vers. **טַלְךָ**, "Righteous lips are the delight of the king—and he loveth him, that speaketh, &c." 6 MSS. having **וְדֹבֶר**. Or, "and he loveth the word, &c."

14. There is a beautiful paronomasia in the first line of this verse, especially if we read with a friend according to ó. & Ar. **מֶלֶךְ הַמֹּות**, "The wrath of a king is a messenger of death."

15. "Of the latter rain." Which fell in the *first* month i. e. *Nisan*, and was of great service in filling, and ripening the corn. See Deut. xi. 14. Joel ii. 23. Houb makes it to be the *Autumn* rain.

16. **קִנְחָה**. ó. reading **קִנְיָה** render it improperly from another root, **נוֹסֵחַ**, "The nests." Syr. reads **קִנְחָה**; but as **מֵה** is omitted by all the Vers. perhaps **מִקְנָה** is the right reading, "The possession of wisdom is better than gold." Unless with Houb. we read **קִנְוחָת**, as in the following Hemistich.

17. 64 MSS. and 7 **שְׁמַר** **נוֹצֵר**. See our Vers. Or perhaps we should read with Syr. & Ch. **וְשֻׁמֶּר**, "and he, &c." Hodgson renders **מִסְלָתָה**, "The chief concern, &c." The end of this verse according to the Masorites is the middle of the book.

18. The first Hemistich of this verse appearing too short, we should probably supply **ילְךָ** at the end of it, which ó. Vulg. & Ar. read, and which might be omitted from its similitude to the first letters of the following word before the use of the final letters. See also our Vers.

19. Rather perhaps, "Better is an humble spirit with the poor—than the division of the spoil with the proud." But Houb. reads with many MSS. of both Collat. **עֲנוֹתָם**. See our Vers.

20. Rather, "he that attendeth to the word, (i. e. of God) shall find good." See Poole, and xiii. 13.

21. Notwithstanding what the grammarians say, I am inclined to think that for **לחנֶם** we should read **החַנֵּט**. See x. 8. Rather, “and the sweetness of the lips shall add *instruction*.” i. e. “Pondus ei adjicit.” Grot.—**יוסיָף.** 29 MSS.

22. We should probably read with Houb. **לבעלִין**, as the former word ended with **ל**; who also reads **וְנוֹסֵר וְמוֹתָת** for **וְנוֹסֵר וְמוֹתָת**, “*sed enecabit stultos sua stultitia.*” Which keeps up the antithesis better.

23. **יוסיָף** 23 MSS.

24. “*Sweetness to the soul, and a medicine to the body.*” Durell. **נוּעַם** 17 MSS. See xv. 26.

25. See xiv. 12.

26. The various interpretations put upon these words (for which see Poole) give a suspicion that they are corrupted; Durell thinks the sense of them is obvious, “*The soul of the afflicted laboureth within him—when his mouth (or utterance) presseth hard upon him.*” i. e. when he strives to give vent to his sorrow, but cannot.” Houb. conjectures that ָ. read **אֲפָק** for **אֲכָף**, “*prævalet super eum os ejus.*” May it be deemed too bold an alteration to read **לחם** for **לוּ**, & **אנֵק** for **אֲכָף**, “*The soul of the labouring man worketh for bread,—because his mouth craveth for it?*” See our Vers.

27. **כְּרָה**, “*prepareth evil.* See 2 Chron. xvi. 14.” Durell. But in that place our marg. Vers. is better, *digged*. Syr. renders it indeed, *aſſruit*, and might read **כְּנָה**, with **ה** paragogic. Perhaps **בְּרָה** is the right reading, “*The wicked man casts upon evil.*” See xix. 28.

28. 14 MSS. For the ָ final in **וְנָרְגֵן** see Kennic. Collat.

אַלְוָפִים. ָ. Vulg. & Ar. read **אַלְוָפִים**. Syr. **אַלְוָפִים**. Ch. **Conſtiſtenti** significatus τοις hīc convenient; ſejungit enim *principes a subditis, maritos ab uxoribus, amicum ab amico.*” Gejer. See xvii. 9.

29. Σyr. renders this word *false* Exod. xxiii. 1. which, as Durell observes, seems to be the true sense of it here; otherwise it may be perhaps written for **הַתְּךָ**, “*The deceitful man enticeth his neighbour.*” De Rossi notices one MS. of Kennic. and another of his own reading

at first חַנְמָת, which never being used *alone* in a bad sense cannot well be admitted here.

“ *Not good.*” i. e. as Gejer. and others have observed, by a litotes, *the worst.* See xvii. 20, 26. xviii. 5. &c.

30. עַזָּה. This word being found no where else, it is probably written for עַזָּעַ. Though 7 MSS. read עַזָּה. and 10 have לְחַשּׁוֹב. See also verse 28.

31. קָרֵץ 7 MSS. “ *biting his lips he completeth mischief.*” Vulg.

31. One MS. of great authority reads כִּי at the beginning of the *first* Hemistich, but its proper place seems to be before the *second*, “ *when it is found in the way of righteousness.*” Unless with ö. Syr. & Ar. we read וּבְדֶרֶךְ, which will bear the same sense. See Cast. and Taylor.

32. Several MSS. read מְלֻכָּד and מְמוּשָׁל, and more grammatical.

33. אֲתָה has been always considered here as the article of the nominative case, and one MS. omits it. See Gejer. &c. But as בְּחִקָּה certainly denotes the inside of the vessel into which the lots were thrown, it may be a noun *in regim.* “ *The sign, or the mark of the lot.*” As each lot had the *name* of the person inscribed on it. See 1 Chron. xxiv. 7. &c. Or, if יְוָטֵל may be supposed to be the species of vessel into which the lots were thrown, deriving it from טָלֵל, *tegere*, perhaps for אֲתָה הַגּוֹרֵל we should read אֲתָה גּוֹרֵל, “ *The lot cometh into the bosom of the casket.*” Ar. probably reads this verb. See also Ch. & Syr. Which a friend conjectures might read, בְּחִקָּה מְוַעַל אֲתָה גְּרָלוֹ, “ *in finum dolosi cadet fors ejus.*”

C H A P. XVII.

V. 1. Rather, “ *Better is a dry crust, and quietness therewith—than a house full of feastings with strife.*” ö. Vulg. & Ar. read בְּרִיב or as a friend thinks זְרִיב. Durell considers the last words as in regim. contentious sacrifices, or feasts.

2. See Gen. xv. 2, 3. יְמִשּׁוֹל 16 MSS. and one יְחִילָק.

3. Durell

3. Durell carries the force of the verb to the former Hemistich, “ The fining pot trieth silver. &c.”

4. *Simile simili gaudet.* 2 מאוזין MSS. regularly. But it is observable that for שקר ó. Syr. & Ar. read זדיק לא, or זישר, “ but the righteous hearkeneth not to a naughty tongue.” Which Houb. &c. follow.

5. 10 MSS. & 2 לועג, עושהו, the grammatical construction also requires שומח, or with all the Vers. וושומח ó. have additional readings at the end of this and the following verse.

7. יתר. It is not easy to guess what Vulg. reads, unless it was ; and perhaps ó. Syr. & Ar. אטונ ; but if a variation is necessary שׁ seems to be the best reading, “ The lip of uprightness, &c.” See xii. 26. and Job vi. 25.

8. “ Hic Solomon ponit quod usu venire solet, non quod sit faciendum.” Merc. Hodgson renders the whole thus, “ A bribe is like a beautiful gem, in the eyes of him who loveth gifts ; it procureth a man success in whatsoever he attempteth. בעל addicted to. xxii. 24. i. 19. respiciat. ישכיל to cause success.” Durell takes השׁחָד in a good sense. But see verse 23, &c.

9. “ procureth love.” Marg. See also xi. 27. ושותה 12 MSS. For the last word see xvi. 28.

10. The marg. Vers. seems better. Houb. reads ó. Syr. & Ar. read ראה, בمبין לב מבין, and the last line probably, כסיל לא ראה, במבין לב מבין, “ Conterunt minæ cor prudentis, imprudens autem flagellatus non sentiet.” Perhaps for תחת we might read אחת, “ One rebuke to a wise man—is more than striking a fool an hundred times.”

11. From comparing ó. Syr. & Ar. together with Ch. כל, or אֵשׁ seems to be wanting before רע, which would likewise help the metre, “ Every evil man,” or, “ The evil man.” See our Vers. Unless we read אִישׁ for רע, which none of the versions notice, except Ch. See Pf. i. 1. for אַכְזֹרִי.

12. פגוש. The imperat. for the fut. unless we read יפגוש. See ó. Syr. & Ar. which read differently in the latter part of the Hemistich.

דָּבָר. 29 MSS. See 1 Sam. xvii. 34. The bear was common in that country, and remarkably fierce. See Patrick.

13. הַמִּשְׁחָה 31 MS. “ *Hiph.* intransitive usurpatur.” Houb.

14. פּוֹטֵר. The כ might be easily dropped from the beginning of this word through the similitude of the letters; but Syr. reads דְּסָתָר for מִשְׁחָה, and as 15 MSS. read פּוֹטֵר, the words might bear this sense, “ The beginning of strife is as the letting out of blood.” Which more strongly enforces the following admonition. Ch. reads both words, “ *Qui effundit sanguinem sicut aquam.*” But see ö. and Hodgson, who renders the whole thus, “ *He who beginneth strife is like him who letteth out waters;* —Therefore meddle not with that which may bring on contention.” See Merc. also.

16. Rather with Dureil according to Kennicott’s division, “ Since he hath no heart to acquire wisdom.”

17. יְוָלֶד. “ *Multo melius יְוָלֶד, utilis erit; quo modo ö.*” Houb. “ Yea, a brother (i. e. the friend) will he be in adversity.” Hodgson.

18. עֲוָרֶב 4 MSS. with Syr. Ch. reads וְעָרֶב “ *favour.* Prov. xix. 6. This is meant by, *intreat the face,* 1 Kings xiii. 6.” Hodgson.

19. Though three MSS. read in both places אָוָהָב, the last is only proper, “ He, who loveth strife, loveth transgression.” Or vice versa according to Syr. “ *yūf, iniquitatem, quidni שְׁפָעָה, affluentiam, seu copiam divitiarum.*” Houb.

20. פְתַחְוָה, “ exalteth his door.” “ *Ostium suum. i. e. vel 1. ædificium suum. vel, 2. os suum. vid. Mich. vii. 5.*” Gejer. &c. But this word may perhaps be written for פְתִיהָה, “ he, that exalteth his folly, seeketh destruction.” See a similar expression xiii. 16. ö. & Ar. omit the whole. Syr. Vulg. & Ch. וְמַגְבִּיחַ one MS. at first.

21. נְהַפֵּךְ בְּלִשְׁנוֹν. “ *Periphrasis bilingualis.*” Vatab. See 1 Tim. iii. 8.

יְפֵל 46 MSS. more regular.

21. יְוָלֶד Houb. with 15 MSS. “ He that begetteth a fool hath sorrow. לְתֹונָה is here used as the nominative case.” Durell. But see xvi. 21.

אָבִי. Perhaps rather אָב הַנְּבֵל. And some one has observed properly that נְבֵל has a stronger meaning than בְּסִיל, and signifies “*a vile flagitious fellow.*” See 1 Sam. xxv. 25. Here is also a litotes.

22. **גְּהֻהָה.** This noun appearing no where else, and Ch. & Syr. reading גְּוֹהָה, which answers better to the following Hemistich, this is probably right, “*A merry heart doeth good to the body.*” Otherwise with Merc. “*A merry heart maketh a medicine effectual.*” But see Patrick. 58 MSS.

23. **מְחִיק** 41 MSS. with Houb. which may be rendered with ó. & Ar. *in the bosom.* i. e. to bribe the judge. Or *into the bosom.* i. e. The judge secretes it there. See 1 Sam. viii. 3. “*Iniquus est, qui accipit munus, & qui largitur.*” Cast.

24. **אֶת פְּנֵי**, *coram.* See these words in this sense Gen. xix. 13, 27.

“*In the ends of the earth.*” i. e. “*quærit sapientiam, & non invenit.*” Vatab. Houb. reads the last line, וְעַנֵּי כְּסִיל בְּצָקָנוֹ אֲוֹלָת, “*et oculi stulti turgent stultitia.*” A friend conjectures from the Vulg. that אֶת in the first line may be written for מְאִירָת, “*Illuminat faciem prudentis sapientia; sed oculi stulti in extremis terræ.*” i. e. vagi, et sine luce, figurantur in extremo prospectu circulo.”

26. Rather with Jun. & Trem. “*to strike princes is contrary to right.*” Unless for לְу we read לְא, or לְא, “*to strike princes is not right.*” As all the Vers. have the negative.—Houb. reads thus, לְהַטּוֹת נְדִיב מַעַל, “*dum declinat princeps ab æquitate.*”

27. As the double participle is unnecessary, I would read with 44 MSS. **חַשְׁךָ.** See also our Vers. But 17 with all the Vers. have יְדֻעָה.

Notwithstanding 20 MSS. have יְקַר, or with Vulg. and our Vers. וְיְקַר, the text here seems preferable, “*and a man of understanding is of a cool spirit.*” See Cast. &c. Or as Houb. from the Æth. “*moderateth his spirit.*” See Hodgson also.

28. ó. Syr. & Ar. omit בְּגַם, which is unnecessary to the sense, and the metre.

As 6 MSS. read אָוֶת, and 3 אָטָן, the true reading probably is וְאָוֶת. See ó. Syr. Vulg. & Ch.

C H A P. XVIII.

V. 1. Durell follows the sense of the Belg. Version, “*The contemplative man seeketh that which is desirable—and intermeddleth with all wisdom.*” See Hodgson also. Patrick and others take the words in a bad sense; and the last Hemistich, as Mercer observes, favors it. Houb. reads with ó. Vulg. & Ar. לְהַנֵּה for לְהַאֲוֹת, “*Captat occasiones, qui dissidium parat, nihil relinquit intentatum.* Verbum de verbo in omnem rationem volvitur. i. e. omnem lapidem movet. vid. Jud. xiv. 4.”

2. “*But that his heart may discover itself.*” “*Duorum hominum à tristitia hic sensus est, Philosophum non querere quibus se jaetet, sed delectari rerum cognitione per se: at vanos homines nihil addiscere, nisi ut pro lubitu se ostentent aliis.*” Grot. And perhaps for **בְּהַתְגִּלּוֹת** we should read **בְּלֹבֶן**, omitting **לְבָב** with ó. and one MS. or reading with another **בְּלֹבוֹן**, “*but in magnifying himself;*” or, “*but in magnifying himself in his heart.*” “*In volvendo cor suum.* i. e. temere movendo ac perturbate.” Houb. יְחִפוֹן 3 MSS.

3. Rather, with Secker, &c. “*When wickedness cometh, contempt also cometh.*” As the last Hemistich seems to want some word to complete the sense and metre, the following reading is proposed וְחַרְפָּה כָּלֹן, “*and with iniquity ignominy and reproach.*” Secker renders the text, “*and with vileness reproach.*”

4. Merc. &c. consider the last Hemistich as explanatory of the former, but Durell as *adversative*; and in this case for פ we should perhaps read פְּתִיחָה, “*The words of a foolish man are as deep waters, (i. e. which no one can reap any benefit from) but the well-spring of wisdom is as a flowing brook.*” Of which every one receives the advantage.

ט עמויקם 25 MSS. **נוּבָע** 21 MSS. And ó. Ar. Syr. & Vulg. **וְנַחַל**, and the first letter might be easily dropt from the similitude to the 2d.

3 MSS. of Kenn. and 2 of De Rossi at first, read with ó. & Ar. **חִכְמָה חִימָס** for **חִכְמָה חִיטָא**, sons *vitæ*, which, though a common expression, does not seem so pertinent here.

5. ó. Syr. Ar. & Ch. read **וְלֹהֲתֹות**, “*nor to overthrow, &c.*” Which preserves the antithesis. See xvi. 29.

6. ó. Ar. & Ch. read **יִבְאוּ**. “A fool’s lips bring him into contention.” And the י may serve, both for the *formative* of the verb, and the *affix*. See Ps. ii. 12.

16 MSS. ó. & Ar. read probably, as a friend conjectures, **לְמַהֲלוֹמֹת**, “et os ejus *audax invocat mortem.*” Syr. perhaps, **אֶחָד לְמוֹת**, “*eum ad mortem perducit.*” But xix. 29. seems to justify the text; unless **לְמַלְחֹת** may be thought to answer better to **לְרִיב**, “and his mouth calleth for battle.” Which Secker had once conjectured might be the true reading. See Vulg. & Ch.

7. One very ant. MS. reads **רְשֵׁע** for **רְשֵׁעַ**, “and his lips are the snare of the wicked.”

8. **כְּמַתְלָהִמִּים**. Our Vers. follows Merc, &c. who by a metathesis derive it from **הַלְמָ**, *contundere*, putting the participle for the substantive. See Poole, and one MS. of note reads so. Durell thinking this construction harsh, divides, and reads thus, “The words of the talebearer *destroy as (shafts) from the quiver.*” Ch. perhaps might read **מְחַנְפְּלִים לוֹ**, “*prosternent eum.*” Hodgson follows Buxtorf’s sense of the word, *sicut blandientium*, “*The words of a whisperer seem full of kindness.*” ó. Syr. and Ar. read very differently, but what cannot be conjectured. **כְּמוֹ לְהַבִּים**, “The words of a whisperer are as swords,” is submitted to consideration, as according better with the last Hemistich. See xii. 18.

בְּתַן. Ch. & Syr. read **שָׂאָל**, *inferni*; which does not suit here. ó. Vulg. & Ar. are unintelligible.

9. For **גָּז** ó. Vulg. Syr. & Ar. seem to have read **אִשְׁר**, “*Who* ó is slothful, &c.”

מְחֻרָפָה. Several MSS. of Kennic. and De Rossi read with ó. & Ar. מְחֻרָפָה, but then we must also read with ó. & Ar. לָאַלֵּ, or לֹאַלֵּ, which does not afford a very pertinent sense. “Eundem exitum habent piger & prodigus.” Grot. See i. 19.

10. “*The name of Jehovah.*” i. e. Jehovah himself. See Gejer. &c.

11. MSS. 50 have בְּמִשְׁכִיתָו, which confirms our version; for want of which authority Durell preferred the reading of Ch. & Syr. “*about his habitation.*” 7 עֹז MSS. See also Syr. Vulg. & Ch.

12. Rather, “*but before honor,* &c.”

14. ó. Syr. Vulg. & Ar. read יְשָׂעֵי, or הַ may be paragogic.

15. Rather with Durell, “*and the ear of the wife seeketh to know.*” Unless for the sake of the antithesis we might venture to read לֹא חֲנִמִּים for חֲנִמִּים for הַכְסִיל “*but the ear of the foolish will not seek knowledge.*”

16. “*The gift of a man.*” i. e. Of one in a low and abject state. See xvii. 8. Gejer. and Ps. xlvi. 3.

17. בְּרִיבָה וּבָא. Perhaps rather בְּרִיבָה וּבָא, or as 32 MSS. וּבָא. “*He that is first in a contention seemeth just,*” (i. e. maketh his own cause good) “*but his neighbour (his antagonist) cometh, and findeth him out.*” i. e. detecteth the falsehood of his pretensions. But see Patrick. Durell making זָדִיק the preter. *Hiph.* reads וּבָא זָדִיק “*He is acquitted, who is first in his own cause: but his, &c.*” See Isai. v. 23.

18. “*Between the mighty.*” i. e. Those, who obstinately maintain their own cause; and it were perhaps to be wished that this decision by lots was more in use to prevent litigious suits. See Grot. de J. B. & P. 2. xxiii. 9.

19. וּמְדוּנִים, or as 23 MSS. wanting the affix, perhaps we should read וּמְדִינִין, “*and his contentions are like the bars of a palace.*” i. e. They exclude all friendly intercourse, גְּמָנִים כְּפָנִים אֲגָלָתִים. See Gejer. &c. in Poole. Houb. reading וּמְדוּדִים, gives a contrary sense, “*Quasi urbs munita, frater a fratre adjutus; ut vectes arcium, qui se mutuo amant.*” See ó. who seem also to have read נַפְשָׁע for בָּאֵחֶנֶּשׁ, a fratre adjutus. Durell renders thus, “*A brother is more apt to rebel than a strong city.*” 10 עַז MSS.

20. ó.

20. ó. & Ar. read **ומתבאות**. See Ch. also. Durell reading with ó. & Ar. and one MS. at first, **שבע**, and dividing the words differently, renders them, “ *A man shall be satisfied with the fruit of his mouth; —and his belly filled with the produce of his lips.*” See xii. 14. xiii. 2. “ Increase. Produce. Fruit of his mouth, compare Heb. xiii. 5.” Secker.

21. In the last Hemistich ó. Vulg. & Ar. read **יאכלו**, and one MS. at first read **ואהבה**, which the construction requires; unless we read with Ch. & Syr. **ואהבה**, “ and he who loveth it.”

22. irst should be written **מצוֹא**. See viii. 35. and for the insertion of **טוֹבָה** after **אִשָּׁה**, (which ó. Syr. & Ar. with one MS. probably supply; and is further confirmed by the additional verse which ó. Syr. Vulg. & Ar. have, *Qui ejicit mulierem bonam, ejicit bona—qui autem tenet adulteram, stultus et impius*) see Kennic. 2 Diff. p. 189. &c. “ He that findeth a good wife, &c.” The same omission seems to have happened. xxii. 1. Eccles. vii. 1, 28. But see Durell and Warburton, Vol. III. Serm. 4.

וַיַּפְקֵד one MS. more grammatically.

23. **יעַנֶּה**. This verb signifies not only *to answer*, but *to speak*. See xv. 1. and the Lexic.—ó. read very differently.

24. **אִישׁ**. Reading with Houb. according to Ch. & Syr. **שׁ**, the words might be thus rendered, “ *It is the part of friends to shew themselves friendly—but, &c.*” Though it is observable that one ant. MS. reads **וְאִישׁ** in the 2d line.

לְהַתְרַעַע, 18 MSS. but the true reading probably is **לְהַתְרַעַעַת**. See xxii. 24.

אוֹרֵב 2 MSS. and the construction seems to require **זָבוֹק**. This verse is wanting in ó. and Ar.

C H A P. XIX.

V. 1. BY reading with several MSS. of Kennic. and De Rossi Syr. & Ar. שְׁפֻתִין for **דְּרָכֵין**, and with Syr. **עַשֵּׂיר** for **כְּסִיל**, the antithesis is restored,

restored, as Kennic. has observed Dissert. 1st p. 509. “ than he who is perverse in his ways, though he be rich.” See Houb. also, who refers to xxviii. 6. But Durell concluding that Syr. & Vulg. read by a transposition שָׁפֵת, authorized by one MS. and rendering שְׁפַת, *augmentum*, from Ar. gives the words this sense, “ Better is the poor man, that walketh in his integrity, than he that is loaded with riches, and is a fool.” Hodgson connecting שְׁפִתִּים with רֹשֶׁם, as well as with מְקֻשָּׁה, and giving כָּסִיל the sense of wicked, renders thus, “ Better is the inexpert in eloquence, who walketh in his integrity ; than he, who is skilful with his lips, but wanteth honesty.” בְּתוּמוֹ יְגִדְעָן MSS.

2. Rendering וְאֵלֶיךָ, “ Verily,” I would translate the rest of the Hemistich with Dr. Hunt, “ A soul without knowledge is not good.” Ch. Syr. & Vulg. omit it, with one MS. Houb. reads נְגָף, or נְפָל, for נְפָשָׁה, “ Non expedit correre vel per imprudentiam.” A friend is inclined to omit this and the first word, “ In ignorance there is nothing good.” Durell making נְפָשָׁה to signify oneself according to Syr. renders thus, “ Surely it is not good to be without knowing oneself.” See vi. 26.

“ And he that hasteth with his feet, sinneth.” To hasten with the feet may be opposed to watching the feet, (See Eccles. v. 1.) and may denote an inattention to the moral conduct; but Hunt renders חֲוֹתָם, “ and he that hasteth with the feet, wandereth from the mark.” See Jud. xx. 16. and Hodgson, on. viii. 36. who here renders it, stumbleth.. Durell, “ but he that hastily goeth with spies, sinneth,” or, “ is hasty in his goings.” חֲטָאת 6 MSS. with Syr. & Vulg.

3. “ And, or, when, in his heart he fretteth against Jehovah.” Syr. & Vulg. Imputing his sins and misfortunes to God. See Gejer, &c.”

4. יוֹסִיף 33 MSS.

5. “ And he that speaketh lies.” i. e. In defence and justification of himself.

6. Rather perhaps, “ the nobles will intreat the favor of the prince.”

7. שְׁנָאוֹתָהוּ 43 MSS. which the construction requires.

^{כִּי} seems redundant, and 2 MSS. omit it, but then we should read מְרַעֵיהוּ, “even his friends go far from him.” See xxi. 27.

Houb. reads יָרַדֶּף אַחֲרֵיהֶם, “et currit post eos, nec sunt.” Secker gives this sense, “He followeth after words, they are nothing. i. e. they give him good words, and he seeks for a good effect from them, but in vain.” Durell renders this Hemistich, “he pursueth them, who say, be not thou noisy.” Perhaps thus, “he pursueth them saying, we are not they.” i. e. thy friends. See Cartw. Two MSS. and one at first read לוֹ for לאַ. Syr. connects these words with the next verse. As a friend observes, one MS. omits אמרים; and another omits מרדיף.

8. קונה 5 MSS. and שומר 11, and for למצוֹן we should probably read ומצוֹן, or ומצוֹן. See 6. Vulg. Syr. Ar. & Houb.—Durell, “he giveth heed to discretion, so as to find benefit from it.”

9. This verse is probably an interpolation. See verse 5.

10. חָנֻוג, “Delicacies.” Durell. Hunt from Ar. “Authority.” Which sense answers better to the following Hemistich, if it will bear. But as one ant. MS. reads חָנֻוג בְּבוֹד, there can be little doubt from comparing xxvi. 1, that one word is written for the other, “Honor is not seemly for a fool.” 13 MSS. משול.

11. עֲבֹור. 9 MSS.

12. Syr. more literal, “roareth as a lion.”

13. “Proverbum est apud Illyricos, cui est domus sumosa, tectum perfillans, & mulier rixosa, eum nihil necesse est ire in bellum; satis habet belli domi suæ.” Gejer.

14. “The inheritance of fathers.” “Genitivus efficientis, ut Numb. xxvii. 7. &c.” Gejer. Rather, “but a prudent, &c”

16. שְׁמַר Ist. 8 MSS. — שְׁמַר. 6. Syr. Vulg. Ch. & Ar. ובזה, which the antithesis requires, if not the metre. ימות 21 MSS. One MS. omits the whole.

17. גַּמּוֹלֹן 25 MSS. “and his kindness shall be recompensed unto him.” See Ps. ciii. 2.

18. "And let not thy soul spare *for his crying.*" "But incline not thy soul to *'kill him.*" Merc. &c. "And give not up thy soul *to his reproach.*" Houb. with ó. & Syr. "And incline not thy soul *to his destruction.*" i. e. by a foolish indulgence. Cast. &c. See also our marg. Vers. and xxiii. 13.

19. גָּרְלָה 35 MSS. read גָּדָל, with Houb. &c. "One great of wrath." 6. Syr. Ar. & Ch. read גָּבָר, "A man of wrath, rather perhaps, *A man of violence,* beareth punishment, (i. e. doth not regard it) although thou deliver him, *he will add it again.*" i. e. commit fresh violence, reading the last verb with ó. Ar. Syr. Vulg. Houb. &c. in the 3d person; though 53 MSS. read חֹסֵף. And a friend prefers this reading, חֹסֵף עַזְזָה. Durell thus, "for notwithstanding thou mayest have interposed, thou must do it again."

20. "Consilium. h. e. *Verbum Dei.*" Cartw. And one MS. reads מִצְוָה, "Hear the commandment."

21. "Many are the devices in a man's heart—but it is the counsel of the Lord that shall stand." Durell.

22. "The desire of a man is his kindness." i. e. "Quod hominem facit desiderabilem, omnibusq; acceptum, est misericordia ejus." Gejer. See Hunt also, who refers to Gen. iii. 6. and ó. But they with Ar. read תְּבוֹאת. "חֲסִדוֹ, sine dubio, חַסְרוֹ, indigentia ejus, ut liquet ex רְשָׁעָה, quod insequitur" Houb. Durell, "The desire of a man is that it may be well with him." Others, "The desire of a man is his disgrace." The first seems the most eligible. Unless we give תְּאוֹת the sense of *decus*, according to Hodgson from Calafius; or read תְּפָאָרָת, "The glory of man is his beneficence."

"*A liar* does not seem to correspond here; and Durell gives this sense, "even the poor man is happy not to be deceived by a great man." Houb. &c. read according to ó. & Ar. וְטוֹב רְשִׁישָׁר מַעֲשֵׂר אִישׁ כֹּבֶד "melior autem pauper Iustus quam mendax dives?" But as the metre appears too long with this reading, perhaps for כֹּבֶד, פְּאַיִשׁ, we should read כְּבָד, "but a poor good man is before, or better than, a wicked rich one."

23. Durell divides thus, “ The fear of the Lord tendeth to life and plenty—it shall abide, &c.” A friend renders this last Hemistich, “ and he, who is full of it, shall lodge where no evil shall visit.” See also Ch. & Syr. “ יְרָא אֶת־יְרָא ” videtur legendum. Secker. Grey supposes **וַיֵּן בְּלִין** to be an interpolation, “ but him that is full (regardless of God) evil shall visit.” Perhaps we should read **כָּל**, with 2 MSS. at first, “ but every evil shall visit him that is full, and murmureth.” See **וַיֵּן** in this sense Exod. xvii. 3.

24. “ *In his bosom.*” Rather with Gejer. Hunt, &c. “ *in the dish, or platter.*” Which exhibits the strongest instance of indolence. 6. Ch. & Syr. read with the affix, **בְּצַלְחָתוֹ**. As Mr. Bradley observes, **צַלְחָת** seems to be the right reading, 2 Kings ii. 20. Durell renders the text, “ *when he reclineth on his side.*”

25. For perhaps we should read **חַכָּה**, “ *smite a scorner, and being foolish he may become wise—but reprove, &c.*” 39 MSS. See xvii. 10. **וְהַוכִּיחַ**, idem atque **וְהַוכִּיכַ**, *et argue; nisi mavis, et argues.*” Houb. And the same mood seems proper in both cases. But as many MSS. supply **וְ** in a great number of places, and the Masorites read with **Tzere** where it is omitted, I have still my doubts whether **וְ** is not the true reading. See xxi. 11. Hodgson, who thinks it requisite to the sense to read with 13 MSS. **וְהַוכִּיחַ**, renders thus, “ *A foolish offender must by punishment be made wise—but a man of sense will amend upon admonition.*”

26. “ *He that robbeth a father will drive away a mother; the son that causeth shame is also confounded.*” Durell. “ *Lege, qui affligit patrem, et matri. molestus est; ex signif. Ar.*” Houb. But reading also **מַחֲפֵיר** for **וְמַחֲפֵיר**, perhaps by a metathesis thus, “ *He that wasteth the father, is a son that causeth shame—and he that chaseth away the mother, bringeth reproach.*” A friend reads **וְבָרָה**.

27. The construction of these words is by no means clear. Some supply the negative, “ *Cease not, my son, &c.*” But there is no authority for it. Others supply *quæ est*, or *quæ dicit*. See also our version.

Mercer, &c. transpose the words, “ *Desine, fili mi, aberrare a verbis scientiae, eò ut audire possis disciplinam.*” Or they read with a parenthesis, “ *Desine, fili mi, (ut auscultes eruditioni) aberrare, &c.*” Syr. reads **חרל גדל** for **ולשנות ושמע** for **ולא תשגה ולא לשמעה**, “ *ei ne obliviscaris.*” Ch. reads **גדל** for **ולשנות ושמעה** for **ולא תשגה ולא לשמעה**, “ *Increase, my son, and hear instruction—and do not err, &c.*” Durell making **עמ** to signify *news* as in xxv. 25. and the imperat. *Pyh.* gives this sense of the words, “ *Abstain, my son, from news; be thou instructed against erring from the words of knowledge.*” Perhaps for **הבדל** we should read **חחדל**, “ *Wilt thou cease, my son, to hear instruction—that thou mayest err, &c.*” See i. 2. **לשמע** 3 MSS.

28. “ *Swallows iniquity.*” Alluding perhaps to a man’s taking a false oath without any kind of remorse.

29. **נכו נכו** 2 MSS.

“ *Lege talionis judicia (num. plur.) minatur his qui judicium ludificati sunt.*” Cartw. But Secker reads with ó. & Ar. **שפטים**, “ *Rods are prepared, &c.*” See x. 13.

C H A P. XX.

V. 1. **הומה**, Syr. & Houb. with 13 MSS. and 4 שוגה; which the construction requires.

שכָר. ó. generally render this word *σικερα*, and sometimes *μέθυσμα*, (once *εινω* Ps. lxix. 13.) in the former case following the Heb. word, and in the latter the sense of it; for as Mercer, &c. observe, “ significat omnem potum *inebriantem* (vid. Lev. x. 9.) *præter vinum.*” Calmet, &c. suppose it to have been the *palm* wine. But see Grot. &c. Luk. i. 15.

2. If **אימת** be retained, it must be taken actively according to Gejer. “ *Terror. i. e. quem rex iratus incutit aliis.*” But a friend proposes **חמת** for **אימת**. See xix. 12.

ó. Syr. Ch. & Ar. read with 3 MSS. **ומתעברנו**, and with 8 **אתנא**.

4. מחרות 3 MSS. which may be better rendered with Merc. &c. "will not plow in the autumn." quod arandæ terræ & sementis tempus." יחרוש 7 MSS..

Rather perhaps, " he seeketh in the harvest, and hath nothing." i. e. His crop faileth. " qui non arat, non metet." Caſt. Houb. reads ושאל with 25 MSS.

5. א'ש at the end of the first Hemistich seems to be redundant, both on account of the ſenſe, as well as the metre, " Counsel in the heart is like deep waters—but a man of understanding will draw it out." Which words allude probably to the digging of deep wells in the East. עמקים 16 MSS.—" ידלה "ידלה, hauirer faciet, in *Hiph.*" Houb.

6. As Houb. observes, none of the Vers. read the ו in חסדו, which ſhould likewiſe be written חסיד, and one MSS. omitting א'ש, the words might be rendered, " Many a man may be called bountiful;" Or, " The bountiful man may be called a great man, but a faithful man, &c." i. e. One who is really ſo from a principle of goodness. But as a friend remarks, ö. & Ar. read also וקר for קרא, " A bountiful, or a merciful man, is a great man, and honourable."

7. One MS. reads with Ch. ואשרי, " and his children, &c." בחתמו 7 MSS.

8. " A king ſitteth on the throne of judgment—he, &c." Durell. And 4 MSS. read ישב. But ö. & Ar. supply צדיק, or ישר, which might be easily dropped from its likeneſs to the following word, " An upright king ſitting, &c."

" Scattereth." " Metaphora a colonis, qui ventilando grana paleam ab illis excernunt." Cartw. " Pulcherrimum hoc : Sedet rex in folio ſuo, ut ſol in caelo, et oculorum ſuorum ſplendore diſſipat omnem nequitiam." A friend.

9. ö. & Ar. read מהנתאות, and the metre ſeeming deficient, כל may have been dropped, " I am pure from all sins." See the line above in Kennic. Collat.

10. " A ſtone and a ſtone." h. e. " Ementem uti majore, vendentem minore." Pisc. See xi. 1.

11. Some give this verse a contrary sense, “*Ignotus erit puer, &c.*” See Poole and Patrick.

12. **רואה שומעת** 2 MSS. and 9. Vatab, &c. according to ö. & Ar; consider them as verbs. “*Jova et videt et audit, quippe horum sensuum autor.*” Cast.

13. MSS. 6 with all the Vers. and Houb. ושבע, “*et satiare, &c.*” The six following verses are wanting in ö. & Ar.

14. **לו אן יתהלך**. Perhaps **חוֹא וַיְתַהֲלֵל**, “*and he goeth away, and boasteth himself.*” This verse might come in more properly after verse 10.

15. Rather, “*The lips of knowledge are as gold, and a multitude of rubies, and precious vessels.*” See Bayn. &c. in Poole.

16. Tig. Vers. is followed by Durell, “*Take his garment, when a stranger is surety.*” Which seems better.

Rather, “*and his pledge for strangers.*” The less known the persons, the greater the security should be. Durell renders it thus, “*and take a pledge of him, where strangers are witnesses.*” Green reading **ערב** for **بعد**, here, and xxvii. 13. as the Part. Ben. gives this sense of the words, “*Take his garment to pledge, who is surety for a stranger—but take the man himself, who is surety for a strange woman.*” Secker also notices Green’s reading. Hodgson observes, that it is not supported by any MS. or copy. But see Lowth in Preface. Ch. with 30 MSS. as in xxvii. 13. See Pisc. &c.

17. “*With gravel.*” “*Lapillos arenæ panibus miscere in supplicium solebant. vid. Senec. de Benef. 2. 7.*” Marian.

18. “*Establish purposes by counsel.*” Durell. Rather, “*Thou shalt establish purposes by counsel—and with advice thou shalt make war.*” In xxiv. 6. as Houb. observes, we have **תעשה** ו בוחבויות | 18 MSS.

19. **הלק** 6 MSS. “*A talebearer goeth about revealing secrets.*” See xi. 13. ולפונה 8 MSS.

20. “*His lamp.*” i. e. “*Fili ejus, qui lucernæ nomine significantur.*” Tirin. &c. Or it may be a metaphorical description of the *eye*, which is explained by an additional reading of ö. adopted by Houb. **באישׁוֹן חשך**

וְאֵישׁוֹן עִינָיו, “and the pupil of his eyes shall be in utter darkness.” To which our Saviour may perhaps allude, Matt. vi. 22, 23. See also the parallel passage xxx. 17. As the first Hemistich seems too short, with this addition they might stand originally thus, “He that curseth his father or his mother, his lamp shall be put out,—and the pupil, &c.”

21. Several MSS. of both Collat. with Houb. read **טבְּחַלְתָה**, and one has **טבְּחַלָה**, which the sense justifies.

22. As 17 MSS. read **וְוַיְשַׁע**, **וְוַיְשַׁע** is probably right.

23. The great necessity for it seems to have occasioned the frequent repetition of this precept. In the last Hemistich is a *litotes*.

24. **מַה**. One MS. of note reads with Ch. **לֹא**, “but a man doth *not* understand his own way.” Syr. & Vulg. read **מַי**, “but *what* man understandeth, &c.?” “Hinc conficitur, deum in omnibus quæ aggredimur consulendum & invocandum esse, ut recte nobis succedant.” Cartw.

25. **קָדֵשׁ יְלֻעַם**. “Optime Græc. Int. *cito quid ex propriis sanctificare?*” Houb. See Menoch. also in Poole. “The man is *inshared*, who devoureth *an holy thing*—when inquiry cometh to be made after vows. **מוֹקֵשׁ** being the part. Pah. and **לְבָקֶר**, the gerund.” Durell. Hodgson considers **אַחֲר** as a verb, *distrilit*, and renders thus, “*Inshared is he who hath eaten of the offering—but reflecting on his vows, delayeth to perform them.*” For **מוֹקֵשׁ** might we read **מוֹרֵשׁ**, and **יבָקֶר** for **לְבָקֶר**, “A man, who is reduced to poverty, will devour that which is holy, and after vows will make inquiry?” i. e. To know how far he is bound to perform them. **קוֹדֵשׁ** 3 MSS.

26. “And bringeth the wheel over them.” “Alia metaphora ducta a rota triturantium in calidis regionibus; ut congruat cum præcedente Hemistichio. vid. Isai. xxviii. 27.” Cartw. Hodgson giving **מוֹרָה** the sense of *to winnow*, renders thus, “A wise king winnoweth out the wicked, and the fanning-wheel over them he turneth round.” Gejerus, &c. suppose that this kind of punishment was not in use among the Jews; and my learned friend, Mr. Wintle, Rector of Brightwell, Berks, thinks “that it is an allusion to the ordinary revolution and usual vicissitude of things, which a wise ruler can occasionally so far direct, as to make wickedness

ness recoil on its malicious contrivers. See Ps. vii. 16. *The wisdom of a king disperseth wicked counsels, and maketh them to return on the heads of the designers.*" I rather think that for אופן, we should read אפּוֹן, with one MS. at first, " and bringeth his anger upon them."

27. See Gen. ii. 7. and Rom. ii. 15. " Forsan בְּנֵשֶׁת." A friend.

18 MSS. Ch. & Syr. וְחַפֵּשׂ, " and searcheth."

" Of the belly." i. e. of the heart, by a Synecdoche.

28. Rather perhaps to vary the expression, " and his Throne is uphelden by clemency."

29. כוח seems to be the true reading.

30. For פָּצָע הַמְּרִיךְ ó. & Ar. probably read קָרָאוּ, or with Ch. פְּגֻשָׁן, which affords a pertinent sense, " Wounds and bruises befall the wicked man—and plagues in the inward parts of the belly." See also Syr. Merc. and Deut. xxviii. 59, 60. But a friend reads with 4 MSS. חֲבוֹרָה, and with Houb. and 4 MSS. תְּמַרֵּק, proposing also בְּמִכּוֹת, " *Livor vulneris abstergetur cum dolore, cum cruciatu intestinorum.*" Hodgson renders the whole thus, " *The cleansing of a foul wound seemeth an evil—so seem stripes that sink deeply into the body.*" But his reference to Is. xlvi. 11. for בְּ in the sense of as seems to be a mistake. And wherever this sense is necessary, I should rather suspect that it is written for בְּ.

16 MSS. and 24 חֲבוֹרָה which is preferable.

C H A P. XXI.

V. 1. The metre being very irregular in the first Hemistich, I am inclined to think that the verse originally consisted of three lines, and that, reading with all the Vers. כְּפָלָגִי, (the first letter being easily dropped from its affinity to the 2d) we should supply בְּצִיּוֹן, or some other word at the end of the first line, (See Isai. xxxii. 2.) " *As rivulets of water in a dry place—the heart of the king is in the hand of Jehovah—he turneth it, &c.*" Alluding to the manner of watering lands in the East. But see Durell. יְחִפוּץ 2 MSS.

2. See v. 21. and xvi. 2.
3. עשה. 2 MSS. שותע. See verse 15, &c.
4. Houb. reads רחבה לב, *superbia cordis*. See ó. & Ar.
5. Whether we render this word with all the Vers. &c. “*the lamp, or the light, of the wicked*”; or reading with five MSS. ניר, give it the sense of our Vers. or the *metaphorical* one of Pisc. &c. “*the thought of &c.*” it does not seem to accord with the preceding words. Durell puts this construction on the words, “*He that hath an high look hath also a proud heart; and the light of the wicked is sinful.*” Hodgson renders thus, “*A haughty eye, and a puffed up heart—denote an offending sinner.*” A friend supposing with Houb. the first Hemistich to belong to the former verse, and that the last member of this is lost, ingeniously offers this addition, “*The field of the wicked, sin,—produces death as its harvest.*” referring to James i. 15. and to that of the poet, Ἀτης ἀρχέας θανάτον ἐκκαρπίζεται. But perhaps נר is written for נדר, there being a great similarity between the two letters, or rather ונדְר, as ó. Syr. Vulg. & Ch. have the ְ, “*An high look, and a proud heart—and the vow of the wicked is sin.*” Alex. Vers. reads חטאות, *sins*. See xv. 8. 21. 27.
5. Durell putting a different construction upon the last Hemistich, renders it, “*but the inconsiderate lays hold only of want.*” But I am inclined to think, that for זא we should read with Vulg. & Houb. עצל, “*but of every slothful man only to want.*” By which the antithesis is more strictly preserved, and perhaps more so, if we read with Ch. וכל ורגל for, “*but the foot of the slothful, &c.*” See xiii. 4. xxii. 13.
6. As 10 MSS. read פועל, and one upon a rasure with ó. Ar. & Vulg. מוקש, (for which I would prefer according to Jarchius ימוקש, see De Rossi) and as the Vatic. ó. reads רדף for נרדף, the words may be thus rendered, “*He that procureth treasures by a lying tongue—pursueth vanity and the snares of death.*” Houb. adds רדף, (See Alex. Vers.) “*vanitatem prosequitur, propellitur in laqueos mortis.*” Durell renders thus, “*The vain man is driven into the snares of death.*” Hodgson, “*shall be driven by his dishonesty into the snares of death.*” See Prov. xiii. 11.—
אוצרות 28 MSS.

7. Of all the senses put upon יְגָרֵם, (for which see the Vers. and Poole) Gejerus's seems the best, "The robbery of the wicked shall terrify them." And 21 MSS. read יְגָרֵם in *Hiph.* which seems better than יְגָרֹרֶם, which he proposes. But see Buxt. p. 125.—Rather with Durell, "to do that which is right."

8. One MS. of Kennic. and another at first of De Rossi, read with Ch. Syr. & Vulg. זַר, "A strange man perverteth the way." But as ó. & Ar. read אל, it may have been dropped after דֶּרֶךְ, "A strange man perverteth the way of God." i. e. The idolater, or abandoned person. See Durell also, and Hodgson. A friend proposes "זַר, A proud man. See verse 24. Or זָל, A vile man."

The metre, as well as the construction, seems to require בְּפָעַלְוָן, "but the pure is upright in his work." Or as ó. Ar. Syr. & Ch. plur. בְּפָעַלְיוֹן

9. "Than with a contentious woman." See our Bib. Marg.—17 MSS. מדינִים. See verse 19..

חֲבָר, "in domo communi. quam cum illâ communem habet." Merc. &c. "in domo societatis. vid. Hof. vi. 9." Gejer. "Domus juncturæ. i. e. juncta adiiciis, seu spatiofa." Houb. Perhaps for הַבָּר we should read רַחֲבָה. See our Vers. A friend also concurs in this conjectural reading. ó. Ar. & Vulg. seem to have read וּבְבִתָּה, "et in domo, &c." Syr. omits these words.

10. "His neighbour." Rather, "his friend." The most sacred ties of friendship cannot bind him. This verse affords a most beautiful pannomasia.

11. Instead of לְחַנֵּם, I would propose חַנֵּם, the ל having been probably borrowed from the preceding word, and render thus, "The foolish man is made wise by the punishment of the scorner—but the wise man receiveth knowledge by instruction." Or with one MS. omitting פְתִי, "The scorner is made wise by punishment." See xvii. 10. xix. 25.

12. Durell following the reading of ó. Syr. & Ar. (rather לְבַת) gives this sense of the words, "The righteous wisely considereth the heart of the wicked—perverting the wicked to evil." Others following this

this reading, supplying אָל in the first clause, instead of the last as 6. and reading with them וּמְסֻלָּף, give this sense, “ The righteous God understandeth the hearts of the wicked—and he overthroweth the wicked for their wickedness.” Grey thinks that עַשׂ should be omitted in the first line, and be read for לְרֹעַ in the last, reading also וּמְסֻלָּף, “ The righteous prospereth in his house—but wickedness overthroweth the wicked.” Hodgson taking שֶׁבֶל in the sense of *to prosper*, thus, “ When a just man giveth prosperity to the house of the wicked—He seduceth bad men into sin.” But the text may perhaps be rendered thus, “ The righteous getteth wisdom through the house of the wicked—in the perversion of the wicked to evil.” i. e. In observing the judicial consequences of sin upon the sinner, who by his bad example frequently entails sin, the worst of evils, on his posterity. See xi. 3. Merc. &c. A friend reads בְּסֻלָּף.

13. אָוִטֵּט 6 MSS.

14. יְכַפֵּה. This word occurs no where else. 6. Syr. & Ar. by a metathesis read יְהַפֵּךְ, “ turneth away anger.” But the true reading is probably according to Ch. יְכַבֵּה, “ extinguisheth anger.” See 2 Sam. xxi. 17. and Gejer. Or יְכַפֵּר, “ appeaseth anger.” See xvi. 14.

15. בְּחִיק 36 MSS.

15. וּמְתַחַתָּה. “ At pavor est iniquitatem operantibus. i. e. Judicium facere tam grave est impiis quam si quis illos affligeret.” Vatab. &c. Which keeps up the antithesis better. See Hodgson also. 7 לְפֹעָלִי MSS.

16. “ In the congregation of the dead.” i. e. “ In cætu Gehennæ.” R. Salom. See Mede, Book I. Diff. 7. Gataker on Job xxvi. 5. and ii. 18. xv. 11. Vulg. probably reads יְנוּחוּ for יְנוּחוּ, commorabitur, and Syr. יְנַהַּט, gemet.

17. MSS. 3. read אָוְרֵב in the first place, and one in the 2d, which the construction calls for.

18. Rather with Durell, “ The wicked is cut off instead of the righteous.” See also Gejer. xi. 8. and Isai. xxviii. 18.

19. See verse 9. Hodgson renders אֲשֶׁת there, and here wife, which seems better.

20. Durell

20. Durell omitting the י in וְשָׁמֵן, renders thus, “*Oil in the dwelling of the wife is a desireable treasure.*” But it may be still better perhaps to read with ö. & Ar. יְנֻחָה, or יְנֻהָה, instead of it, and reduce the three lines of Kennic. metre into two, “*A desireable treasure resteth, or abideth, in the habitation of the wife—but the foolish man swalloweth it up.*” “*Impendendo imprudenter in lusus, equos, venerea, &c.*” Gejer.—Hodgson renders וְשָׁמֵן, with Munster, “*and plenty.*”

21. 21. רֹדֶף 7 MSS.—צַדְקָה 2d is certainly improper here, and ö. & Ar. with Houb. omit it, having only “*Life and honor;*” but perhaps it is written instead of שָׁרֵךְ, “*findeth life, riches, and honor.*” See iii. 16. xxiii. 4.

22. 35 MSS. וַיּוֹרִיד 18, but the true reading is גְבוּרִים 1 Ed. & Ar. מִבְטָחָם 5 MSS. & ö. & Ar. “*the strength of their confidence.*” See Jer. xlvi. 13.

23. 12 MSS. in the first place. שָׁוָמֵר 4 MSS. with ö. Syr. Ar. & Ch. “*from trouble.*”

24. Our Vers. & Houb. follow ö. Vulg. & Ar. which read וַיְהִיר, which seems necessary to the sense and metre; but they read likewise וַלְזָ. A friend conjectures also that it might be וַיְהִיה. “*The proud, whose name is haughty scorner—may prepare for the rage of pride:* i. e. which is reserved for it.” Durell. Perhaps, “*The proud and haughty (scorner is his name)—worketh pride with wrath.*”

25. עֲשֵׂה 34 MSS. But it might be regularly עֲשָׂה, faciens, notwithstanding Houbigant’s remark, who would read וְעֲשֵׂה: with either of these readings might we presume to read שְׁוָמֵם for שְׁמוֹ, “*The proud and haughty scorner bringeth destruction, &c.?*” See Isai. lix. 6, 7.

25. “*For his hands, &c.*” Membrorum prosopopœia. Gejer.

26. The subject of the first Hemistich may be the *idle man* in the preceding verse, and the addition of רְשָׁעָה proposed by Durell from ö. & Ar. affects the metre. See xiii. 4.

“*But the righteous.*” i. e. The *industrious*, as the antithesis requires. See Cartw. and Ephes. iv. 28. But Hodgson making יְתַן to be the

the fut. in *Hoph.* gives this sense of the words, “*But the just man’s desires are fully gratified.*” י’חשׁוֹךְ 7 MSS,

27. As a friend observes, ó. & Ar. supply י’הוָה, “*is the abomination of Jehovah.*” And one MS. read at first חֻמֶּת, in *Regim.*

28. אַף כִּי. ó. Ar. Syr. & Vulg. “*quoniam.*” See Gejer. &c. But one MS. omits אַף, and the construction requires that we should read with ó. Ar. & Syr. י’בְיאוּנוּ, “*because they bring it, &c.*”

28. The metre in the first Hemistich being defective, אָבֵד may have been dropped before the verb, “*A false witness shall surely perish.*” See Deut. viii. 19. The word שָׁמֵעַ not agreeing so well with the context perhaps we should read אָמֵן, “*but a man of veracity speaketh for ever.*” i. e. “*Omnis tempore & loco secure testari poterit.*” Jun. “*loquetur. i. e. servabitur.*” Vat. “*Speaketh with steadiness, or authority.*” Durell. “*Omnino revocandum est לנכח ante לנצח, Qui Iustitiae auscultabit, ad causam victricem deducetur.*” Houb.—Hodgson thus, “*but let him speak who knoweth the matter well.*” Rather perhaps, “*shall be spoken of for ever.*” See Ps. cxii. 6.—שָׁמֵעַ 35 MSS. See Durell.

29. “*Hardeneth his face.*” i. e. As we say, *braxens it out.* See Jerem. v. 3. “*but he that is upright, directeth, or, understandeth, his way.*” Several MSS. of both Collat. read with ó. & Ar. י’בֵין, and also with Vulg. in sing.

31. See Ps. xx. 7, 8. “*Correcteth.*” Hodgson—הַחֲשֹׁוֹחַ. Hodgson with our marg. Vers. “*victory.*”

C H A P. XXII.

V. 1. All the Vers. with Houb. &c. supply טוב after מְשַׁׁלֵּחַ. See also xviii. 22. Eccles. vii. 1. and it seems redundant according to Syr. at the end of the last Hemistich, “*A good name is rather to be chosen than great riches.—and favor rather than silver and gold.*” All the Vers. with one MS. read וּמְכַסֵּחַ.

2. "Meet together." "Utiles sunt alter alteri;" Grot. &c. All the Vers. read וְעַשָּׂה, "and Jehovah made them all." Or as 2 MSS. "is the maker of them all."

3. The same passage occurs in xxvii. 12. with some small variations, which should be corrected by this, if it be retained. Many MSS. read here, and there, ונִסְתַּר. The idea seems to be borrowed from the *traveller* flying from the impending storm. See Gejer. &c. But a friend would render עֲבֹרֹן, "transgress."

4. Reading with our Vers. & Houb. יְירָאת, I would render according to our Margin, "The reward of humility and the fear of Jehovah—are riches, and honor, and life." See xxi. 21. Or inverting the sentences with a friend, "Riches, &c." Durell reads עַשְׁרוֹן, "his riches are, &c."

5. 6. Ar. Syr. & Vulg. with Houb. read וְפָהִים, which is necessary. All the Vers. have וְשֻׁמֶר, "but he that keepeth, &c."

6. חֲנוּךְ 22 MSS.

7. Syr. reads דַּרְכֵי, and Taylor renders with that, "at the mouth, or entrance of the way." "pro ratione vice." Gejer. &c. and the ו seems more properly to belong to the next line; but it strikes me also that for פ we should read ב, "Instruct a child in the right way—and even when, &c." One MS. reads זְקִינָן; and the grammatical construction requires מְנָנָנוּ. 6. & Ar. have not this verse.

7. Houb. reads בְּרֵשֶׁת, in sing.

8. Rather with Pisc. &c. "shall reap trouble." See Pi. xc. 10. Or the wise man may allude to the *Lex Talionis*. See Ps. lxix. 28. and Galat. vi. 7. The last Hemistich affording no very good sense, unless we render with our marg. Vers. perhaps for וְשַׁבֵּט we should read וְשַׁטְּפָה, "and he that is outrageous in his anger, shall be consumed." See xxvii. 4. Houb. reads with 6. עֲבֹדָתוֹ (rather עֲבֹדָתוֹ) "plagam autem operum suorum consummabit." Or as others, "and the rod shall consume his works." But see Gejer.

9. 6. & Ar. for יְשַׁעַנִי read עֲנַי, so that perhaps the true reading is, "He that is good to the afflicted, shall be blessed." Though we have עַי in xxiii. 6. xxviii. 22.

10. For

10. For perhaps מִזְעֵן מַדִּין, part. *Hiph.* “ Cast out the scorner, and let the contentious go away—and strife, &c.”

11. The metre as well as sense being defective, instead of supplying אלהים with Durell, according to Ch. & Syr. I would add יהוה, as being more usual, and more agreeable to ó. & Ar. “ Jehovah loveth the pure in heart.”

Durell renders the last Hemistich after Merc. “ *and he that hath grace in his lips, the King maketh him his friend.*” But perhaps we should read זה, “ *but a king is pleased with the grace of the lips.*” Which gives an antithesis. Mr. Bradley would read בָּחָן, “ *for the grace.*” But a friend prefers the reading of ó. & Ar. “ *accepti autem ei sunt omnes immaculati.*” But as they partly retain the words of the text, perhaps another Hemistich has been lost, which should answer this. “ *He who with purity of heart hath eloquence of lips, is worthy of his Sovereign's favor.*” Hodgson.

12. “ *Observe knowledge.*” “ *nempe, cum oblectatione.*” Gejer. &c. But the context seems to require אֱשֹׁך דָּעַת, “ *The eyes of Jehovah preserve, or watch over, the man of knowledge.*” See Pisc. “ *Knowledge, or the knowing.*” Hodgson.

Rather, “ *but he overthroweth, &c.*” זֶבֶג MSS. “ *non verba, sed consilia.*” Houb. See Durell and our Marg.

14. Two of De Rossi’s MSS. read with all the Vers. in the sing. “ *of the strange woman.*”—שָׁמֶן. One MS. בָּם; but ó. Vulg. Ar. & Syr. בָּה, and ó. Ar. Syr. & Ch. וְעוּמָה, “ *and he that is abhorred of Jehovah shall fall into it.*”

15. יְרַחֲקָנָה 38 MSS. and 49 עַמּוֹקָה. See xxiii. 27.

15. יְרַחֲקָנָה. Perhaps rather נָשָׁא, “ *shall draw it out of him.*” וְשָׁבֵט ó. Syr. & Vulg. “ *but the rod, &c.*”

16. לְהַרְבוֹת. Syr. seems to have read הַרְבָּה רַע לוּ, *auget suum malum.* See ó. also & Ar. But the text may be rendered with Merc. to multiply to himself, or with Durell, to increase his own, (See Hab. ii. 6.) who renders the whole thus, “ *He that oppresseth the poor*

to increase his own, is as he that giveth to the rich clearly to his own detriment." But perhaps we might read **לחרבות**, or **לחרבת**, " He that oppresseth the poor, it shall be to his own desolation, and he that giveth to the rich, it shall be only to want." i. e. Perhaps of the rich man; such sinister benefactions being attended with a curse to the receiver, as well as the giver. But Hodgson making **לעישר** to signify *to himself*, with Cast. gives this construction to the words, " *He who extorteth from the poor to increase his own wealth, by becoming richer shall bring himself to poverty.*" Several MSS. read **נושק**, and **נותן**, more regular. Or rather with the Vers. and a friend, **ונותן**.

17. " Sunt qui hinc libri tertii proverbiorum initium sumunt; quia novum sit sermonis genus; nec singuli semper versiculi sententiam perficiant; sed saepe bini, terni, aut plures; sed potius est Epilogus superiorum; & jam ad generalem admonitionem reddit." Merc. See Patrick.—" *The words of the wise.*" Which Solomon had inculcated and enforced in the preceding chapters. See i. 6. By reading **בנִי** with Ch. which seems necessary to the sense, and inserting it at the end of the last Hemistich, the metre, which is longer than usual, will be more complete, " and apply thine heart unto my knowledge, *my son.*"

18. 6. Syr. Ar. & Ch. either read **נעמן**, as Durell; or **נעימים**, as Houb. Ch. & Syr. omit **כִּי** 2d, which seems redundant. " *Because they are pleasant, keep them, &c.*" The fut. for the imperat. See Bayn. &c.—**יכוננו** 27 MSS.

19. By inverting the order of the Hemistichs with Gejerus, and reading with one good MS. **אני** for **אתה**, the difficulties of the construction are removed, " I have made known to thee to-day, even I—that thy trust should be in Jehovah." See Syr. Houb. reads with Alex. version & Ar. **ארחנו** for **אתה אַפָּ**, " I have made known to thee this day *his way.*" Durell would read **חַיְמָ** for **הַיּוֹם**, supply **אתם**, " *them,*" (viz. the instructions of wisdom) and make **אתה** the imper. " I have made life known to thee; therefore draw near." But Vat. 6. & Ar. instead of reading **חַיְמָ**, omit **הַיּוֹם**. Hodgson renders **אַפָּאתה**, " *so do thou.*"

20. Several MSS. of both Collat. have **שְׁלִישִׁים**, and **שְׁלִשָׁה**, which all the Vers. render *three times*, or *in a threefold manner*; which some explain of the *three books* of the Proverbs; others, as denoting *frequency*, and others, *excellency*. Houb. renders it *nudius tertius*. But as the last Hemistich is defective in the metre, and ó. & Ar. read some other word, perhaps **וחכמָה** may have been omitted, “ Have I not written to thee these three ways—in counsels, in knowledge, and *wisdom*.” 45 MSS.

21. **קְשַׁת**. The sense of this word from Ch. making a kind of tautology, it is probably written for **שְׁבֵל** according to ó. & Ar. which also read **וְאֶמְרֵי**, “ *understanding and the words of truth*.” Syr. reads by a transposition **שְׁקַט**, *tranquillitatem*. But this sense does not accord with the context.

לְשֹׁלַחַךְ. One MS. reads **לְשֹׁלְחֵיךְ**. Syr. with many MSS. of both Collations **לְשֹׁלַחַךְ**, or as one **לְשֹׁלַחַךְ**, “ *to him that sent thee*.” Hodgson renders it, “ *to thy children*.” See Cant. iv. 13. Durell thus, “ *that the words* might bring back the truth to them that send thee.” But as all the versions read **אֶמְרֵי** in *regim.* (See Maslef. p. 54). perhaps, as some one proposes, we should read also **לְשֹׁאַלְיָךְ**, “ *that thou mayest answer the words of truth to them that ask thee*.” See 1 Pet. iii. 15.

22. “ *In the gate.*” Perhaps better with Hodgson *in judgment*; the gate being the place where it was exercised. See xxiv. 23: &c. one MS.

23. The construction seems to require **קוּבָעִים נְפָשָׁת**, “ *and spoil those that spoil their soul*.” See Syr. Vulg. and our Vers. But several MS. have **קוּבָעִיהם**; and there are instances, where the affix is joined to the verb, or participle.

24. **תְּתֻרְעַ**. We should probably read **תְּתֻרְעָה**. See Buxt. Both the verbs should be rendered in the same mood. See Durell. For **חֲמֹת** we should read **חַמָּה**, or as Houb. **חַמְתָּ**; as in Isai. xlvi. 25. we should read **חַמָּת** in *regim.*—**אֶל** 5 MSS. as in the preceding Hemistich.

25. Two valuable MSS. with all the Vers. **אֲרֻחוֹתִי**.

26. Several MSS. read בְּחוֹרְבִּים, and בְּעוֹרְבִּים, or as the Vulg. reads the last word with the copulative וְ, “ Be not thou amongst them that strike hands—nor amongst them, &c.” See xxiv. 28. and Ps. lxxv. 6.

27. One very ant. MS. reads with וְ. Syr. & Ar. and as the 2d Hemistich seems too long, לִמְתָה, which וְ. Syr. Ch. & Ar. omit, might be borrowed from the preceding word, “ For if thou hast nothing to pay—thy bed will be taken from under thee.”

28. Before inclosures were so general, the boundaries of landed property were ascertained by stones; as is usual in common fields to this day. See Estius. תְּסִיג 3 MSS. See Deut. xix. 14. This word with many others is omitted in Calaf. Conc.

29. חֹזֵית. Perhaps this word, which one MS. omits, and is not necessary to the sense, may be written for הַזֶּה, “ That man, who is diligent in business,—shall stand before kings—he shall not, &c.” Houb. reads with וְ. & Ar. חֹזֵה, or חֹזֶה, or Prospiciens Vir.” or as 7 MSS. חַשְׁכִּים. If this line, which disturbs the order of the metre, should be retained, this word, never occurring in this sense elsewhere, may be written for הַדְּכִים or הַרְשִׁים, or before the poor.” But see our Bible Marg. Durell renders the two last words, *in obscurity*.

C H A P. XXIII.

V. 1. This caution naturally follows the foregoing observation. See Gejer.

“ What is before thee.” “ Potest accipi vel de rebus, vel de personis.” Gejer.

2. טַבֵּן. 17 MSS. סַבֵּן, (whence perhaps the word *Sica*) and 17 with Houb. בְּלוּעֵך; which occur no where else. “ Modum adhibe gulæ tuæ, eamq; velut cultro gutturi infixo refræna.” Menoch. Houb. &c. Hodgson rendering סַבֵּן, *scantiness*, for which he refers to Deut. viii. 9. and בְּלֻעֵך, *appetite*, (See Hab. i. 3.) gives this sense, “ And put a restraint upon thine appetite—if thou be inclined to intemperance.”

3. The true reading is חתואה, as one MS. shews. See xxi. 26.

“ *Deceitful meat.*” “ Lauti cibi & generosa vina blandiuntur appetiti; sed mox mordent, ut coluber.” Tirin. See verses 31, 32.

4. Syr. & Ch. with 4 MSS. read חגע, or as Houb. “ *Come not near the rich.*” But the text is justified by the following Hemistich, where all the Vers. read ומבינהך, “ *and cease from thine own understanding.*” See iii. 5. Durell with this reading gives the words a negative sense, “ *neither cease from thine own wisdom.*” In which he follows Mercer, “ *si te fatiges parandis opibus, desistes a vera prudentia.*” Houb. according to ó. & Ar. gives a different reading and sense, הידל אל חגייע לעשר ביזח, “ *Ne appropinques ad divitem, dum tu es pauper.*” The last line seeming defective, perhaps may have been dropped from the end of it.

5. **החתעה** 23 MSS. But the true reading seems to be **החתופה**, and the expression may be borrowed from a bird’s *darting down* upon its prey; and by reading with Durell עשר for שעשׂ in the 2d line, a proper antecedent is supplied to the relative, “ *for riches make themselves wings.*” Houb. reads וחתעה, “ *et statues.*” See ó. A friend conjectures ותעיק, as in Ch. it is תצער, “ *For when you have fixed your eyes upon him, he will disappear; he will make himself wings, &c.*” Hodgson renders it “ *Dost thou dim thine eyes on them? how vainly! &c.*” See Isai. ix. 1.

Several MSS. of both Collat. by a transposition read עוף; which seems right. And from the word עוף comes *avis*.

6. See verse 3. and xxii. 9. One ant. MS. omits ים.

7. The word שעיר occasions great difficulty, no where else bearing the sense given to it here, and the ant. Vers. afford no help. Durell renders it, “ *For, as he is vile in his soul, &c.*” See Jerem. xxix. 17. and Gejer. also. But as Ch. Syr. & Vulg. read there by a metathesis רשיים for שעירים, so perhaps we should read רישׂ here, “ *For as he is wicked in his soul—so he faith to thee eat and drink—but, &c.*” One MS. of Kennic. and another at first of De Rosli, read שחר, but this word is I believe never applied to the mind. A friend conjectures ישָׁר, “ *ut lubet.*”

S. Ch. & Syr. read וַיַּפְתַּח, “*And thy morsel, &c.*” But if we read לוֹ with some one at the beginning, and suppose the words spoken by the *host*, they will afford a pertinent sense, “*I wish thou mayest vomit up thy morsel, which thou hast eaten—that thou mayest lose thy sweet words.*” i. e. recant all thy encomiums upon my elegant entertainment. See Poole. “*וְשָׁחַת וְשָׁחַת* idem ac *וְשָׁחַת*; nam verba defectiva *לְתִהְנֵה* in litera ת s̄ape deficiunt ante clementia sua, ex more verborum *נִיחַל tibi jam proderunt illae sermonum facetiae, quas, cum mensae ejus accumberes, adhibueras, ut eum oblectares.*” Houb.

10. Several MSS. of both Collat. with ó. Syr. Vulg. & Ch. read ובשְׂדָה “*and into the field.*” 8 MSS. & 2 חסִיג. See xxii. 28.

11. The sense, as well as metre, seems to require that with ó. & Ar. we should supply יהוה, and MS. 4th reads הָוָא חֹק הָוָא, probably for יהוה חֹק הָוָא, “*For Jehovah, their avenger, is strong.*” Unless we read מֶאֶד at the end, “*For their avenger is very strong.*” Which Ar. countenances. גָּנוֹאַלְמָן 10 MSS.

13. “*When thou beatest him with the rod, &c.*” The next verse explains this. Or as 5 MSS. ולא “*For thou shalt beat him with the rod, and he shall not die.*”

14. בְּשָׂאָל “*A morte tam corporis, quam æterna; & hac maxime.*” Merc. But see v. 5. Ps. xvi. 10.

15. גם אני. Junius &c. suppose the verb to be understood. See our Bib. Marg. “*Ch. legere videtur גָּם אַנְיִם, et inauditum est, ut orationem absolvat אַנְיִם, recto in casu positum, nullo verbo, quod ab eo regatur, antecedente.*” Houb. But Ch. reads by a transposition גָּם אַנְיִם שׁוֹמֵחַ אַנְיִם בְּלִבִּי אַנְיִם is found in many places, and may be considered as idiomatical. See Gen. xxvii. 34. Durell and Hodgson. Though I once suspected it might be written for הַנִּי. ó. Ar. & Vulg. omit both words.

16. One ant. MS. reads שְׁפָתִי for בְּלִיּוֹתִי “*and my lips shall rejoice.*” Which answers better; but then we should read שְׁפָתּוֹתִי to agree with the verb. See Cant. v. 13.

17 Durell from Taylor renders with Syr. "Let not thine heart affect Sinners—but always the fear of the Lord." And though Mercer observes that the verb with בְּ is always taken in a *bad* sense, xxiv. 1. favors this construction. 6. & Vulg. read the verb substant. after יְהוָה ; "Omnino sic हौ." Houb. "but be thou, &c" Ar. reads לֹךְ before בִּיראַת "but walk thou, &c." "Sane vel deesse aliquid vel abundare אָם videtur." Secker. Hodgson renders כִּי אָם, *but*.

18. Mercer &c. for אָם seem to read הַנֶּה, "For *lo there is a reward, &c.*" Or אָךְ, "For verily, &c." See Ps. lviii. 12. Hodgson thus, "For although life must have an end—yet assuredly thine hope shall not be cut off." Perhaps אחרית might here be rendered more literally, *a future state*. See Peters on Job.

19. One good MS. reads with Syr. בְּדָרְכֵי "and guide thine heart in my way, or ways." See verse 26.

20. MSS. 6. and 18 בְּזָוְלִי, בְּסָבוֹאֵי. One, if not more, in both Collat. read with the בְּ, "scut potatores, &c." לָטוּ—. The versions omit this word, or read another for it, what is uncertain; our Marg. renders it, "their flesh." Which Durell not thinking proper translates it, "with each other." Perhaps it may be written for פִּמְנוּ, "amongst those who devour flesh with their mouths."

21. MSS. 32 סָבָא with Houb.—"And drowsiness shall put on rags." Cast. &c.

22. Durell, to improve the antithesis, for זָקָנָה proposes יְנֻכָּה, "because she gave thee suck."

23. "Buy the truth, &c." "Allegoria est a mercatoribus qui negotiantur, & merces pretiosas magno emunt ac pluris deinceps vendunt." Cartw. 19 חַמְכָּר MSS. But Syr. Vulg. & Ch. read וְחַמְכָּר "and sell not wisdom, &c." Otherwise we should carry on the force of the first verb with Merc. &c. 6. & Ar. omit this verse.

24. Many MSS. read with Houb. גַּיל יְגִיל, וְיוֹלֵד, שְׁנָחָה. But for the two last words see Ps. xxxvii. 5. See our Vers.

25. **וְאַמְךָ.** To avoid the tautology, Durell renders this word, “ *and thy people shall rejoice.*” “ *Emphatice repetitur.*” Merc. Perhaps it may be written for **אַתְךָ**, “ *Thy father shall rejoice in thee, or with thee.*” The last Hemistich seeming defective, perhaps **מֵאָת** may have been dropped, “ *and she that bare thee shall be very glad.*” The joy of the mother generally exceeding that of the father. **חֲגִיל**, or **חֲגִיל**, seems proper.

26. Many MSS. of both Collations with all the Vers. and Houb. read by a metathesis **חַצְרָנָה**.

28. Vatab. &c. with the Bib. Marg. “ *as a robber.*” But several MSS. of both Collations have **בְּחַחְףָ**, “ *She also lieth in wait for a prey.*” one MS. **חָרֻוב**

29. **אָבִי.** The meaning of this word is not very clear, Houb. reads **אָנוֹי**, which is equally obscure. ó. Syr. & Ar. might read **שָׁאוֹן**, *tumultus*. Perhaps we should read **אָנִיה**, or **דָּאָבָה**. See Ch. and our version. 50 MSS. “ *Redness of eyes.*” i. e. Perhaps *blood/hot eyes*, the effect of Inflammations, &c. 16 MSS. **מִדְינִים**

30. “ *Mixt wine.*” “ *Vinum conditum melle & speciebus.*” Marian. See Ainsw. also with Lowth on Cant. viii. 4.

31. “ *When it is red.*” “ *Rubrum in Cananæa nobilius erat.*” Gejer. See also Deut. xxxii. 14. But Harmer renders otherwise. See Ps. lxxv. 9.—18 MSS. “ *recte; nam כִּימָן effet marsupium.*” Houb. “ *When it sparkleth in the glass. Glass being used before the days of Solomon.*” Hodgson.—**וַיַּחֲלֹךְ**—with Ch. “ *and moveth itself aright.*” i. e. “ *descendit per guttur via recta.*” Vatab. &c. “ *and goeth down pleasantly.*” See Green, &c. Syr. renders, “ *sed meditare iustitiam.*”

32. **אֶחָרִיתוֹ.** All the Vers. read by a transposition of the **וְ**, **וְאֶחָרִיתוֹ**, “ *for, or, but at the last, &c.*”—17 MSS. **וְכִצְפְּעוֹנִי**—See Isai. xi. 8. By which Bochart understands the *Basilisk*.—31 MSS. for which see Boch.

33. “ *Strange women.*” “ *Vino incalescit libido.*” Marian. See ii. 12. **וְרָאוּ**, “ *All be bold with pleasure.*” See Ps. liv. 7.” Durell. See also Ps. xcii. 12. 13 MSS. **חַהְפּוּכוֹת**

34. Several

34. Several MSS. in both places, **כשוכב**. A beautiful description of the want of sense of all danger.

35. All the Vers. read **וְתַהֲמֵר** at the beginning of this verse, “ *And, or, then thou wilt say, they have, &c.*” Houb. reads **חוֹיתִי**, *non vidi*; which Syr. seems to have read; though he did not think so. Some one supposes the first part of the verse to be by way of question and answer, as well as the last, “ *Have they stricken me? (as you say) I am not ill, or the worse for it. Have they beaten me? I felt it not.*” “ *Rather, when I shall awake I will repeat it; and will seek it again.*” Durell.

אָוָסֵף אֶבְקָשָׁנָה. We have two verbs in this form, Hof. i. 6.; but as ó. Vulg. & Ch. read the 2d verb there with **ל** instead of **ו**, and Syr. Vulg. & Ch. read it here with the **ו** prefixed, one of these readings should probably be adopted; unless the **ו** be dropped. See Calaf. Conc. under the word **אָוָסֵף**. Drunkenness is the most incorrigible of all vices.

C H A P. XXIV.

V. 1. Rather perhaps, “ *Affect not evil men.*” See xxiii. 17. The construction requires **תְּחִזָּה**. See xxiii. 3.

2. **שְׂדֵה** MSS. We should probably read **שְׂפֻתִּים**. See MS. 240th, Cant. iv. 3. &c.

4. “ *Chambers.*” i. e. The repositories, where their gold and precious jewels were preserved. See Hof. xiii. 15.

5. Durell follows ó. Syr. Ar. & Ch. “ *The wife is more excellent than the powerful.*” And observes that **גֶּבֶר** is construed with **בְּ** in this sense, 1 Chron. v. 2. See Hodgson also. But as the metre in the first Hemistich seems defective, and Ch. supplies **טוֹב** at the beginning, reading also **מַעַן**, or as Houb. **מַעַן**, perhaps **גֶּבֶר** may have been dropped from the sameness of the letters, “ *A wise man prevaleth over the powerful—and a man of understanding is above the mighty in strength.*” **בְּעֵן** MSS.

6. If

6. If we consult the metre, and compare ó. Syr. & Ar. with the parallel passage xx. 18. it may appear probable that we should omit כִּי and לֹךְ “ *By wise counsel thou shalt make war.*”—**בַּרְוָבָ—** 4 MSS. See xi. 14. בְּתַחֲבוֹלָה 20 MSS. and 5 with ó. Syr. Vulg. & Ar.

7. The Vers. render the first Hemistich variously; but as they all read with 4 MSS. חכמת, in the sing. we should also probably read רָאֵמָה, or rather רָמָה, “ *Wisdom is high to the fool.*” i. e. He cannot attain it.

8. Rather by inverting the Hemistichs, “ *They shall call him a mischievous person, who deviseth evil.*”

9. אֹולֶת. Syr. & Vulg. read אֹוֵילִים, and one MS. one of which seems preferable, “ *The thought of the foolish is sin.*”—לְאָרָם— Does not seem more agreeable to the context, “ *and the scorner is an abomination to God?*” See iii. 32. ó. & Ar. read differently.

10. “ *Dost thou faint, &c.?*” הַ being interrogative as well as formative.” Durell.—The last Hemistich being too short, for זֶר I would propose צָעִיר, and add likewise וּחִיל, which is very like to the next word, “ *thy strength and might are small.*” See these words together, Zech. iv. 6, &c. One MS. read perhaps at first בְּוֹחֶנֶה, and the true reading is probably בְּוֹחֶךָ. See MS. 93d. פָּאֵד would complete the metre, “ *very small.*”

11. לְקֹחַיָּם 27 MSS. “ *Omnis præter Ch. pro ḥā legunt al, ne, quæ germana scriptura est.*” Houb. Secker observes that Grey omitted ḥā with Ch. “ *Deliver, and withhold.*” ó. Syr. & Ar. supply another verb, probably גָּאֵל, *redime.* But the conjunction and the verb seem to have been transposed for the sake of the metre. See our version.

12. Rather, “ *Altho' thou sayest, behold we know not this man.*” See ó. “ *quis aut qualis fuerit, innocens an reus, aut in quo periculo.*” Gejer. “ *הוּא caret antecedente, & cum habeant Cod. Alex. & Rom. Dominus, & Ch. & Syr. Deus, olim scriptum fuit הָיוּה הוּא.*” Houb. But as the construction is irregular, and ó. Syr. & Ar. read יְדֻעַתִּי for יְדֻעַנוּ, may not הָיוּה יְדֻעַנוּ be written for יְדֻעַנוּ, “ *Altho' thou sayest, behold Jehovah knoweth not—doth not, &c.?*” See Ps. xciv. 7.

וְנוֹצֵר **7** חָכֶן MSS. and 6, which the grammatical construction requires; and perhaps for the last word we should read “**וַיּוֹצֵר**” “and he that made thy soul, doth *not* he know it?” **הִוא** 2d being also perhaps written for **הַלֵּא**. See Ps. xciv. 9.

13. “*Honey.*” See Ps. xix. 10. and Patrick. **7** אֲכָל MSS. 4.

14. Vulg. as Houb. observes, reads **דָעַת** in *regim.* He also reads with Ar. **מִצְאָתָה**, “inveneris eam.” For the latter part see xxiii. 18.

15. **חַרְבוֹב** 2 MSS. **חַשְׁוֹדָד** one; and all the Vers. with 7 MSS. read **וְאֶל** in the 2d place, which the metre, as well as connection, calls for. Des Vœux renders it, “neither invade his bed.”

16. Rather with Durell, “*Though the just fall seven times, yet will he rise up again.*” And with Houb. “but the wicked shall be overwhelmed with evil.” 52 MSS. See xvii. 20.

17. **אִיבֶךָ** many MSS. of both Collat. and all the Vers. as the context requires. One MS. reads **יִגְיל**.

18. If we adhere to the present text, to complete the sense, it may be necessary to supply **עַלְיךָ** with Gejer. &c. “and he turn away his wrath from him upon thee.” Hodgson renders the text, “And his wrath be transferred to thee.” But as 2 MSS. (one ant.) omit **יְהוָה**, and the metre is too long in the first Hemistich, perhaps we should read **עַלְיךָ** for **עַלְיוֹן**, “Lest he see it, and it be evil in his eyes—and he turn his wrath upon thee.” See 2 Sam. xvi. 8.

19. **אֶל** 2d. Many MSS. of both Collat. with all the Vers. **וְאֶל**.

20. ó. & Ar. “For there shall be no prosperity to the evil man.” All the Vers. with 2 MSS. **וְנֶרֶת**, “and the lamp, &c.” i. e. His race. See xx. 20. Ps. xxxvii. 1, 2.

21. MSS. 20 with all the Vers. read **וְעַם**, “and associate not with them that are given to change.” See 1 Cor. xv. 33. “Nota, nullum fidele obsequium regi exhiberi posse quod a Dei reverentia separatur.” Cartw. See 1 Pet. ii. 13—17. Durell renders the words, “and be not surety for unsteady men.” See 2 Kings xviii. 23. “**שׁוֹנִים** divers. Esth. i. 7. diverse. iii. 8. *Nor with such as do otherwise hold thou commerce.*”

Hodgson. Houb. reads וְהוֹלֵךְ for שָׁתִים, and מֶלֶךְ for וְמֶלֶךְ with Ch. & Syr. for שׁוֹנִים, “ *et eundo cum iis, qui aberrant, ne commiscearis.* ”

22. “ For their calamity.” i. e. Which God and the king shall inflict. Vatab. &c. Which the former Hemistich favors ; and it may allude to Numb. xvi. 30. Or as Durell, the *surety*, and the *unsteady person*. Unless we read with a friend according to Syr. and 2 MSS. ; וְפַי, “ and who knoweth the end of their years ? ” See Ez. ix. 11. 2 Kings x. 21. Or render the words with Houb. “ *et pervertentem eos ruinam.* ” Ch. פְתַאֲזֵב— Grey reads שׁוֹנִים, as in verse 21. See De Dieu.— 18 MISS.

23. All the Vers. except Vulg. seem to have supplied, but אמרתי may have been dropped in the first Hemistich of this verse, “ These also are the words of the wise.” See i. 6. Eccles. xii. 9. And it might have been occasioned by its similitude to the word beginning the 2d, which seems improperly divided in Kennic. Collat. See xxviii. 21. Durell supposes this line to be an interpolation, as he does the first verse of the next chapter.

24. אָמַר 8 MSS. and יִקְבֹּחוּ 7, with Houb. which the construction requires. See xi. 26. לְאוֹטִים 3 MSS. See Hodgson.

25. The construction of the first Hemistich not being very clear, and the reading of 6. & Ar. uncertain, I would read with Vulg. ולְמַכְנֵן, & add סְבִי after נְעַם, “ But the people shall be delighted with them that rebuke him—and the blessing of the good shall be upon them.” Which gives an exact antithesis to the former verse ; and as in one valuable MS. three letters are wanting at the end of the last line, perhaps אִישׁ might be the word, “ of the good man.” See Ps. cxii. 5. What may also strengthen this conjecture is, that it is not improbable that בְּלָאִישׁ from their similitude to the two preceding words have been dropped from the beginning of the next Hemistich, the metre, as well as the sense, of which is deficient. See our Vers. But it must be observed that one MS. reads טֻוב יְהוָה for יְהוָה, “ and the blessing of Jehovah, &c.”

26. "Every man shall kiss his lips, &c." The *kiss* was a mark of honor and respect. See Ps. ii. 12. Syr. and Ch. read שְׁפָתֵיהֶם, but the construction seems to require שְׁפָתֵינוּ. "שׁק" in fut. *Niph.* etsi in eo fut. נַפְנַ פָנַ non soleant deficere." Houb. Durell thus, "He may kiss the lips who giveth a right answer."

27. Hunt had divided this verse after the manner of Kennic. Collat. rendering the 3d line, "afterwards go, &c." But as the 2d line seems too short, I would read כל before לך, and add them to the end of it, making ואחר, which one very ant. MS. has, with Houb. (who also reads בְּנִית) the beginning of the 3d line, "Prepare thy work without—and make every thing fit for thyself in the field—and afterwards thou shalt build thine house." Which makes Gejerus's remark unnecessary, "Nota 1 ante בְּנִית non esse copulativum, sed mere conversivum."

28. The first word of the 2d Hemistich should be joined to the first, and by reading with one very valuable MS. וּפְתִית, the grammatical difficulty (for which see Poole) is adjusted, "nor deceive with thy lips." The נ as Durell observes, being negative, as the negative particle preceded in the former Hemistich. See xxii. 26. and Ps. lxxv. 6.

29. The 2d line of this verse being defective, I would supply אני at the end of it. See Deut. xii. 30.

31. The construction seems to require על for עליה, "And lo, thorns were over it all." Unless we read with Houb. עלן; but then על seems likewise necessary. See 2 Kings xii. 5. All the Vers. read וכסן, and 16 MSS. חֲרוֹלִים.

32. The Asyndeton in this verse beautifully expresses his astonishment and surprise.

33. A very striking apostrophe, containing the answer of the slothful man to the expostulations of the wise man, which one MS. supplies, "How long wilt thou lie, O slothful man—when wilt thou arise from thy sleep?" — שנחתת one MS. and 6 MSS. and 28 חבק. See vi. 10. A beautiful anaphora.

34. One ant. MS. reads כְּמַתָּה לֹךְ, and 5 כְּמַה לֹךְ, as vi. 11. The wise man replies, “ *In the mean time shall thy poverty come as one that tra-vileth—and thy want, &c.*” See Pisc. i. e. hastily and irresistibly. But Lord Verulam gives the first Hemistich an opposite sense. See Patrick. וְמַחֲסָרוֹת 15 MSS. and all the Vers. have the sing. See Jud. xix. 20.

C H A P. XXV.

V. 1. The Proverbs contained in the preceding chapters had been probably collected by Solomon himself, or some person near his days, out of the three thousand which he had written, as of the greatest utility to the religious and moral state of mankind. These, which follow in this and the following chapters, were added, as the title informs us, by persons properly qualified for the work, (Gejerus, &c. suppose them to have been *Isaiah, Hoshea, and Micah*) and employed by *Hezekiah* (who might have the original in his possession) to select the most valuable of those that remained. See Poole, and Patrick. “ The general meaning of פָּרָשׁ is to remove from one place to another. This seems to shew that the men of Hezekiah went about collecting.” Hodgson. See Durell also, who thinks this verse an interpolation. See xxiv. 23.

2. “ It is the glory of God.” It is observable that the word אלהים has never been used before; which Maldonate, who is followed by Durell, understands of judges and princes, and one MS. reading מלכים at first favors this sense, “ It is the glory of kings to conceal a matter—and it is the glory of kings to search out a matter.” i. e. By concealing carefully their own intentions and counsels, and by finding out the designs of other men. See Grot. on xxvi. 4. and Ps. lxxxii. 1. If the words respect the Deity, by concealing a matter may be understood pardoning sins. See Ps. lxxxv. 2. And then we should render the last Hemistich with Secker, “ *but the honor of kings to search out a thing.*” “ *De mysteriis divinis intelligo, quæ non passim revelat Deus, sed quibus, & quantum vult.*”

כבוד." Merc. &c.—A great number of MSS. read in both places כבוד, and one סחר, which is more regular. But Houb. reading הַסּוֹתֶר, renders the whole thus, " *Qui rem celat, Deum honorat,—qui honorat regem, rem investigabit.*"

3. Durell from Noldius makes the two infinitives to have the force of the preter, or present tense, an usage frequent amongst the Greek and Latin authors, " *The heavens are high, and the earth deep.*" ö. Syr. Ch. & Ar. render so; but whether they might not read ה emphatical for ל may be doubtful. Though perhaps the words by a transposition may be rendered thus, " There is no searching the heaven *for height*, or the earth *for depth*, or the heart of kings."

4. Instead of כל, perhaps we should read כליל, which ö. & Ar. favor, and making הגו the 3d pers. plur. Pyh. (See 2 Sam. xx. 13) the words may be rendered thus, " *The dross is taken away from the silver—and it cometh forth pure unto the refiner.*" לזרוף 4 MSS.

5. Syr. rendering here in the plur. pass. (See verse 4.) and reading also with ö. & Ar. רשע, the words may be rendered, " *Let the wicked be removed from before the king, &c.*" *The wicked* answers to the *dross* in verse 4.

6. " *Bozəl not thyself in the presence, &c.*" Cartw.—לפנִי. " Omnes in Polyg. legunt מילפנִי, a coram, et postulat מ verbum." Houb. But see Taylor, and Durell, with verse 7. Rather, " *in the place of the nobles.*" i. e. Where they ought to stand. גודלים 31 MSS. 2. תעמוד

7. 2 MSS. in Hoph. " *For it is better to say to thee, go up higher—than that thou shouldest be thrust down from the presence of the prince—whom thine eyes have seen.*" i. e. by an unbecoming intrusion. See verse 5. and Luke xiv. 8, &c. But Grotius, &c. connect the last line with the following words; and Durell adding דבר with ö. & Ar. makes it to begin the 9th verse, " *Speak what thine eyes have seen; and discover not, &c.*" See Houb. also.

8. לרב. 43 MSS. with all the Vers. and Houb. לרב, " *Go not forth hastily to contention.*" But 4 MSS. have לרוב with our Vers. " *to strive.*"

Which removes the difficulty with respect to the following fem. affix; which Houb. rejects, as redundant, and prefers חוץיא.

פ, &c. Some suppose an ellipsis here. See our Vers. Durell renders with Munster, “ *lest thou do any thing in the end thereof—whereby thy neighbour may put thee to shame.*” But it may be considered as the imper. mood, as Jun. and Trem. have observed, or be written for פנה, “ *consider what thou shalt do in the end thereof—when thy neighbour hath put thee to shame.*”

9. יב. The grammatical construction seems to require רוב, or הריב. But see Calas. Conc.—Vulg. reads לאחר, “ *to another.*” But see our marg. Vers. As Secker observes, *himself* should be omitted in the first Hemistich, which Durell connects with what precedes, supplying *But.*

10. A friend remarking that יחסך appears only in this sense here, and Lev. xx. 17. (where with him we should read חמט, or perhaps אחט) proposes to read, with one MS. at first, יחסך, “ *Lest he that heareth (i. e. the judge) bring thee to poverty.*” שומע 9 MSS.

11. “ *Like apples of gold.*” i. e. *Oranges;* and the words might be better rendered according to Mercer, &c. “ *A word fitly spoken is like oranges in a flowered silver basket.*” See Essay for a new translat. Lowth, &c.

12. דבר 2d. 33 MSS. דבר, and 6 אופניו. “ *Sermoni eleganter tribuntur rotæ, super quas circumvolvitur.*” Merc.

12. Secker thus, “ *An ear-ring of gold, and an ornament of fine gold, is a wise reprobation, &c.*” Rather by inverting the sentences, “ *A wise reprobation upon an obedient (or as Durell, unto an attentive) ear is—as an ear-ring, &c.*” See verse 14.—שומעת 4 MSS.

13. “ *As a pot, or, pitcher, of snow, &c.*” Hunt: who observes also that it is the custom to this day in the *East* to preserve *snow* in such vessels under ground; and for this sense of the word see Exod. xvi. 33. Durell observes, that ö. & Syr. read בזנה, “ *As the falling, &c.*” Hodgson renders it, “ *As a can of snow.*” One MS. and another probably, reads לשולחן. One MS. omits the last line of this verse.

14. "Qui ja^ctat s^e alteri benefacere et posse, et velle, nec tamen facit." Pisc. See Marian also. "בְמַחַת. Nos cum Vulg. בְמַלְתָה, in verbis. Similitudo magna est ventorum, sive pluviae, cum ja^ctantia verborum." Houb. Durell, "The man who boasteth of a bribe, &c." Hodgson, "who boasteth falsely of his liberality."

15. Rather, "is a prince appeased." "גּוֹמֵת h̄ic significat iram gravem, fortem instar ossis." Vatab. &c. But, as it appears no where else in this sense, may it not be written for רָגֵן, "and a soft tongue breaketh (i. e. subdueth) anger?" See xv. 1. and Ps. lxxvi. 11.

16. "Honey." Under this may be implied all other delicacies, and pleasures. See Merc. &c. Perhaps rather, "lest thou be satiated." וְהִקְאַתָּה 5 MSS.

17. הַקְרָה. "Ne nimis crebro invise eum. Nam res pretiosae raro usurpan- tur. vid 1 Sam. iii. 1." Gejer. &c. "Legendum cum Vulg. הַקְרָה, levem fac pedem tuum." Houb.—One ant. MS. reads וְשָׁנָאךְ, which the construction seems to require, "and hate thee." So should be omitted, as Secker observes.

18. "A maw!" This word occurring no where else, it cannot be determined what kind of instrument it was; but the radix shews it to have been a *destructive* one. עוֹנוֹה 6 MSS.

19. מִבְטָח. Considering this word as the part. *Pah.* in *Hoph.* the whole may be rendered thus, "He, who is confided in, behaving treacherously in the day of trouble is—like a faulty tooth, and a tottering foot."

20. "Si ullus S. Scripturæ locus, hic certe est obscurissimus & diffi- cillimus." Gejer. As one MS. therefore at first read מִעֲרָה for מִזְדָּה, the sense of which is borrowed from Ch. (though that has another word here) and one valuable MS. for קָרָה has קָרָח, if we supply after נֶתֶר, which the sense, as well as metre, seems to require, (though one MS. omits this line) and read שָׁוֵר for וְשָׁר, (See Vulg.) the verse may be rendered thus, "He that singeth songs to an heavy heart is—as he that maketh naked of a garment in a day of frost—as vinegar poured upon nitre." "Ut acetum nitro redditur asperimum, sic moestus animus carmine exacer- batur."

batur." Cast. See Eccl. xxii. 6.—Houb. connecting the first line of this verse with the foregoing, and reading וַיְעַדָה, or וַיְעַדְתָה, renders thus, " Dens putridus et tibia vacillans, viri improbi in calamitate præsidium, ille vel pallium auferet in die frigoris." MSS. 30 בְשִׁירִים 6. Syr. Vulg. Ch. & Ar. have an additional verse.

21. Water in hot countries was a very desirable thing; but one old MS. reads יין ומים, " wine and water." One MS. reads שונאך.

22. חחתה. 12 MSS. read חחתה. Ch. supplies אֲתָה before אֶתְחָתָה. But ó. Syr. & Ar. for חחתה אֲתָה read אֵשׁ חחתה אֲתָה, " carbones ignis congeres, &c." Or some other verb. See also Rom. xiii. 30. And by this expression " of heaping coals of fire upon his head" may be understood the judgments of God upon the implacable and revengeful, alluding to Ps. xviii. 12, 13. and the antithesis seems to require this sense; for which see Gejer. from Chrysost. &c. Durell observing that חחתה never signifies to heap, but to take away, proposes this sense, " For thou wilt take away the sparks, or coals of fire." i. e. The different degrees of wrath. Hodgson gives this construction to the words, " So shalt thou place on his head a censer full of fire; and the Lord will accept the peace-offering of thee." But ó. & Ar. read טוב at the end of the 2d Hemistich, which the metre seems to call for, " but Jehovah shall repay good unto thee."

23. The version of our Bib. Marg. followed by Hunt, &c. seems preferable. See Mercer also; and Peters from comparing this passage with Job xxxvii. 22. infers that the book of Job was not written by a Jew, as the north-wind in Judea brought rain, but dry weather in Arabia. " Ventus aquilo. i. e. Caurus." Houb. One very valuable MS. for סחר reads שקר, " a lying tongue." Mr. Bradley observes that סחר in Ch. signifies, to contradict.

24. MSS. 4. have לשבת as in xxi. 9. which see for the last word. 16 MSS. See vi. 14. מדינם

25. The true reading seems to be שמועה, (See MS. 145.) " Good news from a far country is—like cold water, &c." See verse 21. " To a fainting soul." Secker.

26. "A righteous man *bowing* before the wicked is—&c." i. e. The natural order of things is disturbed and confounded. See xiv. 19. Gejer. Hunt, &c. suppose מַטָּה, or מַוְתָּה, to signify, *vacillans*, *seu deficiens*, *a via veritatis*. Hunt would supply נִזְנָה at the beginning of the 2d Hemistich, but all the Vers. have the בָּם of similitude before מעין, and this letter is probably often dropped through its likeness to that which follows. נִרְפָּה 5 MSS.

27. אֲכֹל 20 MSS. and 3 הרבתה; but the construction rather requires הרבה. This should be taken figuratively. See verse 16, and Durell. There is great obscurity in the latter part of this verse, for the various senses of which see Poole. 6. Ar. Syr. & Ch. for דברי הנבוד כבוד כבוד, *verba glorioſa*; which Houb. follows. "Scrutator majestatis opprimetur a gloria. Vulg. q. l. וְחַקֵּר כְּבָד מְכָבָד, vel, nec inconcinne. Or perhaps, and he that searcheth into glory shall be overwhelmed. Or, nor to search out glorious things or words." Secker. Durell, uniting מַט with the last word, and making it the Gerund, gives this sense, "nor to search after glory by glorying." Hodgson reading the first noun without the suffix בָּם, gives the words this sense, "It is not well to eat honey to excess—but in the deeds of virtue to be excessive, or unbounded, is glorious." But as 58 MSS. have כבוד הנבוד כבוד, perhaps we should read כבוד, "nor is it an honor to seek honor." See xxiv. 28. *Gloria fugientem sequitur.*

28. אשר seems redundant, (See MS. 95.) "A man not ruling his spirit is—like, &c." See Durell. By the spirit may be understood all the sensual affections. See xvi. 32.

C H A P. XXVI.

V. 2. Durell with Munster, &c. "As the bird wandereth, &c." "The meaning seems to be, says he, that evils, natural or moral, owe not their being to chance, like the accidental flight of birds in this or that direction." But the original word probably denoting some particular bird, as Mercer, &c. suppose, I would render the words with him, "As

the Sparrow is made for wandering, as the Swallow, or Turtle Dove, for flying—so the curse cometh not in vain.” i. e. Shall as surely be executed, as those birds answer the end of their creation. Cast. in another sense, “ *Quam facile volant aves, tam facile vitantur quæ quis inique imprecatur.*” Houb. for חֲבֹא, or as 19 MSS. חֲבֹא, reads in *Hithp.* “ *itæ maledictio vana nuspian consistet.*” ó. seem to have read לְאִישׁ after the verb, εκ ἐπελεύσεται ὅδεν. Ar. omits the negative, “ *sic maledictio vana superveniet alicui.*”

3. Boch. with all the Vers. and many MSS. of both Collat. מַתָּג “ and a spur.”

4. “ *According to his folly.*” h. e. “ *Probris atque convitiis.*” Gejer.

5. “ *Answer a fool, &c.*” “ *Tales sententiæ ἐναρτιοφανεῖς, adhibitâ temporum & rerum discretione, facile conciliantur.*” Grot. &c. But Kennic. to avoid this absolute contradiction, reads with Syr. & Ch. בְּחַכְמַתְךָ, or בְּאֶלְחָנוּ בְּחַכְמַתְךָ, for “ *Answer a fool according to, or in, thine own wisdom.*” See Diss. 2d. p. 359. Had his great work of the collation of the MSS. been then completed, he would probably have preferred the reading of one MS. with a much less alteration of the text, בְּאֶלְחָנוּ, “ *Answer a fool in his folly—lest he be wise in his own eyes.*”

6. For חַפְרָה עֲשָׂה ó. & Ar. read very differently, probably מַדְרָכֵינוּ, but as neither of these readings affords a very pertinent sense, perhaps we should read וּחַטָּר מִשְׁתָּה, “ *He that sendeth a message by the hand of a fool is—as he that cutteth off the feet, and he that giveth strong wine to drink.*” Both which disable a person from delivering a proper message. Houb. also reads חַטָּר, “ *vinum bibit.*” Durell’s sense of the words is the same with that of Mercer, &c. “ *He that sends a message by a fool, will as surely suffer damage by not having it duly performed, as if he cut off the messengers feet.*” Or he would render it with Syr. Some one for חַמְס would read חַטָּמָה, “ *He that sendeth a message by a fool (is like one who) cutteth off the feet (i. e. of his messenger, and so prevents his going) and drinketh vinegar; (instead of wine) which will set his teeth on edge.*” See x. 26.” Hodgson making מִקְצָה, the part. Puh. *obtruncatus,*

catus, and rendering שְׁתָה חַמֵּס, a drinker of violence; (See Job xv. 16.) gives this version, “Like one eager after plunder, but whose feet have been cut off—is he who committeth a dispatch to the hand of a fool.” 5 MSS.

7. Hunt deriving the verb with De Dieu from דָלֶל, and making מ in the prepos. renders thus, “The legs are weak through lameness—so is a parable in the mouth of fools.” “Tollite crura claudi. q. d. Si elevetis tibias claudi, quid ei profueritis.” Vatab. &c. “Auferte crura claudi.” Marian. So also Hodgson, “Take away the legs, &c. That is, they are useless, the lame man might as well be without them.” But reading with 16 MSS. שְׁוִקִים, and דָלוֹ with Mercer, or with Durell דָלָלוֹ, the words might bear this sense, “The legs of the lame are weak—so, &c.”

8. We should probably read by transposing the נ, though no MS. authorizes it, “As he that bindeth a stone in the sling (i. e. to throw it away)—so &c.” See Bayn. &c. in Poole; where Grotius and others endeavour to explain the Vulg. sense of בְּמַרְגָּמָה “in acer-
vum Mercurii.” An author, referred to by Secker, renders, “As he that putteth a precious stone in the dirt.”

9. “Nec spinam ebrius, nec sententiam stultus tractare potest.” Cast. But the last Hemistich of this verse seems to be borrowed from verse 7th, and the versions differ much in rendering the first. 2 MSS. omit the two last words. “They each expose themselves to ridicule.” Durell.

10. There is no authority for our reading, and translation, which Vatablus, &c. follow, and the Vers. afford very little satisfaction.—Houb. reads כְּסִיל for עֲבָרוּ יָם, and כָּל for עֲבָרָתֶם עֲבָרָתֶם עֲבָרָתֶם וְשָׁכָר for וְנִשְׁבָּהָה 1st, and כְּשָׁכָר for בְּשָׁר 2d, and for עֲבָרָתֶם “Every sort of fool is very tempestuous. (i. e. occasions much trouble) but their wrath shall be broken.” Hodgson making שָׁכָר signify, to hire, חַלֵּל, to wound, and רַב præfector, gives this construction, “Over every one a despot exerciseth cruelty—but he suborneth the profi-
gate,

gate and the wicked." Durell renders thus " Every one suffereth much, —who either hireth a fool, or hireth transgressors." Pisc. &c. " A powerful man (if wicked) afflicts all—and hireth a fool, and hireth transgressors." As the properest persons for his iniquitous purposes. See Poole and Patrick. But as the first Hemistich is too short, the following readings and division, are submitted to consideration, for the 1st Hemistich, מְחֻלָּל for שׁוֹכֵר, and with 7 MSS. וְשׁוֹכֵר יִשְׂבַּע, and with 7 MSS. for the 2d, " Every drunkard becomes very foolish, or mad—the fool and the drunkard are transgressors." 5 MSS. עֲוָרִים.

11. Many MSS. of both Collat. read קִיאוֹ, as elsewhere, and שְׁנָה 10, " The fool repeateth his folly." See 2 Pet. ii. 22. Secker observes, that 6. have a verse at the end, which is found in Ecclus. iv. 21.

12. " Thou mayest hope more of a fool than of him. תְּקֻווֹה being the 2. P. fut. Kal." Durell.

13. See xxii. 13. There are six different words signifying a lion. See Buxt. Rather perhaps, " between the streets." So that he could not pass from one to the other.

14. " So doth the slothful man upon his bed." " Nempe circumagitur, nec inde movetur." Pisc. &c.

15. See xix. 24. Is not וְנַלְאָה better, " and, &c. ?" See Vulg.

16. Rather perhaps, " than seven men, who give the wisest counsel." i. e. He is deaf to all admonition. See xi. 22. Seven was a sacred number among the Jews, implying perfection, and multitude. See ix. 1.

17. טְהֻעָר, or as 10 MSS. with Ch. וְטְהֻעָר, but ill accords in this place; unless it will bear the sense given to it by Hodgson of *being busy* and *officious*, for which he refers to Num. xxii. 18. We should perhaps either read with the first printed copy of the *Hagiog*. מְתֻעָר, or with Vulg. מְתֻעָרֶב, omitting עָרֶב with 6. & Ar. which is neither necessary to the sense or the metre, or reading it conformably to the following participle, " He that troubleth himself, or, meddleth, &c." Syr. for these two words probably reads שְׁרוּם, " Qui sagax est in lite non propria, similis, &c."

18. The versions differ widely in their readings of this verse.

כמתלהלה. This word occurs no where else, but is made the part. in *Hithp.* by the Lexicographers from **להה**; may it not be written for **הוֹרָה**? See *Jer. xxv. 16.* and *Hodgson.* **זקיט** 29 MSS. and 15, which for the metre's sake should be perhaps placed at the beginning of the 2d Hemistich; unless we might read **וְנִלְיָ מַות**. See *Syr.* and *Pf. vii. 13.* *Houb.* for **וְמוֹת** reads **לְמוֹת**, “*ad mortem*, i. e. *mortiferas sagittas*.” But, as *Durell* observes, it may be an Hendiadis.

19. One MS. reads **מרמה**, with ó. & *Syr.* which is requisite, unless we supply **אשר**.

20. **ישתוֹק** 22 MSS.

21. One MS. reads **פְּחִימָם**, which may give this sense, “*As blasts to the coals, and wood to the fire, &c.*” See *xvii. 14.* **נדינִים** 20 MSS.

22. See *xviii. 8.*

23. **דָּלְקִים** 10 MSS. **דָּלְקִים**, which makes it not improbable, that we should read **חֲלָקִים**, the ו being a discontinuation of the פ, “*Flattering lips and a wicked heart are—like silver of dross laid upon a potsherd.*” See *xxvi. 28,* and *Pf. xii. 3.* Since this note was written, I find it corroborated by some critical author, who likewise observes, that ó. seem to have read so. Some make silver of dross an hypallage for *dross of silver*; but it rather signifies silver *purified of its dross*, which answers better to *flattering lips* in contradistinction to the *potsherd* and *wicked heart*. See *Hunt*, and verse 28.

24. **בְּשִׁפְתֵּץ** 32 MSS. with *Syr.* *Vulg.* *Ch.* *Ar.* *Houb.* &c. From the various interpretations of **נִכְר**, (for which see *Poole*) and from comparing verse 28. I am induced to read **ישֶׁקֶר**, “*He that hateth, lyeth with his lips, but, &c.*” See ó. who read some additional word, probably אָוֹן, “*deplorans inimicus.*”

25. Rather, “*Altho' his voice is gracious, &c.*” For *seven*, &c. See verse 16. “*For he is full of abominations in his heart.*” *Durell.* Perhaps as one MS. reads **לְבוֹן**, ב may have been misplaced, “*for his heart is filled with abominations.*” See *Hodgson* also.

26. חֲכַתָּה. All the Vers. seem to read with Houb. מִנְסָה, rather than הַמִּסָּה as Durell supposes, (See xvii. 9.) “ *He that covereth hatred with deceit—his wickedness shall be discovered in the congregation.*” i. e. Shall be publickly known some time or other. See Matt. x. 26. Durell deriving from שָׁאוֹן בְּנֵשָׁאָן, renders it, *with tranquillity*. Hodgson from טָהָר, *vastari*, translates it, *in private*. But the derivation from אֶשְׁפֵּה, *decipere*, seems most suitable to the context.—Our version reads בְּקָהָל כָּל, “ before the *whole* congregation.” But I know not upon what authority.

27. Rather, “ *it shall return upon him.*” This seems to allude to the *Lex Talionis.* 7 כָּוֹרָה MSS. and 42 וְגֹלוֹל, which are proper. See 6. &c.

28. דְּבִין. “ *Contritos suos, vel, quos attritus est.* i. e. *Vir lingua fallace.*” Pisc. &c. Durell conjectures that, as all the versions render it, *Truth*, they read, דְּכֻוּוֹת, *pure things.* But as Ch. has קַיְשָׁתָא, this might induce one to think, that קַשְׁט was the original word; though this differs widely from the text. “ נָשָׂא legas, idem ac אָשָׂא, feret contritiones suas, h. e. eas, quas alteri fecerit. Porro, quod verbum alibi non extat, revocandum ad מְרַחֵץ, formam solitam.” Houb. If these readings be admitted, the sense agrees better with the context. But see Patrick.

C H A P. XXVII.

V. 1. Houb. would read לִיְם, “ *in diem.* i. e. futurum. בְּ est præsentis temporis.” But we have the same expression, Gen. xxx. 33. “ *May bring forth.*” “ *Dies comparatur mulieri gravidae, quæ nescit num paritura sit marem, an fœminam; num vivum, aut mortuum.*” Gejer.

2. Rather יְהִילָּךְ. See Job xii. 17. נִכְרֵי. See Ps. i. 1. Append.—² MSS. which corresponds better with the former Hemistich.

3. If נִטְלֵל signifies *weighty*, it seems to bear this sense by the figure *antithesis.*

4. אֲכֹזְרִית. ó. Syr. & Vulg. having the *sing.* we should probably read אֲכֹזְרִיה or, אֲכֹזְרִיה, “Wrath is cruel.”

“But who can stand before envy?” R. Levi relates a story of two persons, the one *covetous*, and the other *envious*; to whom a certain King promised to grant whatever they should ask, and *double* to him that asked *last*; the covetous man would not ask *first*, because he hoped for the *double* portion; nor would the envious, that he might not benefit the other; but at length he requested that *one* of his eyes might be taken out, in order to deprive his companion of *both*. See Poole. עמוד 5 MSS.

5. The sense, if not the metre, seems to require some word after מַגְלֵה, perhaps עָז, (See Job xx. 27. and Hunt) “Reproof, which revealeth iniquity, is better—than love which concealeth it.” But then we should also read מסתרתו.

6. וּנְעַתְרוֹת, “are deceitful.” Hunt fetches this sense with Houb. from Ar. Durell renders the word with Merc. *frequent*, or with Schultens, *virulent*. Perhaps, there being a great similitude in the letters, it may be written for וּנְחֻבּוֹת, “but the kisses of an enemy are *abominable*.” See Isai. xiv. 19.

7. One MS. read at first חַבּוֹ, “despiseth an honey comb.” The construction seems to require with Houb. otherwise he proposes מַתְקָה, or חַמְתָק, “dulce reddet, vel habebit.”

8. Some take these words in a *good* sense, some in a *bad* one. See ó. & Poole. The latter seems right. “מִקְוָנוֹ, from his house, or post.” Durell.

9. There is a difficulty in the construction of the last Hemistich, for which see the versions, but if we read with Vulg. רַע for רַעַחוּ, and carrying on the י read וְעַצְתָ וְעַצְתָ for מְעַצְתָ וְעַצְתָ, all will correspond, “so a friend and counsel are the sweetness of the soul.” i. e. By an Hendiadis *the counsel of a friend*. “Et bonis amici consiliis anima dulcoratur.” Vulg. A friend proposes לְנֶפֶש. Houb. thus, “Ita viri consilium amico ejus dulcererit.” See Durell also. But ó. transposing the words probably read thus,

thus, שמן ותך וכתרת ישמח לב—וירוע מצרות נפש “Unguentis et vini,
et odoramentis delectatur cor; disruptur autem a calamitatibus anima.”

10. “Amicum tibi et patri tuo spectatum fratri præfer.” Merc. ורעד
19 MSS. with Houb. Our Vers. inserts “for,” contrary to the text,
Vers. & MSS. See Secker. תיעוב 4 MSS.

11. “Him that reproacheth me.” As being guilty of a neglect in
thy education and morals. חורפי 5 MSS.—ו. Syr. Vulg. & Ar. read
וחשב in the 2d person.

12. See xxii. 3. ונתנו 17 one פת"ם, and 14 פת"ם, with
Houb.

13. See xx. 16. “Nec mirum hîc pleraque repeti, quia viri Ezechiæ,
qui hæc congesserunt, non adverterunt ad eas parab. quæ jam a Salomone
simul inter alias collocatæ fuerant, et in unum volumen coactæ.” Merc.
But see xxv. 1. Houb. &c. read נכרי"ם with 4 MSS. as in xx. 16.
Secker renders thus, “and whose pledge is for a strange woman.”

14. Vulg. reads משכט or משכטם, one of which seems right.
“Alludit ad importunos Salutatores, qui ante lucem ad fores potentium
versabantur, et clara voce ingeminabant, Ave salve, &c.” Tirin. See
Durell also. Rather, “it shall be accounted a curse by him.” i. e. The
friend, who interprets it in an opposite light, as intended only for sinister
purposes. Durell thus, “it shall be reputed to him a light thing.”
“Shall have meanness imputed to him.” Hodgson. The sense suggests
the division of Kennic. Collat. One ant. MS. omits בבר השלים.

15. סגרייר. This word, occurring no where else, is perhaps written
for סער, “in a stormy day.” See xix. 13. & xxi. 9. “Vult series
נשחו vel נשתו.” Houb. Mr. Bradley observes that Hunt adheres to the text.
It is observable that this word is formed both from the Niph. and Hithp.
conjugations. See Buxt. מדינם 16 MSS.

16. These words connected with the former may afford a better sense
with Durell’s reading of ריח for רוח, “Whoever hideth her, hideth a
smell—which the ointment about his right hand proclaimeth.” But the
conjecture of an ingenious friend of his, who reads צפ' יה, seems to

have

have cleared up this difficult passage, which considering the metre, and comparing Ps. lxv. 11. with Ps. cxxxv. 7. might originally stand thus,

צָפֵן יְהוָה צָפֵן רוח
וִשְׁמַן יְמַן הוּא קָרָא :

“ *Jehovah hideth the north wind*—and calleth forth the plenteous south wind.” i. e. As he observes, “ He ruleth over second causes, and directeth them to their due effects.” For צָפֵן see ó. Ar. & Syr. and for שְׁמַן in this sense, Isai. xxx. 23. For the text see Vatab. &c. Houb. for וִשְׁמַן reads נִסְמַן, “ *signatum manus ejus. Qui eam domi continebit, quasi qui ventum cohibeat. Nam quidquid propria manu obsignaverit, palam fiat.*” A friend proposes צָפְנִיה for צָפֵנִיה, *qui cohibet eam*; and if the words refer to the contentious woman, that is preferable. Hodgson thus, “ *They who can conceal her, can conceal a scent—But perfume in a man’s hand will discover itself.*”

17. “ *As iron sharpeneth iron.*” “ *Ferrum hic ponitur pro ense, sive re alia ex ferro facta.*” Vatab.

Perhaps, “ so a man rejoiceth the countenance of his friend.” Such a play upon words being very frequent, and for this sense see Exod. xviii. 9. Hodgson renders thus, “ *As iron is brightened against iron—so one friend brighteneth the countenance of another.*”

18. “ *He who keepeth the fig tree.*” i. e. diligently attends the culture thereof. נוֹצֵר 3 MSS. and 5. שֻׁמֶר.

19. “ *As in water, &c.*” “ *Aqua naturæ specula.*” Tirin. Our Verl. follows Vulg. which probably reads כְּבָנִים.

“ *So the heart of man to man.*” “ *In singulorum vultu, gestu, verbis, &c. legunt affectus hominum.*” Tirinus. See Poole. “ *Ut aqua vultum vultui, sic mens hominem homini, (intellige reddit,) et quibus coerceri debeat finibus, cum referri possit multis modis ad hominum indoles, ingenia, affectus, amicitias, virtutes, vitia.*” Lowth. Vulg. seems to have read לְעָרוֹם for לְאָדָם, “ so the heart of man is known to

the prudent." But ö. Syr. & Ar. for מִתְּמִימָה, read דְּמִימָה, and Ch. supplies it, with the negative in both Hemistichs. Ch. & Syr. also probably read דְּמִימָה for לֹא דְּמִימָה, " As face is *not like* to face,—so the heart of man is *not alike*." h. e. " Hominum animi quam maxime invicem variant et dissident." Merc. " *Cadmiis Ut similes sunt vultus vultibus.*" Houb. which a friend follows, or with the negative reads, **כֵּלָא דְּמִימָה**. All the Vers. read לבות in the plur.

20. **וְאַבְדּוּן** 22 MSS. See also xv. 11. Ch. and Revel. ix. 11. By the eye may be understood all the *sensual* affections. ö. & Ar. insert another verse after this, which has no authority of MSS.

21. " *So is a man to his praise.*" For the various explanations of this Hemistich see Poole. But Pagninus's transposition of the preposition which Houb. &c. follow, answers better to the former, " *So is the mouth of him that praiseth him to a man.*" i. e. It tries whether his heart can bear testimony to these commendations; if not, his actions are proved base and adulterate. Though, as ö. Syr. & Ar. supply a verb, perhaps נְבָחֵן may have been dropped after וְאַיִשׁ, " *so is a man proved by the mouth of him that praiseth him.*" One ant. MS. reads with ö. Syr. Ch. & Ar. **מִהְלָלֵין**, " *of them that praise him.*" Rather **טְהֻולְלֵין**. See verse 2.

22. Durell observes that here are *four* words, which may be considered as *απαξ λεγ.* and fetching the sense of **טְמַכְתֵּשׁ** from Ch. & Syr. giving also the same sense to **הַרְפּוֹת** from **רוֹף**, *to bruise*, and making **בָּעֵל** or **בָּעֵלֶיךְ**, the compound of **בָּעֵל**, **בָּעֵלֶיךְ**, and the affix, he gives this sense of the words, " *Thou mayest bruise a fool in a fat by means of stampings upon him, &c..*" Cast. renders, " **בְּמַכְתֵּשׁ** graneam," or, " *aream,*" and this Hunt approves of, as agreeable to the Hebrew word. But, as Durell remarks, the sense put upon **בָּעֵל** being very uncertain, I apprehend there is a transposition of the words; and reading **הַרְפּוֹת** for **הַרְפּוֹת**, I would offer this construction of them, " *Though thou beatest a fool in a mortar, (which might be a proverbial expression for severe correction) in the midst of reproachers, his foolishness, &c..*" Since this note was written I find that Hodgson supposes the same metathesis, and rendering **בְּמַכְתֵּשׁ**,

במכתש, at the mortar, & **הַרְפּוֹת**, *griſt*, or *ground corn*, as 2 Sam. xvii. 19. gives this sense, “ *Though thou shouldest chastise a fool in the grinding house, amidst the workers at the griſt,—yet will he not, &c.*” referring to Judg. xvi. 21. and Terence’s Andria. Houb. reads with ó. Syr. & Ar. חסיד, “ *auferes.*”

23. Rather, “ *the faces of thy sheep.*” “ Alludit ad morem pastorum, qui tam exacte pecudes norunt, ut singulas potuerint nominatim appellare. vid. Joh. x. 3.” Cartw. This advice is applicable a fortiori to *civil*, and *ecclesiastical* governors. See 1 Cor ix. 9. and the next verse. One copy reads with ó. Vulg. Ch. & Ar. וְשִׁית, “ *and set thine heart upon the herds.*” Houb. reads with ó. Syr. Vulg. & Ar. לְעָדרֵיךְ, *upon thy herds.* i. e. the greater cattle. Hodgson renders it, “ *on the flocks.*” i. e. The goats, or sheep.

24. וְאַתֶּם וְלֹא. One MS. reads וְלֹא וְאַתֶּם, which countenances the negative, probably therefore we should read וְלֹא, “ *neither the crown to generation and generation.*” See ó. & Ar. which read וְאַתֶּם סָגוּר, “ *Quoniam non in seculum robur et fortitudo, neque tradentur, &c.*” Ch. for נָזֵר reads שָׁלוּם, “ *neque pax erit.*” Houb. for וְאַתֶּם נָזֵר reads וְאַתֶּם נָזֵר וְאַתֶּם נָזֵר, “ *et thesaurus.*” Durell making נָזֵר a verb, renders thus, “ *neither surely are they appropriated.*” וְדֹר 42 MSS.

25. For גָּלָה perhaps we might read גָּלָה, in *Pyh.* “ *The hay is cut down, and the tender grass is seen;—and the herbs of the mountains are gathered.*” The mountains in Judæa, being very fruitful, might abound with wild *Thyme*, and other salubrious herbs. See Cant. iv. 6. and 2 Chron. xxvi. 10.

26. Rather, “ *The sheep are for thy cloathing.*” “ *The price of the field.*” They were used to barter in the *East* with *cattle* instead of *money*. See Boch. on Gen. xxxiii. 19.

27. “ *Goat’s milk.*” Goats abounded in Judæa on account of its mountainous situation. “ *For the food of thy household.*” Perhaps the wife and children in contradistinction to the maidens mentioned hereafter, which Syr. omits. “ **וְחַיִם**, *and maintenance.*” Secker.

C H A P. XXVIII.

V. 1. נָסַן, &c. The most easy way of restoring the grammatical construction is to read with one MS. וְ Vulg. Ar. Houb. &c. נָסַן, or נָסַם, with another, וְ Syr. Vulg. & Ar. רֹודֵף, and with גַּם, and two now, וְ Vulg. & Ar. גַּזְדִּיק, “The wicked *fleeth*, when no one pursueth—but the righteous is bold as a lion.” But 2 MSS. if not more, read יִבְטַחֲוּ, and Syr. & Ch. רְשָׁעִים.

2. The metre of the last Hemistich appearing too long, the common construction of the words bordering upon tautology, and two MSS. omitting יְדֻעַ, which is not necessary to the sense, reading יִאַרְךָ (See Deut. vi. 2. where we should read יִאַרְכֵנוּ, or with Sam. for יִאַרְכֵנוּ) it might be rendered thus, “but by a man of understanding shall the state be prolonged.” The reading of the whole according to וְ & Ar. is probably this,

בְּפִטְعָ אָרֶץ רַבִּים עֹרוּרוּ

וְהָאָדָם נָבִין יַדְעָם :

“For the transgression of a land contentions are stirred up—but a man of understanding extinguisheth them.” Houb. reading שֶׁר for רֶשֶׁת in the next verse, which one MS. omits, and bringing it back to the end of this, reading יְדֻעַ for יְדֻעַ, and העשָׂק for יְעַשֵּׂק renders thus, “Propter peccata terræ successio principum frequens; propter homines intelligentes, et æqui cultores, longævus princeps. גַּם Vir potens tenuem opprimens, &c.” Durell, “but by a man of understanding and knowledge the state shall obtain relief.” Hodgson making רַבִּים to signify tyrants, יַדְעָם according to several MSS. the part. Ben. agreeing with שֶׁר understood, and rendering כִּי certe, translates thus, “By rebellion in a land tyrants shall become its rulers—but where a people are wise an able prince shall reign long.” Mr. Bradley also doubts whether כִּי can mean the state.

3. וְעוֹשָׂק. 5 MSS. but the true reading seems to be according to Vulg. עֹשֵׂק, “A poor man oppressing the poor.” Unless with Gejer.

Hunt, &c. we understand גָּבָר to signify *viribus pollens*, “A man in authority, who is poor, and oppresseth, &c.” See Houb. above. Mr. Bradley proposes for רְשֵׁעַ, “A mighty man who is wicked, &c.”

7 MSS. “like a *sweeping* rain.” i. e. In the time of *harvest*, which destroys all the corn. See xxvi. 1.

4. 3 MSS. and 7 וִשְׁוֹמְרִי עֹזֹבִי, more regular. The construction requires after Vulg. בּוֹ, *with him*. But see 6. Ar. & Syr.

5. It would improve the antithesis if we might read כִּנְן for כִּנְנָה, “but they who seek Jehovah understand *what is right*.” Otherwise it must refer, as Gejer. observes, to *judgment*. See Hodgson also.

6. 10. MSS. דָּרְכֵיכֶם “quam tortuosus binarum viarum.” Gejer. &c. But one MS. reads with Ch. דָּרְכֵי, “than he that is perverse in *his ways*.”

7. תּוֹרָה. “*Nos frugem bonam, ex sententia, et potestate nominis.*” Houb. 8 MSS. have וְרוּעָה, “but *he who feedeth, or associates with, gluttons, shameth his father.*” “*But he who feedeth parasites.*” Hodgson.

8. There is a beautiful paronomasia between חָנוֹן and הָן. As this was a breach of the *Levitical* law, God himself, as the defender of the *poor*, maintained their rights by a special providence. See Ezek. xxii. 12, 13.

9. 19 MSS. “*Par pari: qui noluit audire non dignus est ut audiatur.*” Bayn.

10. 4 MSS. See also xxvi. 27. יִפְלֶל 34 MSS.

11. חָקָר signifies *to search out*, and *to despise*, and it may be taken in either or both senses here. See Hunt.

12. יְחִיפָּשׂ, “*abscondit se homo.*” Pisc. Hunt, &c. as in verse 28. And it is observable that one MS. reads יִסְתַּחַר; but as this differs widely from the text, perhaps יְחִיפָּר might be the original word, “*but when the wicked rise, men are ashamed.*” The noun being taken in a *collective* sense. A friend conjectures יְחִשָּׁפֵךְ, *nudatur.* 2 בְּעַלּוֹן MSS.

13. Vulg. reads וְעַזְבֵּס, “and forsaketh *them*” Which the construction calls for. See Houb. also.

14. See Ps. i. 1. יִפְלֶל 44 MSS.

15. "A ranging bear." Or as Houb. from Æth. "a *howling* bear." i. e. In search of prey. וְדֹבֶן נוֹהָם 12 MSS. and 14.

16. All the Vers. read רַב, "The Prince, that wanteth understanding, aboundeth in oppressions." An antithesis lying in the two verbs, or adjectives; and for this sense of רַב see verse 20. One MS. reads חֲבוּנָת, sing. שׁוֹנָא 3 MSS. which restores the grammatical construction, but all the Vers. read וְשׁוֹנָא, "but he that hateth, &c." Hunt, to preserve the antithesis between the two Hemistichs, would render the first, "The Prince, that wanteth understanding, suffers many injuries," and thereby shortens his life; or the last according to ó. & Ar. "but he, that hateth covetousness, is long suffering." But see Patrick from Vatab. &c. Vulg. reads יִמְשֵׁע. See our version.

17. The sense proposed by Cornelius de Lap. &c. seems the most eligible, "Homo sanguinis effusi reus, ideoque anxius et solicitus, usque ad foveam, seu sepulchrum fugiet, ne apprehendant in eum." See Hodgson also. 25 MSS. read עַשְׂק, *oppressus*, and 66 אָדָם full; and נֶפֶש may here signify *a person*. See Jun. and Trem. and vi. 26. I once thought that the text might possibly stand thus at first, וְלֹא (or יְחַמְּכוּ) בּו (See MSS.) אָדָם שׁוֹפֵךְ בְּדִם נְקִי—עַד עִיר יְנוּם וְאֶל ("A man that sheddeth innocent blood—may fly to the city, (i. e. of refuge) but they shall not protect him.") ó. & Ar. read differently, and supply a verse for which there is no MS. authority, and it seems to want connection.

18. One MS. reading יִשְׁעֵי, as the line is defective, perhaps has been omitted, "He that walketh uprightly shall save his life." Or we might read בְּחַטְּאָבָה. See Ps. lxxxiv. 12. בְּאַחֲתָה. Houb. &c. read with Syr. בְּשַׁחַת, "shall fall into the pit." Which seems right. יִפְלֶל 39 MSS. See verse 6.

19. Rather with ó. to keep up the antithesis, "He, that tilleth his land, shall be filled with bread—but he that followeth after vain things, or persons, shall be filled with poverty." The last words afford a beautiful oxymoron. See xii. 11. שְׁוֹבֵד 8 MSS.

20. Rather, “A man of *veracity, &c.*” i. e. In his calling and dealings. אָמֵנָה 5 MSS.

21. From the defect of the metre, and comparing xxiv. 23. בְּמִשְׁפָּט may have been dropped before לֹא, “To have respect of persons in judgment is not good.” And the force of the negative being carried on, the next Hemistich may be rendered, “*nor for a piece of bread should a man transgress.*” i. e. The most extreme poverty should not induce him to accuse or condemn his neighbour falsely. Durell renders the last Hemistich interrogatively, “*and for a piece of bread should a man transgress?*” Hunt follows 6. & Syr. which probably read אֲדָם מַכִּיר, or אִישׁ, “*The man who respects persons is not good—for for a piece of bread he will betray a man.*” But will the last verb bear this sense? Hodgson renders the first Hemistich thus, “*He doth not well who distinguisheth faces.*”

22. “*Hath an evil eye.*” i. e. Envies others. See 6. Vulg. & Ar.

יבּוֹא נָנוּ 35 MSS. “Sæpe humanitus, nonnunquam divinitus.” Cartw. Mr. Bradley observes that Hunt reads חַסְד, “and knoweth not that the merciful shall attain to it.”

23. For the better regulation of the metre, נֶצֶח might be joined to the last Hemistich. Syr. reads בְּלִשְׁוֹנוֹ, “with his tongue.”

24. The 2d line of this verse being defective, perhaps we should supply יְהִי with Syr. at the end of it, “and faith, it is no transgression in me.”—חַבְרָ—&c. Rather, “he is to be ranked with the murderer.” See Deut. xxi. 18, &c.

25. “*Shall be made fat.*” The antithesis does not hold here, and as Vulg. seems to have read רִפְאָה, perhaps we might read רִפְאָה, “but he that trusteth in Jehovah, will heal it.” i. e. Strife. See xii. 18. וּבָוְתָה 16 MSS.

26. נְסִיל, “is a fool.” “Adeoque infelix.” Gejer. Houb. reads נְשִׁל, cadet; which improves the antithesis. Though, as a friend observes, there is no authority for it.

27. מַחְסֵר 4 MSS. part. Ben. Pih. “wanteth nothing.”—Rather for the sake of the antithesis, “aboundeth in curses.” See verse 16.

28. יְרַבו, or as one MS. at first יְרַבּו, "the righteous increase." This affords a very good sense; but one very valuable MS. reads יְרַנּו, "the righteous shall shout." See xi. 10. xxix. 6.

C H A P. XXIX.

V. 1. Ar. considering מ in מִקְשָׁה as a preposition, gives an opposite sense of the first Hemistich, "Homo corrigibilis excellentior est homine duræ cervicis." And אִישׁ תֻּכְחוֹת may perhaps signify, *A man who receiveth reproof.* But the usual acceptation of the words is most suitable to what follows. "Metaphora a bubus vel equis, qui dura sunt cervice." Vat.

2. רְשָׁעִים 7 בְּמִשּׁוֹל MSS. And all the versions with 3 MSS.

3. Ch. Syr. & Ar. הָנוּ 2 אֶוחָב and 5 רְוֻעָה. See xiii. 20.

4. One MS. having תְּרִמְמָה, Durell's reading, חֲרֵמִית, is very probable, "but the fraudulent man overthroweth it." Though Ch. & Syr. probably read עֲוֵיל. See 6. also. For the sense of the word in the text see Poole.

5. פָּרָשׁ 22 MSS. and one transposes the words.—"For his feet." i. e. "Se capit adulator.". Vat. & Hunt.

6. Rather with Syr. Ch. & Durell, "The wicked man is ensnared by transgression." See xii. 13.

7. יְרוֹן. "Tolerabilius eset יְרַנּו, quam habuit Syr. cantabit. Sed verior scriptio יְרוֹן, exilit, quam exsequitur Chald." Houb. And one MS. reads so. וַיִּשְׂמַח 2 MSS.

7. 6. Syr. Ar. & Ch. with 9 MSS. וַיִּרְשַׁע, which the antithesis seems to require, "but the wicked will not regard knowledge." Secker omits the 7.

8. Rather with 6. Syr. Ar. Lowth and our Marg. Vers. "set a city on fire." Alluding perhaps to Gen. xviii. 28. Or with Pisc. &c. "in-flame a city." i. e. By tumults and discords. One very valuable MS. for לְצֹו reads לְשֹׁו, "Slanderous men, &c." See James iii. 6. And Ch. reads

reads ימללו כוביס “*speak lies.*” Which accords better with this reading. “*Turn away wrath.*” “tam Dei, quam hominum.” Merc.

9. There is great obscurity in this verse, but reading אָנֹ אִישׁ for אֵין אִישׁ, which Vulg. gives some countenance to, with that and one MS. אין for אין, and considering נחת with Durell as the *Niph.* of חחת, (for which see Mal. ii. 5.) the words may bear this sense, “If the wise man contend with the foolish man—whether he be angry, or laugh, he (i. e. the fool) will not be afraid.” i. e. Neither severity nor lenity will have any effect upon him. ó. probably read נחת נחת (or שפט) “Vir sapiens judicabit gentes; vir autem nequam succensens deridetur, et non terret.” “נרגז ונשחק,” irritatus et derisus.” Houb. “A wise man contendeth with a fool; and whether he rage or laugh, he is not dismayed. i. e. will continue to reprove him.” Durell. “When a man of sense hath to dispute with a fool,—he will constantly have cause, either to be angry, or to laugh.” Hodgson.

10. Houb. reads רמייס for רמיה, “viri fraudis.” And as a friend observes, 2 MSS. shave י upon a rasure.

Rather, “but the upright are in care for his soul.” See Ps. cxlii. 5. “but the upright seek his esteem.” Hodgson.

11. See a similar sentiment, xiv. 33.

12. 30 MSS. “Qualis est rex, tales ejus ministri esse solent.” Merc. εργιζον. The sentiment here is so similar to that xxii. 2. that our marg. Vers. seems most proper, “The poor and the usurer meet together.” But see Poole, and Durell, who reads with Syr. “The poor and oppressed man.” But the following Hemistich seems to require an antithesis, and as תככיס appears no where else, it may perhaps be written for “הכבד, and the rich man.” See Gen. xiii. 2.—ó. & Ar. transpose the words, and read differently, Δανειτοῦ καὶ χρεωφειλέτου.

“Lighteneth both their eyes.” i. e., “Luce Solis, quem oriri facit super omnes, Matt. v. 45.” Gejer.

14. The last Hemistich appearing too short, it might be better to read with one MS. לעולם for לעד, and to translate it, “Shall establish his throne for ever.”

15. ó. Ar. Syr. & Ch. read יְהִנֵּן; and the י might have been omitted before the invention of the final letters.

Rather, "but an abandoned child shameth his mother." By whose indulgence he was spoiled.

16. Rather, "When the wicked are magnified." See Dan. ii. 48. Here is a beautiful paronomasia. "But the righteous shall see their fall," i. e. "Cum voluptate, non quidem ἐπιχαιρεναῖς, sed ex justitiae sapientiaeque divinæ admiratione." Gejer. See Ps. xcii. 12. But a friend renders with ó. & Ar. οὐτόφοισι γίνονται, from יָרָא, *timuit*.

17. "And he shall give thee rest." i. e. From the anxiety and solicitude of a parent, which nothing can equal.

18. "Where there is no vision." "Prophetarum inter alia munus erat, Legis præcepta inculcare populo." Grot. See 1 Cor. xiv. 1. "Where there is no instruction." Durell.—ó. seem to have read, אֵין מִגַּד לְרוֹעַ עַם, "Non erit enarrator genti iniquæ." Ch. & Syr. perhaps ברוב עוֹלִים יִפְרֹךְ, "In multitudine iniquorum disrumpitur populus." Durell, "the people are stripped." See also our marg. Vers. Rather, "the people go astray." See 1 Pet. ii. 25. וְשׁוֹמֵר אֲשֶׁר־יְהוָה MSS. and 8 אֲשֶׁר־יְהוָה, which last reading Houb. approves, or אֲשֶׁר־יְהוָה, "beatum dicent illum." But one very antient MS. reading he that keepeth the law shall make it happy." i. e. *The people*.

19. ó. & Ar. supply the adjective, which is requisite, and perhaps יְהָנֵן may have been dropped before עֲבָד, from the similitude of the letters, "A wicked servant, &c." ó. & Ar. probably repeat כִּי, "for though he understandeth, yet he will not answer."

20. Secker omits *that is* both here, and in verse 27.

21. Patrick follows Mercer in the sense of this verse. Hunt, following ó. Syr. & Ar. considers מִפְנָק as the part. Puh. reads עֲבָד, and derives from אָנֵן, *luxit*, "He, who is nourished delicately from childhood, shall be a servant—and his latter end shall be grievous." Durell renders the last Hemistich, "shall have him weak at last." For so, he says, the word מִנּוֹן signifies in Ar. Houb. for טַנוֹן reads מַלְוִין, *contumacem*,

from

from לֹן, *muffitare*. If our Vers. be followed, which Secker favors, it should be written מְנִין. Vulg. seems to have read מְרָה for מְנוּן, perhaps then for מְפַנֵּךְ, which occurs no where else, we might also read מְפַרְקֵךְ, “He, who giveth his servant liberty in youth—shall have him rebellious at the last.”

23. ó. reading יְהוָה after כְּבוֹד, perhaps the last word was written for the former, “but Jehovah shall uphold the humble in spirit.” See Ps. xxxvii. 17. and Luke xiv. 11. 7 יְחִזּוֹךְ MSS.

24. 11 שָׁנָא MSS. more regular.

Rather perhaps, “he heareth the adjuration, and will not declare.” Alluding to the form of administering an oath amongst the Jews; (See Matt. xxvi. 63.) consequently he perjures himself to save his companion. See Grot. &c. Or as Hodgson, who refers to Lev. v. 1. “he heareth the oath but will not confess.”

25. By reading with Vulg. חָרֵד מְאֹדֶם, or as Houb. *Qui pavet ab homine*, and with him בְּמָקוֹשׁ, the grammatical construction is restored, and the antithesis improved, “He that feareth a man shall fall into a snare—but he that trusteth in Jehovah shall be exalted.” See Durell, and our Bib. Marg. ó. read חָרְדִים with the verb plur.

26. Rather perhaps, “The great ones seek the ruler’s favor—but every man’s judgment is from Jehovah.” Who will not suffer the poor to be oppressed. Unless for אִישׁ we might read רֵשׁ, or supply it after, as in 1 Sam. xviii. 23. “but the judgment of the poor man is from Jehovah.” See xxii. 22, 23. and Lowth’s Prel. Dissert. on Isai. p. 19.

27. Some MSS. of both Collations read with Ch. Syr. & Vulg. רְשֻׁעִים; which gives an exact antithesis of words. See x. 1.

C H A P. XXX.

V. 1. For the various explanations of this title see Poole; and as no very good reason has been assigned for Solomon’s concealing his name,

as 6 MSS. omit לְאִיתִיאֵל 2d, and we have express mention of such a person Neh. xi. 7. and 64 MSS. read וְאָוֹבֵל, the opinion of Grotius and others, that these were the friends, or scholars, of Agur seems as probable as any; and המשא might be written for אשר, which 2 MSS. have, (See also xxxi. 1.) “The words of Agur the son of Jakeh, which the man spake unto Ithiel, and Ucal.” Houbigant thus, “Verba Agur filii Jache. Prophetiam dixit vir Ithiel; Ithiel Achali; Ego, &c.” See Lowth’s Prælect. 18. Durell renders משא, The charge, or lesson. See Poole also, Isai. xiii. 1. But Calovius and others suppose that these words have a reference to Christ.

2. “Surely I am more foolish than any one.” Hodgson renders כִּי, Though, but see Gejer. &c. A modest profession of ignorance, which the wisest and best of men usually make. See Menoch. and Ps. lxxiii. 22. As Secker observes, 6. & Ar. for read ולא למדני, “But God taught me, &c.” And if this reading be approved of, there is no necessity for supplying the negative in the following Hemistich, with Gejer. &c.— קְדוֹשִׁים— 17 MSS. See ix. 10.

4. כְּבֻשְׂתָּלה 5 MSS. but the true reading seems to be כְּבֻשְׂתָּה, who hath bound the waters as in a garment? i. e. The waters above the firmament; (See Job xxvi. 8.) alluding to the custom in the East of binding their garments about the body. Hodgson makes it a poetical expression for shores, with which the sea is surrounded as with a garment. Gejerus makes it to respect both the waters above, and under the firmament.

“And what is his son’s name?” Calovius, &c. understand this of the eternal Son of God. Others interpret it, “and what is the name of his family?” See Poole and Durell. 6. read בְּנֵינו, “and what is the name of his sons?” i. e. The angels; and this reading may perhaps be countenanced by Job xxxviii. 7. But Secker observes, “that Grabe hath restored τεκνα, and that there is a remarkable affinity between the first and last part of this verse, and John iii. 13. but to make it complete, it should have been the Son of God, which no copy hath.” Vatic. 6. & Ar. omit

omit כִּי תְדַע, which do not improve the sense or the metre; and if they are retained, should we not read יְדַע, “and *who knoweth* what, &c.”

5. Several MSS. of both Collat. read, לְכָל הַחוֹסִים בָו, “he is a shield unto all that trust in him.” See Ps. xviii. 30. Or we should read with 34 MSS. לְחוֹסִים. One MS. omits אלה, and 2 read יהוה. But see Ps. cxxxix. 19.

6. Several very valuable MSS. read חֲסֵף, in *Kal*, otherwise חֲסֵא would be more regular.

7. Here is a sudden apostrophe addressed to *no one*, it is very probable therefore that as אל begins the 2d Hemistich, it has been dropped through the sameness of the letters at the end of the first, “Two things have I required of thee, O God.”

חַמְנָע. The affix seems wanting here, and as ó. & Ar. supply יִתְנַע, *gratiām*, we should probably read חַמְנָעֶהן, the fem. plur. being used neutrally, “deny me them not, &c.” See our Vers.

8. The metre does not require דבר in the first Hemistich, neither is it necessary to the sense.

רָאשׁ. 19 MSS. omit א, and 7 read רִישׁ, as elsewhere, and 7 have וּוֹשֵׁר.

חֲקִי, “*Sufficient for me.*” Ch. & Syr. And, as Mede observes, there is a *twofold competency*, one of *nature*, and another of *condition*, to both of which respect is had here, and Matt. vi. 11.

9. וְכָחַשְׁתִּי. Ch. & Syr. וְאַכְפֵּר, *et negem*. See Secker, and our version. ó. & Ar. read יְרַאַנִי, or as Secker יְחַזֵּנִי, “and say, who shall see me?” But the text seems preferable. See Job xxi. 15.

וְחַפְשָׁתִי שָׁם. If we retain this verb, it seems necessary to supply לְשֻׁוֹא with Merc. &c. See Exod. xx. 7. Unless we render with Durell from Taylor, “*and violate the name of my God.*” But as Secker observes, Ch. reads וְאַחֲלֵל. See Lev. xviii. 21. &c. “The danger of perjury upon committing of theft was greater among the Jews than amongst us, by reason of a custom, or law amongst them, to tender an oath to those who were

accused or suspected of theft, to clear and purge themselves." Mede. See xxix. 24.

10. one very ant. MS. See Ps. ci. 5.

11. אָדוֹנוֹ 4 MSS. but the true reading seems to be אֲדוֹנוֹ, " *Do not slander a servant to his master.*" The fut. being used for the Imperat. See Ps. ci. 5. & Gejer.

11. וְעַד, supplying רֵעַ, make the sense complete, " *A wicked generation curseth their father, &c.*"

12. Our Saviour describes the hypocrites in terms very similar, Matt. xxiii. 27.

13. רָחוֹץ 2 MSS. but the true reading seems to be רָחוֹץ, part. *Pah.*

13. מִתְּהֻרְבָּה רַמְאָה. " Rather surely, whose eyes are lofty. מִתְּהֻרְבָּה being a relative undeclined." Durell. But perhaps we should read רַמְאָה, " whose eyes are highly exalted." i. e. With pride.

14. מִתְלֻעָותֶיךָ 16 MSS. more regular. This verse might perhaps be more properly divided into four lines, (See Kennicott's Collat. in verses 17, 19)

דָוָר &c.

וּמְאָה &c.

לְאַכְלָל &c. or לְאַכְלָל

וְאַבָּא &c.

15. " *The horseleach hath two daughters, crying, give, give.*" " *Duo haec verba, affer, affer, ejus filias allegorice appellat, quod haec velut ex se gignat.*" Merc. Hunt, &c. And might not this proverbial saying have arisen from the *horseleach* being an *hieroglyphical emblem* among the Egyptians with *these* words issuing out of its mouth to denote the insatiable craving of the *covetous man*, whom Agur pointedly aims at in this and the following verse? But Bochart, followed by Houb. understanding *destiny* to be intended here, makes the two daughters to be the *grave* and *destruction*; which, as Hunt observes, seems to want foundation. " *The horseleach is lust, its two daughters avarice, and ambition.*" Calmet.

" *Sensus*

“ Sensus est, cupiditatis, quæ velut sanguisuga quædam est, duæ sunt filiæ, imo tres, seu potius quatuor, quæ nunquam satiantur.” Menoch. And Hodgson rendering שְׁתִּי, iterant, and supplying כ, gives this sense of the words, “ As the progeny of the horseleach cry ever, give, give—so are there three things, which never are satisfied—yea, &c.” 6. & Ar. read שֶׁלֶשׁ for שְׁתִּי. שֶׁלֶשׁ 1st 66 MSS. uniformly; and 13 with all the versions נָאָרְבָּה, “ even four.”

16. All these comparisons are very applicable to the avaricious man. רַחֲם. Hodgson makes this word to signify the *Gier*, or *Vulture Eagle*, (See Lev. xi. 18.) “ The grave, and the ravenous Gier Eagle.” But if with others we understand it of the womb, instead of עַצֵּר, or as 6 MSS. עַזֵּר, we should probably read עַצֹּר part *Pah*. See Calaf. “ Immensum est in sterilibus fœminis concipiendi desiderium, ut ex Rachele discimus.” Cartw. “ Sed malim ad mulieres incontinentes referre, quarum libido non expletur.” Merc. But see Patrick and others on this, and the foregoing verse.

“ The earth which is not filled with water.” i. e. In those hot countries.

17. “ לִקְהָת radice caret in sacrī usitata, est tamen Ar. כי, admonuit.” Merc. “ Matrem senescētē, sic omnes veteres præter Vulg. quibus obsequimur. vid. Castel. in לִקְהָת.” Houb. Hunt supposes them to have read זְקָנָת. See xxiii. 22. But as 33 MSS. read לִקְהָת, and one at first לִקְחָת, this is probably the right reading, “ and despiseth the instruction of the mother.” Vulg. reads לִדְתָּה, “ partum matris suæ.” 40 MSS. and 7 עֲוֹרְבִי. This is a kind of *Lex talionis*.

18. יְדֻעַתִּים. As 6. Syr. Vulg. & Ar. have not the affix, which is unnecessary, יְדֻעַתִּ seems to be the right reading.

19. “ The way of a man with a maid.” Or, as the words may be rendered, “ The way of a man in a maid.” Which may be understood of the formation of the *fetus* in the womb. See Ps. cxxxix. 14—16. “ Tantum facer scriptor hominis conceptum multis modis mirabilem.” Houb.

And

And Lyranus, &c. understand it of the conception of *Christ in the Virgin*. “ *Via viri*, &c. sunt artes quibus juvenes alliciunt virgines & fallunt.” Marian. &c. “ Significat h̄c incerta esse virginis, aut corruptæ, indicia.” Grot. But see Calovius, &c. on **עלמה**, Isai. vii. 14. ö. & Syr. read **בעלמי** or **בעלמי**, in *juventute*, or in *juventute sua*. See Cartw. also.

20. “ *She wipeth her mouth.*” “ Vide quam caste Scriptura exprimit res impurissimas.” Gejer.

21. Houb. with 37 MSS. **שלש**, or as one MS. **שלשה**. See verse 29.

22. “ *For a servant when he reigneth.*” The greatest slaves, when in power, become the greatest tyrants.

23. “ *For an odious woman when she is married.*” Rather, “ *when she gains the authority.*” “ Cum plures haberent uxores, necesse fuit ut una carior esset, altera autem dicebatur *exosa*; quæ si amorem mariti conciliaret, tum illa reliquis intolerabilis exstiterit, ob priores ejus contumelias.” Cartw. & Hunt.

Rather with Hunt according to ö. Syr. & Ar. “ *when she casteth out her mistress.*” i. e. Usurps her place; and for this sense of **ירש** see Buxt.

24. Would it not be better to read **ארבעה** **הם** for **ארבעה** **המ**? See Exod. ii. 11, &c. Rather with Vulg. “ *but they are wiser than the wife.*”

25. See vi. 6.

26. “ *The conies, &c.*” “ *The mountain mice.*” Boch. &c. But see Ps. civ. 18.

27. זצח. “ *Collecta*, i. e. agminatim ad fruges excidendas, quasi ducem haberet.” Merc. See Syr. also, and Ch. Hunt from Ar. renders thus, “ *The locust hath no king, but goeth forth to battle by the advice of the whole army.*” Durell, “ *yet they go forth all of them to plunder.*” “ *Unaqueque sibi dividens, nempe prædam & spolia bellica.*” Boch. But as 6 MSS. read חוצץ, perhaps for **כל לו** we should read also, “ *but he goeth forth, cutting down every thing for himself.*” See Joel ii. 3. and Numb. xxxi. 53.

28. צטמיהת. Bochart, &c. following ö. & Syr. make this to be a kind of *Lizard*, not a *Spider*; and another word being used for the Spider elsewhere

elsewhere may favor this opinion; though the *Lion* is described by six different words. See xxvi. 13.

Syr. & Ar. read בְּ יָדֶה, “with her hands.” “*Manus* vocat pedes, quibus is pro manibus utitur.” Grot. A friend, referring to 1 Kings vii. 35. proposes this sense of the text, “in the corners.” Which answers very well to the *Spider*.

29. MSS. 11 read מִשְׁבֵּי in the 2d place, conformably to the first; but ö. Syr. Vulg. & Ar. read מִשְׁבֵּ ; and this Hemistich might perhaps be better rendered, “and the fourth is graceful in walking.”

30. “*The Lion*.” i. e. The old Lion which has a very majestic appearance, and is never daunted. See Pisc. &c.

ז. זַרְזֵיר מַתְנִים. By these words have been understood the *Hound*, the *Cock*, the *Leopard*, the *Bee*, and the *Horse*; to the last of which they correspond best. But as they seem to be only descriptive of an animal, which had been probably mentioned before, perhaps from its similitude to the following word may have been dropped, “*The Ox girt in the Loynes*,” alluding to its great strength. See xiv. 4. This beast for its singular utility was in high estimation among the Israelites. See Deut. xxxiii. 17. Houb. supplies דָּכֵיפָת, “*Gallus gallinaceus accinctus lumbos*.” But it is doubtful whether this word signifies *A Cock*, and the construction requires a masc. Noun.

או תִּישׁ. One MS. and another at first with Houb. וְתִּישׁ, which is evidently right. Houb. adds הַלְךָ לִפְנֵי צָאן. “*Hircus cum quadam pompa incedit tum cum barbae & sexus fiducia præt gregem.* vid. Ælian. vii. 26.” Boch.

אל קומ. Several MSS. of both Collat. read אל קומ separately, which is probably right; and for the different senses see Poole. Perhaps they might bear this construction, “and a king at the standing, or rising, of his people.” i. e. When he appears in state, and they present themselves to do him homage. ö. Ar. & Syr. probably read אֹמֶר מַעֲמָנוּ, “and a king talking with his people.” Houb. reads הַלְךָ עַם עַמָּנוּ, “et rex gradiens cum populo suo.”

32. The parallel passages, and the Vers. supply שִׁשָּׁה, or rather שְׁוֹם, (See Job xxi. 5. xl. 4. Mic. vii. 16.) or הַדָּה, (See Houb. and Isai. xi. 8.) and as ḥ. Syr. Ar. & Ch. omit כִּי at the beginning of the next verse, the כ should be probably annexed to לֶפֶת, Syr. Ch. & Vulg. reading the affix, “*lay the hand upon thy mouth.*” Durell according to the text, “*let the hand be upon the mouth.*”

33. If these words be connected with the former, and כִּי be retained, it should be rendered, “*For, &c.*” See Patrick. But perhaps כִּי מֵץ is written for כִּי מִץ, “*As the churning, &c.—so the forcing, &c.*” “*et hic supplet vicem τοῦ, τοῦ, sc.*” Gejer. See xvii. 14, &c. This verse contains a polyptoton, an antanaclasis, and an anaphora. See Gejer.

C H A P. XXXI.

V. 1. לְמַטָּאֵל. Grotius understands hereby *Hezechias*. Patrick a prince of some other country. “*Acquiescimus in hodierna scriptura, ut significetur rex aliquis, qui regnaret in Meſſa, regione ad Judææ Orientalem plagam sita.* vid. Gen. x. 29. *Convenit enim in orationis seriem, ut sit משא nomen proprium.*” Houb. But Mercer, &c. suppose it to be *Solomon*, and as Syr. reads מַזָּאֵל, and ḥ. מַאֲל, and this word is read differently in verse 4th by ḥ. & Ar. perhaps the true reading is לְמַאֲלָטְלָךְ, “*The words of the King from God, which his mother taught him.*” לְ being used for the sign of the genitive case, as in many of the titles of the Psalms; and Solomon might be justly stiled, a *King from God*, as he was destined for the kingdom of Israel from the womb. See 2 Sam. xii. 24, 25. “*Aiunt Hebræi Salomonem fuisse ōstinominem.*” Grot. See also Merc. and Episcop. Some one observing that it makes every thing consistent, proposes reading אַמְּנוֹ אֱלֹהִים, “*the words of his mother to the king.*” One MS. of great antiquity omits משא with Ar. See xxx. 1.

2. The first line of this verse being defective, perhaps have been dropped, “*What shall I say unto thee, my son?*” See Merc. &c. ḥ. probably read חַשְׁכָּר, & Ar. לְמַדָּת. It is observable that בָּר, repeated

peated here *three* times, is found no where else through the whole book, which favors the opinion of those, who think this and the preceding chapter a later composition. Vulg. probably reads דוד, & דוד; but *the beloved of my vows* is a very unusual expression, and there is no MS. authority for reading בֵן, or בָנָה, as the word was written before the invention of the final letters; though there is a remarkable instance of ר being written for נ in the word נְבוּכֶדֶרֶאצֶר. See Jer. xxi. 2, &c. and Ps. ii. 12.

“*And what the son of my vows?*” The son of her *unlawful* commerce being dead, Bathshebah might well conceive hopes that *this* born in wedlock might arrive to the kingdom, and in consequence of this expectation, she might make many pious *vows* unto God, should he be preserved to her; and this advice might be given to Solomon on his entrance on the regal office. See 1 Kings i. 11—40.

3. The pernicious consequences of lust had been exemplified in the person of his father. See 2 Sam. xii. 10. and she might discover his tendency to this sinful passion. זְדַרְכִּיךְ לְמַחְוֹת. “*Nos partim ex Ch. partim ex Vulg.* זְרַבְשָׁךְ לְבָנוֹת,” “*et divitias tuas filiabus regum.*” Houb. Mr. Bradley conjectures לְמַחְיוֹת, “*for the meats of kings.*” See Syr. But as one MS. has חַז upon a rasure, if any alteration is necessary, perhaps לְמוֹת might be better, “*nor thy ways to the death of kings.*” See ii. 18. 5 מלכים MSS. See verse 4.

4. For perhaps we should read לְמוֹאֵל, “*It is not for kings to act foolishly.*” 6. & Ar. probably read כָל פָעֵל, “*Do every thing with advice.*” What they read in the beginning of this and the next line is uncertain. Notwithstanding several MSS. of both collations read אֵי for אָוֶן, the grammatical construction requires that we should read with Durell אֹוֶה, or אֹוֶת, and for שָׁתָן, either with him שָׁתָות, or with 2 MSS. שָׁתָה, “*it is not for kings to drink wine, nor for princes to covet strong drink.*” i. e. To excess. But see Poole.

5. Syr. & Ch. read the verbs in the 2d pers. sing. 6. Ar. & Vulg. in the 3d pers. plur. But reading with 4 MSS. & Syr. מְחוּקָק, every thing

thing is set right, “ Lest *the lawgiver* drink and forget,—and pervert the judgment of *all* the sons of affliction.”

6. Not to *intoxicate*, but to *cheer* the drooping spirits. See Bayn. in Poole and Ps. civ. 15. But Mr. Wintle thinks, “ that שְׁכָר here has a reference to the intoxicating draught that was usually administered by the Jews to a man just ready to suffer death, to the bitter of soul at the point of suffering by the hands of the executioner, in order to make his departure more easy. See Matt. xxvii. 34, &c. Thus the 2d clause will be explanatory of the former.” See also Q. in Merc. on *לֹא וּבַד*, in Poole.

7. 3 יִנּוֹר MSS.

8. None of the Vers. besides the Vulg. read לְאַלְמָם; ó. & Ar. read לְאֲלֹהִים with some other word. Perhaps the true reading is לְאֲלֹהִים, “ Open thy mouth *before the Judges*—for the judgment of all the sons of destruction.” i. e. Those who deserve it. See Buxt.—*Chlōfā*, filii *vicissitudinis*. i. e. ii qui humanarum rerum vicissitudines *experiuntur*.” Houb.

9. One MS. of note reads שְׁפֹת, which may be considered as the infin. “ Open thy mouth *to judge* righteously.”

10. As nothing is so effectual to prevent a *young man's*, and especially a *young king's*, falling into the most dangerous vice to youth, which the 3d verse is a caution against, as a *wise* and *virtuous wife*; the remainder of the chapter, consisting of 22 verses, disposed in *alphabetical* order for the sake of preserving in memory a point of the greatest importance in life, is employed in giving the character and description of such a person. See Grot. &c.

“ *Chil* proprie est *viri*, & militare robur sonat; hic ad fæminam transfertur virili animo & virtute insignem.” Merc. And the Greek proverb seems to be borrowed hence, Γυναικες ἐστιν οἱ πατρούχοι τοῦ βασιλέως. See Grot. and xii. 4.—*וּרְחֹוק* 35 MSS. See Calaf. Conc. & iii. 15.

11. “ *And he will have no need of spoil*, or rather *prey*.” i. e. Perhaps, he will not want any commerce with other women, alluding to *David's* adultery

adultery with Bathshebah, which is beautifully illustrated in Nathan's parable. See the word in this sense, Judg. v. 30.

12. This may signify *her* return of conjugal fidelity.

13. An eminent example of domestic care and industry. seems בכפיה to be the right reading. See 6. & Ar.—Syr. reads ויתעשינה, which favors the text.

14. All the Vers. read in the sing. אניתה, " She is as the merchant's ship—which bringeth her food from far." i. e. Like that, she is stored with every necessary and conveniency.

15. For טרף in the sense of *food* see Malac. iii. 10.

" And a *portion* to her maidens." i. e. " Pensum, five opus, illo die peragendum." Merc. See 6. Syr. Ar. & Ch. וחוק 3 MSS, and 13 לגערותיה, which are preferable.

16. זמנה. " Subdubitamus an olim legeretur זבנה, emit." Houb. All the Vers. with 27 MSS. נטעה, " *she planteth* a vineyard." But the text may be in Pyh. " with the fruit of her hands a vineyard *is planted*." i. e. " Ex lanificio, linificio, &c." Gejer.

17. זרועותיה 26 MSS. more regular. See Exod. xii. 11. &c.

18. 6. Syr. Ch. & Ar. with 3 MSS. read ולא, " and her candle, &c." One MS. of note reads חכבה, with Ar. " and *she extinguisheth* not her candle by night." 3 בלילה— MSS. which Houb. observes is more usual in this book.

19. One MS. of great antiquity reads במשור for בכיישור and the sense may be the same. " *cicur* dicitur, quasi fusi directorium." Gejer.

20. The first Hemistich might perhaps be better rendered, " She stretcheth out her hand *to the afflicted*." Industry is the handmaid to charity. See Ephes. iv. 28.

21. Better with Vulg. our Bib. Marg. Gejer. &c. " with *double* Garments." 40 MSS. לבוש

22. See vii. 16. The *good* housewife not only sees that her servants work, but sets the example herself.

23. "Her husband is known in the gates." i. e. Is distinguished from other persons of state, when he sitteth in the *gates*, the place of judgment, and of public resort, (See Ps. cxxvii. 5. Job xxix. 7.) by the elegance and richness of his garments worked by *her*. See Pisc. and xiv. 19. Ps. cxxvii. 5. "Is respected in the assembly." Hodgson.

24. *Girdles* were of singular use in the *East* to tye up their *loose* garments.

לְבָנָעַנִי, "to the merchant." "Phœnices posteri Canaan utpote maris accolæ, jam olin ex mercatura celebres erant. vid. Isai. xxiii. 8." Merc. ותמכור 19 MSS.

25. More literally, "and she shall laugh at the time to come." "Ut hyemem, aut tempus famis, aut calaniitatis alterius; moris enim est Scripturæ appellare ridere quod contemnas, nec reformides." Merc. I once thought that ותשחק might be written for ותשחר, "and she looketh carefully forward to a future day." Which is the strongest proof of prudence and discretion.

26. Rather with Syr. "and on her tongue is the law of kindness." i. e. engraved, alluding perhaps to the *decalogue*, Exod. xxxi. 18.

27. Rather, "and eateth not the bread of the idle." i. e. of the idle women. 38 הלכות MSS. with Houb. more regular.

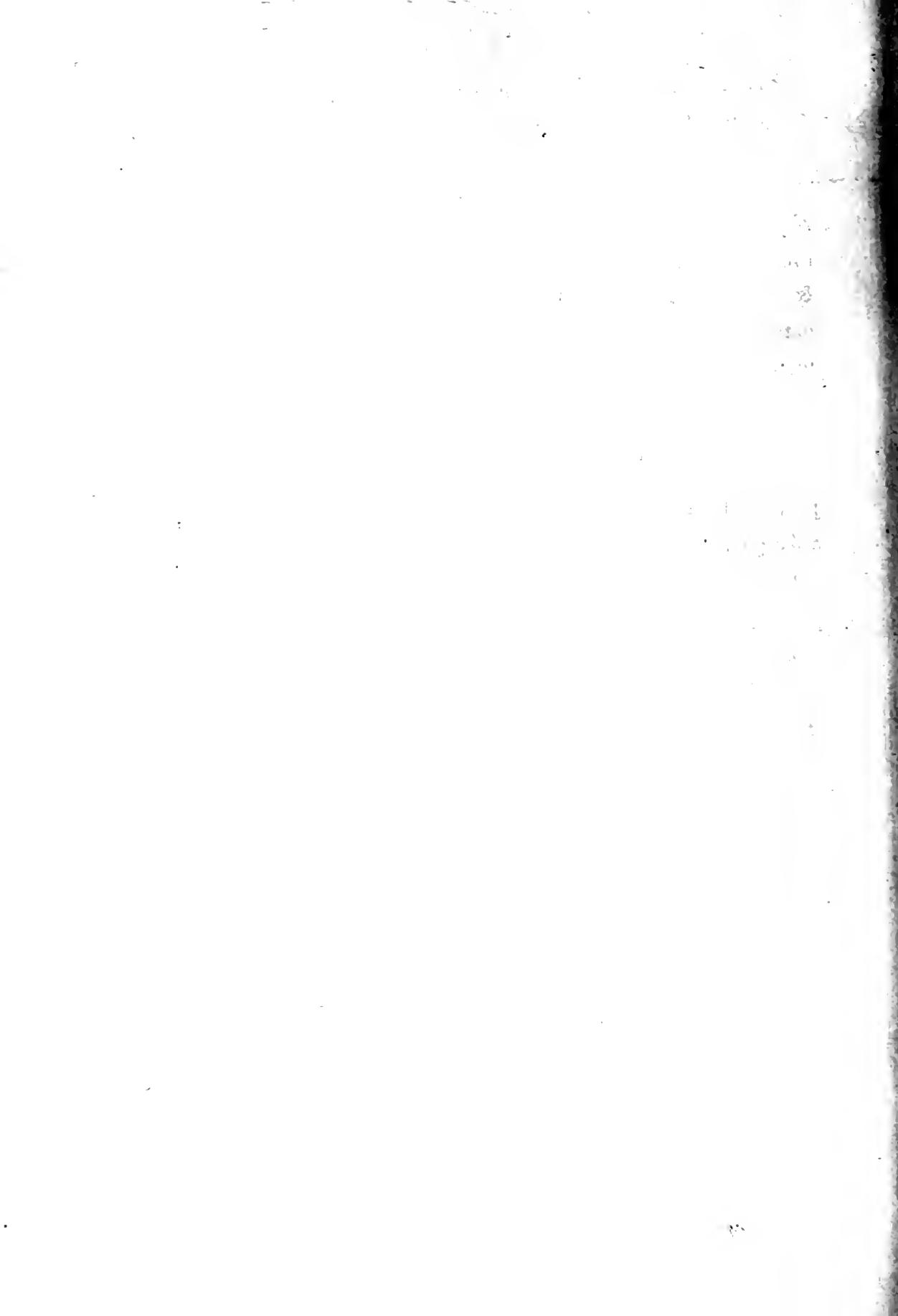
28. As Durell observes, the last Hemistich is too short, we must therefore supply with him according to Ar. וירדה, "and her husband praiseth her, and applaudeth her." Or with Merc. Houb. &c. קם לה, "Assurget ei vir ejus, &c." Or for ויהללה read ייחדו, "her husband at the same time praiseth her." See Jun. & Trem. Or perhaps add ויאמר after ויהללה, "her husband praiseth her, and saith." See Durell on verse 29.

29. One MS. at first read יראה, *timens*. See Buxt. Religion and virtue are the only true foundation of praise, and esteem. This and' the following verse are a general exhortation to *women* to cultivate the graces of the *mind*, rather than to study *external* improvements, which are of short duration.

31. The imperat. seems here to be used for the fut. which is not uncommon, “ *It shall be given to her of the fruit of her hands.*” i. e. Virtue shall be certainly rewarded. See iii. 4.

“ *And her works shall praise her in the gates.*” Rather perhaps, “ *and they shall praise her in the gates for her works.*” The prepos. ו having been dropped through its ending the one word, and beginning the other. ו & Ar. read בָּעֵלֶת, and יְהִלֵּל, “ *and her husband shall be praised in the gates.*” But we had nearly the same expression in verse 23; which would hardly be repeated here.

I cannot conclude this attempt in more pertinent words than the prayer of Cassiodorus, “ *quod ex tuo diximus, suscipe Deus; quod ex nobis ignoranter protulimus, parce; et perduc nos ad illam contemplationem, ubi non possimus errare!*”



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